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For the Christian Journal.

A Sermon, *preached at the opening of the Convention of the Protestant Episcopal Church in the diocese of New-York, in Trinity church, in the city of New-York, on Tuesday the 21st of October,* 1823; *by the Rev.* Daniel M'Donald, *D. D. Rector of St. Paul's church, Waterloo, and Professor of the Interpretation of Scripture, &c. in the Branch Theological School at Geneva.*

Jeremiah iii. 15.—And I will give you pastors according to my heart, which shall feed you with knowledge and understanding.

That there is a moral and religious necessity for having an order of men solemnly separated for the express purpose of teaching the doctrines and duties of religion, and of ministering in holy things, I shall not at this time attempt to prove. The occasion upon which we are convened shows our united assent to the proposition. Neither shall I detain you by an attempt to show how the text was fulfilled in the succession of the Christian ministry to the Jewish priesthood.

It would doubtless, at another time, be both pleasant and useful to show how the text does not agree to the service and priesthood of the Mosaic law alone, but points to some order of men whose duty should be to feed the flock of God with more extensive knowledge of life and salvation, than was contemplated before the great Light of the Gentiles brought life and immortality to light; and particularly which should spread that knowledge and understanding far beyond the territorial limits of Judea. We might trace the coincidence of facts in Christianity with the prediction of the text. We might draw a parallel between Christ and the *ark* of the covenant mentioned in the chapter of the text, and show how men while ceasing to mention the *ark* should do so because their attention was directed to the true *ark* of God's covenant. We might from the 17th verse show how the metaphorical language, that "Jerusalem should be called the throne of Jehovah," is used for and correctly understood to be the Christian church: but more particularly from the same might we show, in the most lucid manner, by a recitation of facts, the strongest of all evidence, that all nations have been gathered, and are still gathering into it in the name of Jehovah. Assuming for granted then that the Christian ministry is that which ought to feed the flock of God with knowledge and understanding, we shall confine our remarks to a sketch of the duty and such prominent qualifications as are by the text required of a Christian pastor.

1. His duty by the text is to *feed* the flock.

To instruct them in the doctrine of God; in the nature of their own situation relative to God; in the mode by which they may be accepted by God; in their various moral and religious duties; and in their eternal interest, forms the arduous, the urgent, and the scriptural duty of the Christian pastor. It is his *first* duty, it is his constant duty, and it is his last duty; for the other parts of his official ministrations are consequents flowing by divine command from his holy instruction. When taught the great outlines of Christianity, the convert is baptized: when farther instructed and settled in doctrine, he is confirmed by the bishop's hands: and his Christian faith is sealed with the eucharist after being exhorted by his pastor "to judge himself that he be not judged of the Lord." Instruction and pastoral exhortation with godly admonition are by the church made the precursors of all religious acts.

But let us not mistake the intention of the text; and while perceiving that and favoured by the Holy Spirit. Without this commission all attempts to execute the office of an embassador of Christ must be looked upon as the acts of any lay member: well intended perhaps, but unlawful, and of course, invalid: for as all authority in ecclesiastical as well as in civil concerns, is created by the law that recognizes the office, it follows that whatever is lawful must in the sight of the law be valid; and whatsoever is unlawful, must, for that very reason, be invalid.

To this official qualification, which is the only criterion of *knowing* the validity of clerical ministrations, must be added those of a personal nature; that the pastor may discharge the duties of his station with the greater prudence, true zeal, correctness, and good report of all. The caution of our Lord upon this point was—"Be wise as serpents, but harmless as doves." And experience, bitter experience in the Christian world has taught that much of the contempt, opposition and coolness shown to Christianity, has found encouragement and plausible excuse from discovering a deficiency of one or the other of these requisitions in the Christian teacher.

If the wisdom of the serpent prevails over the harmlessness of the dove, Christianity is pronounced selfish, rapacious and ambitious. If harmlessness prevails without the proper energy and prudence, the teacher may, it is true, secure to himself the reputation of an honest man; but the cause which he undertakes to maintain will be considered like himself, weak; and the progress of the word of God will be hindered by that powerful engine, *contempt*.

To render the Christian ministry respectable, and thereby to ensure, to a greater degree, the unprejudiced attention of mankind, human learning in all its practical branches being indispensably necessary, "the lips of the priest should keep knowledge:" and he that would communicate knowledge must himself possess it.

That a knowledge of ancient manners and customs is necessary for well understanding various parts of scripture is readily seen. In addition to this, such *is the present general diffusion* of classical and academical acquirements, aided by a considerable degree of tasteful reading, causing a greater equality now to exist than appeared in former days, that we are under a necessity of rising with the highest in all scientific and polite literature. Where this does not obtain, and the teachers of religion content themselves with holding only a secondary station in mental acquirements; they must also be content with seeing their *labours* hold only a secondary place in the estimation of mankind.

If an increased attention to religion does sometimes appear when the pastor is only in the lower ranks, it must be ascribed in a great measure, to the intrinsic excellence of the word of God, and the benevolent assistance of the Holy Spirit. These are the same under all circumstances: but in the above supposed case, nothing appears to show that the beneficial effects would not, under differently qualified agents, have been more conspicuous and more extended. The real value of the scriptures, and the benevolent influences of the Spirit, form no shield, *cover*, or excuse, for the ignorance, the follies, or the vices of him *who ministers in holy things.*

Civilization raises its subjects far above any height to which the savage can aspire. A scientific and cultivated mind elevates an individual still higher in the scale of power to do good. Knowledge is power, and enables its possessor to perform his undertaking, even if small, with an alacrity and certainty, never at the command of the rude and barbarous. According as this knowledge is turned towards good or evil, it may be instrumental in the highest degree for advancing or retarding human happiness. The benefit of man here below and hereafter is the object of Christian teaching, and in proportion as the teacher deserves and secures the respect and confidence of the high and the low, will be the probability of his success, so far as *human* means are concerned. A diamond is a diamond still, in whatever situation found: and the human mind is intellectual still, in all its degrees; but the cultivated mind is the polished diamond, which by having acquired the power of *reflection*, has also acquired a greatly enhanced value.

Besides procuring that degree of respect which will tend to reconcile men to an authentic and unprejudiced examination of Christianity, human learning must be sought for upon another principle. Our life of religion is a warfare against the world (as such,) and its hostile opinions to Christianity. The agents of the world who oppose divine revelation pride themselves upon their knowledge and mental refinements. To be enabled always powerfully to give a reason for the hope that is in us, and be ready to repel the attacks of designing or misguided men, we must prepare ourselves by possessing some human weapons. We must trace them through all their scientific windings, and be enabled to detect their fallacies. In proportion as the world, or any part of it, rises in true science, there will also arise a *science falsely so called.* The literature of the clergy should always keep a proportional rise.

1. Belle lettres, or polite learning; which causes a man to pass with respectability with all descriptions of citizens. This is the more necessary, since a considerable part of the polite and fashionable world at the present day are not deeply versed either in ancient literature or the sciences of the schools.

Their business or their apathy (which latter is too often countenanced by an affected disrelish, even by professional persons, for any thing more solid than the ephemeral productions of the essayist, dramatist, novelist, of fanciful poet) —their business, or their apathy, their pleasures, or their devotedness to fashion forbids to the greater part that love and attention to deep and solid learning, that will elevate them even to a relish of its name. And through a corrupt taste of the age, such never fail of thinking diminutively of real science, if unaccompanied by the more light and graceful acquirements of fashion. Such must be met upon their own ground.

2. Rules of reasoning demand clerical attention in a very high degree. A mere mind without regulations is always at loose ends; and its productions must be vague, incoherent, and often prejudicial to the possessor and his aims. The rules of right reasoning are also required, that we may detect the sophisms of designing men. As there are false prophets and false Christs *in* the Christian church; so there are false reasoners against it: and nothing is more easy for a cunning and fradulent disposition than to entice the unwary into error, by assumed principles and illogical conclusions. The clergy, on whom devolves the task of meeting such designs by way of refutation, are inexcusable if they do not prepare themselves.

3. A thorough knowledge of the human mind as to its powers, inherent abilities ought to be acquired. It is particularly requisite in this age of infidel philosophy, when many are disposed to deny the existence of man's soul, and ascribe all his actions, thoughts, and perceptions, to the power of mere animal motion. When men are disposed to take the *laws* of matter and motion for the *cause* of motion; when they will not look up to the Creator as the first cause, but choose to assume some inexplicable *mode* of operation to be the *cause;* in short, when many profess to believe and teach the doctrine that man has no soul, and no thoughts but what come through his senses, and are the mere effect of outward and tangible impressions: when these teach that memory is only a repetition of motion in the nerves; that spirit is a mere vacuum, nonentity, absence of being; that God is nothing but a vivifying principle to dead matter immersed in it; that death is only a cessation of muscular and nervous motion; and when the body has turned to dust there is an utter end of the being, once known as man, once thought a rational being, once supposed capable of intellectual enjoyments; possessing intellectual riches, and being a candidate for heaven and eternal rest and glory: when such things are taught against sound doctrine, it is necessary that the teachers of religion, a religion that assures us that God breathed into man the *breath of life*, and he became a living *soul*, should be enabled to refute them, and by reason as well as revelation satisfy mankind, that they are by *creation* above the beasts that perish; that cor-

ruptible matter cannot think that material organization cannot produce a train of reflection and deduction, without some higher principle acting through it as the organ of communication.

To refute these pernicious principles the clergyman must be well acquainted with the doctrine of the human mind; not searching so much *how* it is *made*, *exists*, or *acts*, as what it *does* and what it *can do* of itself. This becomes the more necessary, as the doctrine against which we are cautioning is but atheism in disguise; for he that will deny the existence of the human soul, because he cannot find it visible or tangible, or be able fully to comprehend it, will upon the same principles deny the existence of all intellectual essences, all spirit, even God himself; for all are equally spirit and not body, and in that sense equally incomprehensible.

4. A competent knowledge of languages forms an object of the clergyman's attention, not in any case to be neglected. They are the key of all human information; and he that possesses them has an eminent advantage in range of thought, choice of ideas, beautiful imagery, variety and ease of communicating to others, not to be obtained from any other source. As the clergyman's province is *teaching*, he will find no human fund so fruitful for his use as languages. But while a knowledge of these generally adds ease, richness and value, to his remarks and public teaching, a thorough understanding of those two in which the original scriptures were written, will add to his store of sound divinity. That we may be sure of a correct understanding of the sacred writers, recourse must be had to the original; and there is scarcely any text, however apparently plain, but what will bear inspection in the dress in which it was primarily published, and repay the student for his trouble.

True it is, that biblical criticisms come not always into use in the parochial discourses of the pastor: but times will occur when they are useful, not only in ascertaining and enforcing truth, but in detecting ignorant and designed misrepresentations. Our Lord's characteristic of a *steward* is, that "he will *bring out of his treasure* things new and old," he will not neglect filling his mind with such knowledge as *may* come into action, as well as with that which actually *does* come into use. No man neglects to sow, for fear he shall not live to reap.

5. The grounds and proofs of religion, as they appear from reasonable testimony and internal evidence, form a subject of study calculated to remove scruples from those thinking minds that are above the level of fanatical impulse, or implicit confidence.

All ground of religion is certainly by revelation, but testimony must be sought to prove that this revelation has been given. The generally received opinion of the world, that a communication was primarily made from heaven to man, forms a *presumptive* evidence of the fact. Testimony of persons, whose veracity cannot upon reasonable grounds be questioned; together with the evidence of miracles which admit of no supposed collusion, are direct and positive evidence in favour of revelation; whilst standing institutions, whose existence is a commemoration of something performed by the being claiming a divine commission, are collateral evidence, especially if no interest be connected with them, no human reason for them be discerned; but they be found to rest on a command ostensibly divine.

The testimony which we are to seek, is to shew that a doctrine comes to us with proper marks of authority. The supposed reasonableness of it, is not the point to be sought, because human reason is not the balance for weighing the essence of truth; but it is for comparing two things together, to mark their difference, or to observe how they agree with a third. Hence in the search for divine truth we are not to take a proposition to be *true*, merely because it appears plain and reasonable; although that may be the mode of trying many *moral* truths. Nor may we reject a proposition purporting to be of revelation, if it happens to be above our comprehension, before we have examined *all* the evidence that goes to prove it to be a revelation.

Our chief design in searching should be not into the *nature* of a doctrine, for most doctrines of pure religion are un-welcome to the corrupted and natural man; but into the evidence on which a supposed doctrine rests, whether it is *revealed* or *invented*.

If the same kind of evidence can be produced in favour of the divine authority of the scriptures, as is received to establish the credit of other historical facts, it ought to go equally as far in the acceptation of the world. One of the last sources from which to draw information for the credibility of scripture history, is found in the manners and customs of oriental nations. With these the divine should be well acquainted, since it is a fact that many of the uninformed objectors to Christianity and revelation in general, are such from an impression that the idioms of all languages must be the same; all customs the same; all notions and conceptions the same; and that whatever differs from the general custom of their own days, must be so preposterous as to destroy all credibility attached to it. Much of that obloquy, reproach, sarcasm and ridicule, so often cast upon the scriptures, and repeated without candour or reflection, has its existence in an ignorance of eastern manners; manners which sanction ideas to us unintelligible, except through local references. The exalted language of prophecy which is so crowded with figure, may serve as an instance, in which custom being understood, removes obscurity otherwise impenetrable.

6. Ecclesiastical history and polemical divinity, from the nature of circumstances which at the present day are very pressing upon the church, should form a conspicuous part of clerical information. Upon this study depends in a great measure the power and facility of detecting error under its various shapes of "false doctrine, heresy, and schism." By it we arrive at a moral certainty of the divine right of episcopacy, to the exclusion of all fanatical, self-instituted, or political assumption of the ministry. Not that the pastor should necessarily constantly be in open rupture with mankind, but that being guarded himself he may know well how to warn, guard, and protect the flock, when necessity requires.

We are well aware that the current of popular opinion is setting hard against what we now advance. *That* opinion directs us to an universal amalgamation; to melt down all distinctions in the constitution of the church, into one common mass. When distinctions exist merely in name, they may, and in most cases should be merged into a common sum: but where distinctions have their origin in real differences; where truth has one name, and error another; where the doctrines and constitution of the primitive church are on one side, and usurpation, either of *one* or of *many*, is on the other; a distinction must not only be made, but must be maintained. For whatever may be the opinion of mankind, the nature of truth will not alter.

No length of time can make that right which commenced in error, and does not retrace its steps. No exchange of human intention can be made for divine institutions—errors are periodical and epidemical, and we are to disregard popular opinion in the search for truth, disregard popular practice in our pursuit of it when found, and constantly endeavour to bring the wanderer back to the beaten and long tried path.

Notwithstanding the odium against polemical divinity, it must still be considered as an important means of keeping the church pure in doctrine and discipline, and it is clear that since the days of the reformation no time has called louder for unity of doctrine and discipline, than the present; for when the universal cry is "peace, peace," peace and safety, then let the watchmen arise and examine for themselves, whether *delusion* be not at the bottom, "and an enemy hath done this."

7. But of all knowledge with which the pastor is to be intimately acquainted, and without which his other acquirements are of little avail, is the knowledge of God's holy word. He must be, in the language of the New Testament, mighty in the Scriptures. Not simply that he has read them till a repetition of them memoriter is easy; not that he has learnt all the rabinical niceties and biblical criticisms that the study of ages has discovered; but that he should have an understanding of their great import, their true end and meaning; that he may see the great chain of

connexion running from the beginning to the end, showing the plan of redemption by Christ, from the fall of man to the consummation of all things, as contemplated at the day of judgment.

But he must possess the power of discriminating between real and apparent truth, and while knowing *sound doctrine*, he should be able to detect the numerous fallacious interpretations which have been put, and are constantly laid upon the scriptures: for it is a lamentable fact, that no religious error is ever broached by the fanatical, the ignorant, or the perverted, but it appeals to scripture in support of its pretensions. Hence it will readily be seen, that a knowledge of sound doctrine, "the faith once delivered to the saints," is indispensable in him who wishes or expects to feed the flock *with knowledge and understanding*. He must be enabled to sift to the bottom the thousand various pretences to infallible interpretation that are so frequently made; he must have a firm and decided mind, not to be shaken by false glitter of piety and devotion, when found connected with error of doctrine; he must be able to comprehend Christianity as a whole system, supported by facts of antiquity, of inspiration, and of miracles; and he must never permit himself illogically to receive a part for the whole, or admit without investigation that, because some items of a new system may be imposingly fair, he may of course think favourably of the whole of it.

Amid the pomp of papal images he will discover much zealous piety, sincerity, and devotion; nay, he will discover much of the power of real religion operating in the hearts of individuals: but shall he therefore kneel before an image, "graven by art and man's device?" He will often find "false doctrine, heresy," and schism, covered by the thick and imposing veil of piety, sanctity, zeal, and apparent humility: but shall he abet "false doctrine, heresy, and schism," because adorned with the appendages of true religion?

The scriptures are the sword of the Spirit by which the world is to be subjected to God, if it ever is subjected by *means in the* hands of men. When *understood and forcibly* preached, they will, by the grace of God, overcome the many obstacles cast in the way of religion by design, by ignorant pretentions, and by science falsely so called. There is such a *reality* in the great doctrines of scripture, that their efficacy cannot be resisted when they are brought home to the human breast. Joined with the reflection that human life is transitory, unsatisfactory, and naturally promising nothing that can satisfy the ambition of a human soul; joined with that natural dread which all feel at the thoughts of approaching death; and joined with the consciousness that often crosses the human mind, informing us of the sinfulness of human conduct, and demanding punishment at the hand of the Deity; joined with these things, the scriptures become too powerful to be resisted by the sophisms which interested unbelief uses to veil the eyes of men; and this sword of the Spirit which divides soul and spirit, will powerfully convert against a wish to be converted. Hence the pastor should be mighty in the scriptures, the fountain from whence to draw spiritual information, correction of sin, consolations in trouble, hope in despair, and conversion in obstinacy.

8. If the text required of the teacher only active ability for feeding the flock, we might perhaps stop here, and leave the individual to fill up the great outlines of acquirements which we have already drawn: but the text does not permit us to think, that with all the human acquirements of which man is capable, the pastor's character is yet complete. They must be pastors "after God's heart," such as he will approve of, and divinely bless. The pastor must be personally a *good man*. This is so plain as to need no exposition; and I trust so deeply impressed upon your minds, as to need no enforcement. Still it may be profitable for us to spend a few moments upon this important part of *God's* description of a competent teacher of his people. The labour of acquiring and keeping qualifications is usually in proportion to their utility: but when we form a resolution of acquiring and maintaining a character for goodness, we find so many obstacles, so many temptations, so much corruption in the heart, that without

"God's special grace preventing us," we shall never succeed. To form the religious character to the entire satisfaction of the pious individual himself, is never done; for upon a revisal of his life and standing, he finds sins yet unrepented of; temptation not withstood; passion not subjected; duties left undone; others not attempted; and a God not worshipped.

What shall he do? shall he abandon in despair all attempts to godliness because he sees imperfection in his exertions? by no means. He must recollect that the grace of Christ is sufficient for him, and that persevering pious efforts will not be unavailing. By using all his means to become "perfect as his Father in heaven is perfect," he will find that his efforts will be crowned with a proportion of success, sufficient by God's good providence, to secure to mankind the good effect of his exertions, and render the glory to God without permitting the agent to boast.

When we are in the ardour of youth, eagerly entering upon the busy scenes of life; when hope is vigorous, and expectations high, we are apt to think only upon such acquirements as are immediately necessary in filling the station in which we are called to act. We are more inclined to look with eager wish upon the influence which we shall *gain*, than that which God will *give*: but when age shall have matured our thoughts, and swept away the visions of fancy, we see that all our ability and acquirements, without piety to God, are of little avail. We shall clearly see, that to be a teacher "according to God's heart," is the character most to be coveted; for it is that which will bring to the soul of the old and decayed pastor, the sweet recollection, that he has not lived in vain.

Piety of life is what is *due* to God from his rational creatures, and when seen in him who teaches the duty of men towards God, it forms an example which will have extensive and lasting influence with others. The pious pastor recommends by his life, his religion to others more strongly than words can express; with the power of proof too, not to be controverted. The licentious are awed into reverence; for vice involuntarily bows to the supremacy of goodness. The world see the power of devotion displayed before them, and listen with deference to him who teaches, when they see the fruits of *knowledge and understanding* clearly exhibited in the life of the pastor.

The personal effects produced by the piety of the pastor, are to himself of the highest spiritual value. His conscience is clear from corroding reflections: his memory is unburdened with recollection of past neglect of God and his duty, he is meek with man, and humble before God. He performs with cheerfulness his religious duty; he submits with patience to the trials of providence; he receives with cheerfulness the godly monitions of those who are his superiors in office, in age, and in wisdom; and he runs his Christian race with that justice and equanimity that will ensure the approbation of men, the pleasure of an approving conscience, and the blessing of his Father in heaven.

But, my brethren of the Christian ministry, there remains one important consideration why the pastor should himself be eminently possessed of piety and goodness; it is not for the sake of his own reputation, nor for his own salvation, but that converts may be added to the Lord.

The simple, but honourable testimony of the writer of the Acts of the Apostles in favour of Barnabas, was, that "much people was added to the Lord, for Barnabas was a *good* man." The great addition of converts to the Lord Jesus is here recorded as the consequence of personal goodness of God's minister. Indeed, this is an enviable distinction. To have one's name thus enrolled for future ages with the distinguished praise of goodness attached to it; to be thus instrumental in adding to the flock of Christ, and that too by the very quality that ensures to us the happiness of heaven; and to have the pleasing recollection of being charitable in the highest possible degree, even of saving men's souls, is a reflection that should animate, and cheer us in every vicissitude of life.

In conclusion—I scarcely need call the attention of my clerical brethren to the importance of that station which they hold in the Christian church; to their responsibility arising from office; nor to the fact that their responsibility is made doubly solemn by their office being the subject of prophecy. These things they well know, and doubtless feel the weight of them. But it may not be unprofitable for us at timely intervals, to be reminded even of those duties which we are resolved never to forget.

God has said he would give his people pastors *to teach them knowledge and understanding;* and we deem it not hazardous to say, that if those who under that divine commission, should fail, repeatedly fail of doing their pastoral duty, God will displace them in his providence, and substitute others in their sacred office.

To formal Judaism has succeeded the spirit of Christianity; and when one branch of the Christian church fails in its duty, another may rise and flourish upon its ruins.

To discharge the duty required in the text, and to have the necessary acquired and spiritual qualifications for so doing, require diligence never wearied, perseverance never despairing, and trust in God which will never despond. But in addition to all the diligence that we may use in the prosecution of the various acquirements which I have already mentioned, as being the ordinary means by which the text will be complied with, the pastor has need of a constant and humble application to the throne of grace for spiritual aid. He will ever find this petition, "Lord increase our faith," most necessary to maintain the vigour of his belief and his zeal in the prosecution of his pious labours. He will ever find the Spirit of God necessary for strengthening him in difficulties, in "opening the eyes of his understanding" in spiritual things; and in raising his devout ambition of being the humble instrument of God in bringing souls to a profitable knowledge of their Saviour. He will ever find personal holiness to be indispensably necessary in forming him a pastor according to God's heart: and he will ever find, but without any feelings of despondency or dissatisfaction, that *when he has done* even all that was commanded him, he has done no more than his duty, and has not profited the Almighty. Still he will reflect, and the reflection will bring an attendant peace of mind with it for his exertions, that had he done less, he could not have hoped for the blessing of God on his labours. And while he acknowledges himself to be but an unworthy instrument in the hand of God, and that Paul and Apollos may plant and water in vain unless divinely assisted; yet, when he sees improvement in God's husbandry, he will rejoice that it is God alone that giveth any increase.

For the Christian Journal.

No. XI.

The Perseverance of the Saints.

Having considered the arguments (principally those drawn from scripture) usually adduced in favour of the doctrine of final perseverance, we proceed, in the next place, to state those that may be brought to disprove the doctrine. And here likewise it is designed to rely principally upon scripture. In Ezekiel xviii. 24, we find this solemn declaration: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Again, in the 26th verse, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." Now we may justly ask, what stronger language could be used, in stating the possibility of a total fall from grace? Will it be said, that the righteous never do turn away from their righteousness, and commit iniquity as the wicked man doeth? Experience proves the contrary; and the abettors of the doctrine in question generally acknowledge that the saints do sometimes fall into the commission of grievous sins. Again, some have said that "by death in the latter clause is meant temporal death. Let us give it this meaning, and see how it will read.

When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, that is, departs this life, with the guilt of his iniquity on his soul, he shall then depart this life: or, when a man dieth a natural death under the guilt of sin, he shall die a natural death for his sin."* This interpretation makes the declaration of the prophet absurd.

Again, in Luke viii. 13—" They on the rock are they, which, when they hear, receive the word with joy; which for a while believe, and in time of temptation fall away." This passage also declares expressly the possibility of a final fall from grace. The persons here alluded to actually *received the word* and *believed* a while. It cannot therefore be said in their case, as is usually done in the case of those who, after having professed the faith, perish in their sins, that they *never did* truly believe. In Luke xii. 42, we find our Saviour using this language—" Who then is that *faithful* and wise steward, whom his Lord will make ruler over his household——But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens,—the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Here is represented a servant who is *faithful* at one time, but who yet *fell from his estate*, and perished eternally. In John xv. 6, our Saviour says—" If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." Here is represented, first, a person united to Christ as a branch to its vine; yet this same branch is afterwards withered and burned. What could be more to the point? And we may safely defy all the powers of criticism so to explain this, as to make it subsidiary to the doctrine of final perseverance. The apostle, in 1 Cor. viii. advises his brethren not to abuse their christian liberty, " lest through their knowledge the weak brother perish for whom Christ died." Here it is expressly intimated that a brother may perish, that is, a believer. We may ask again how this can be evaded? Heb. x. 38—" Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." The Calvinist says, the just cannot draw back: if so, then the apostle supposes to be possible what is in reality impossible.

" The parable also of the king who took account of his servants, totally destroys the doctrine of final perseverance. The Lord *forgave* the wicked servant all his debts, because he desired it. He was therefore *justified* and *accepted*. But because he did not show compassion to his fellow-servant, " his Lord delivered him to the tormentors."* It is difficult to see how the objection presented by this parable can be got over.

The apostle Paul, in 1 Cor. ix. 27, thus speaks: " I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Such is the language of the great apostle of the Gentiles with respect to himself. High as he stood in the service of his Master—great as were his attainments in christian holiness,—he yet acknowledged that it was possible for himself to fall away. If there were no other passage of scripture to the purpose, this alone would be sufficient to overthrow the doctrine of the impossibility of the saints ever wandering so far out of the way as to be lost. Again, 1 Cor. x. 12: " Let him that thinketh he standeth, take heed lest he fall." The apostle certainly would not have given us this caution, if there were no possibility of falling. In the first chapter of Thessalonians, St. Paul informs his brethren, " When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain." Here the apostle intimates that his labour among those to whom he wrote, and of whom he says elsewhere that he remembered thus replies to the question, "Of what utility can the belief of it be to the sincere christian?"—"This is an inquiry to be answered only by the experience of the saints. And many of the most pious christians have given to it their humble and fervent testimony, that it has contributed to preserve them continually mindful of their entire dependance upon the gracious aids of the Spirit of God, the true source of their ability for every duty." That the doctrine is calculated to impart comfort to the *old and established* christian, to him who has *long trod* in the paths of piety, and whose *habits of holiness* have become *confirmed*, there can be no doubt. But what is the effect to be produced by it upon those who are not so confirmed? Were it not that it will never, in most cases, be thoroughly, or, as I may say, practically believed—or that it is counteracted by other principles of faith, such as the uncertainty whether we are of the number of the elect,—there can be no doubt that it would have a most injurious effect upon the minds of the *young and the weak.* But even to the *old christian* there is no necessity of this doctrine to promote his comfort—since, as has been observed, he has promises enough that God will not forsake him as long as he does not withdraw from his service; and he trusts there is little danger, that after he has trod in the true path so long and so happily, he should *himself be willing* to abandon the hope that is in him, and to rush into the arms of his enemies.

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* Full-length Portrait of Calvinism.

* Full-length Portrait of Calvinism. In this tract may be found several striking remarks on the doctrine in question.—[It is for sale at the office of this Journal, price 25 cents.]

To conclude—That Calvinists should earnestly advocate the doctrine of final perseverance, is not surprising; indeed, they *must*, if they are consistent, since it is an essential part of their system. It is the closing link of that chain of doctrines which they have framed. For if God *fore-ordained* every thing that comes to pass; if Jesus Christ *redeemed only the elect;* if the will of man *is not free*, and he is *unable to do any thing* in the work of his eternal salvation; if the grace that converts the sinner into the saint is *irresistible*,—then surely they who are thus *redeemed* and *converted*, *must* persevere. The foundation of this system is rotten, and the whole superstructure unsound. The main principle is erroneous, and those built upon it partake of the same character. It is the offspring of a disposition to pry too closely into the *secret counsels* of the Almighty—to be "wise above what is written;" and until christians abandon this propensity to curious and philosophical speculations, and take the plain unvarnished word of God for their guide in searching for religious truth, they will be led into error.

The Country Clergyman.

To the Editors of the Christian Journal.

New-York, Nov. 19*th*, 1823.

GENTLEMEN,

INCIDENTAL circumstances have lately thrown in my way, the 65th number of "the Evangelical and Literary Magazine," a religious periodical work, published monthly at Richmond, Virginia. To your correspondent the first article was particularly interesting, as it is a "brief memoir of Mrs. Hester E. H. Tabb," a lady whom he had the pleasure of knowing, and with some of whose nearest relatives he is intimately acquainted. It occurred to him that a republication of the extracts from her papers which the memoir furnishes, together with some of the author's observations, and such reflections as should suggest themselves, might be interesting to some of your readers, and especially useful to the female part of them, whose rank in life is above that of mediocrity. He has therefore prepared the accompanying communication. If you think proper to insert it in your useful Register, you will confer a favour on your friend and servant.

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To avail oneself of the death of an acquaintance, as an occasion of eulogizing *beyond bounds* the character of the deceased, or of gratifying survivors by *inordinate* commendation, is alike unworthy of a man of sincerity or of feeling. It is unworthy of a man of sincerity, because it is a sacrifice of truth; and it is unworthy of a man of feeling, because, in many cases, it evinces, that motives less pure and elevated than those which spring from friendship and affection, prompt the effort, and that personal considerations are not without their influence. But on the other hand, to exhibit real excellence in its *true* light, to give to merit its due praise, is demanded by the universal suffrage of mankind, because it is in unison with the best feelings of the heart, and with the holiest dictates of true religion. It is a mitigation, however light, of that keen and bitter anguish, which the loss of a beloved relative occasions; it is in many instances, the well earned thanks which society is bound to pay, in consideration of efforts of education, which have resulted in the exhibition of example, by which it may be improved, thanks, which grateful acquaintance must ever be ready to tender; it is a motive to imitation of "whatever is pure and whatever is lovely," which, in all ages of the world, has had its influence. The fair page of history owes its origin to this principle, and the impressions which are produced by the death of the martyr, or by the exertions of the saint, recognize the feeling by which it is sanctioned. It is these considerations, and none other, which have induced me to offer this brief tribute to the worth of one, who, had it pleased Providence to spare her life, would have been, in no common degree, an ornament to her sex, and a blessing to all within the sphere of her influence.

"Mrs. T. was the daughter of Mr. Andrew Van Bibber and Mrs. Sarah E. Van Bibber, of Northend, Matthew's county, Virginia. She was born in the year 1800; and in 1808 was deprived of her father. The manner in which her surviving parent performed the duties which devolved on her, will best appear by the extracts which will hereafter be given. It may here suffice to say, that Miss V. B. was endowed with an understanding of superior order, and that it was cultivated with all the assiduity and skill which maternal love could prompt or supply. None of the ornamental branches of education were neglected: yet for the sake of these, there was no sacrifice of solid acquirements. The care thus employed was amply repaid, and at eighteen Miss V. B. took her rank among the most accomplished young ladies of the country. Though a stranger, I happen to know that she excited more than common *admiration*, and received an unusual portion of those flattering attentions, which so often inflate the vanity and corrupt the hearts of the young and beautiful."

The education which the subject of this paper received, was not merely the best which could be acquired in the most respectable seminaries for young ladies; it was superintended by a parent, in all respects qualified for the duty, and completely devoted to the interesting avocation. Mrs. V. B. did not think that she had fully satisfied the requisitions of duty, or had entirely yielded to the impulses of maternal solicitude, when she had secured for her daughter the assistance of adequate instructors; she considered it as obligatory, while she felt it to be highly delightful, to examine into the progress which was making, to solve difficulties, to suggest useful subjects of study, and in various ways to cultivate a mind of no common order. In educating her daughter, every facility was afforded for acquiring the useful female accomplishments, and by those whose acquaintance with the family have given them an opportunity of judging, I shall be acknowledged to keep strictly within the limits of truth, in saying, that Miss V. B. displayed a taste both in painting and music which is very rarely equalled. But it would be manifestly unjust, to notice accomplishments of this kind, and to say nothing of the attention which was paid to the more important studies. It is too often the case, that where there is a talent for the ornamental branches of polite education, it is suffered by parents to be indulged, to the neglect of domestic avocations, and of mental improvement. And indeed, where there is little or no taste for such pursuits, the requisitions of custom or of fashion very often lead young ladies to waste several hours a day during many years in attempting to acquire an accomplishment, in which their most toilsome efforts never raise them above the degree of mediocrity, and very seldom even to this height. So trifling is the purchase, which is secured, at the invaluable price of time, which is never to be recalled. With the subject of this memoir this was not the case. Neither music nor painting occupied the hours which were appropriated to intellectual pursuits; nor did these preclude attention to that most important of all subjects, religion. The nature and evidences of Christianity she studied with an interest which the vast importance of the topick demands, and was able to give to one that asked her "a reason of the hope that was in her." It is devoutly to be wished, that all Christian mothers would imitate the example of Mrs. V. B., and devote a part of the Lord's day to the instruction of their daughters in the proofs of our holy religion, and in the character and bearing of its doctrines. The parent, as well as the child, would be improved by such a course of instruction, and the effects would be found in the increase of practical religion, not only in the domestic circle, but also in the community, over which the female character must ever, from its nature and occupations, exercise no inconsiderable influence.

The writer of the "brief memoir" in the Magazine before referred to, has exhibited some traits of character, by which the interesting subject of his remarks, was well known by her friends to be distinguished. They are drawn from "extracts from her own papers," to which he had access. The readers of the Journal cannot but be gratified by a view of them.

"1. *An intense desire of intellectual improvement.* The following is taken from a list of books read in the year 1818. "Upon recurring to all that I have *thoroughly* perused, the number seems much smaller than I should have anticipated. But I have been made more sensible, by an actual list, of the predominance of desultory reading, instead of a continued series of history or poetry. But in order that I may not lose even the little that I have perused, I will oblige myself to give the moral of all I have read." The following remarks, made in conformity to this resolution, are copied without any pains to make a selection.

"*Bennett's Letters.*—The style of these interesting letters is very pleasing. After recommending every accomplishment as ornamental to the character of a highly educated female, he crowns the whole with piety; without which every acquirement is vain—with it, every humble virtue shines with placid lustre. He commends to the female, the union of elegance with practical religion, as the most finished portrait of feminine loveliness.

"*Pleasures of Imagination.*—This poem combines beauty with dignity. The passages which most pleased me, were 'the invalid tasting once more the delights of pure air and lovely scenery'—'the description of the rainbow'—and 'the superiority of moral beauty to that of nature.' . . .

"*Christian Morals.*—Replete, like all the other works of this admirable woman, with lessons of piety. She forcibly inculcates the importance of forming right habits in youth—of not procrastinating the period of repentance and good works—of docility in the young—of charity—government of the temper—respect to parents, &c. &c."

"I am greatly tempted to prolong these extracts—but my limits forbid the addition of any but that which closes the list.

"*The New Testament.*—Twice. I have read this with more attention, and I would humbly hope with more improvement than before.—The Psalms, in the Old Testament, I have learned to admire, as abounding in exquisite beauty, sublimity, and grandeur."

"2. *She had learned, although young, to set a high value on time, and to observe a remarkable order and method in all her pursuits.* How edifying is it, amid the waste of time of which so many of every age are guilty, to find a lovely young female recording such sentiments, and making such arrangements as follows?

"How much might we achieve, how much good could we accomplish, were we not continually in the habit *of wasting small portions of time;* and of deferring things useful in themselves, until we had idly spent or gaped away several hours, which, but for the custom of postponing employment, might have been pleasantly and profitably occupied." A copy of regular arrangements for the day might seem too particular, and would be unprofitable, because every individual must make them according to circumstances; but I ought to state that every hour was appropriated, and among the allotments, I find the following—"religious reading—domestic arrangements—history—drawing—geography—After dinner, a review of the morning's occupations—A few minutes spent in addressing him to whom I owe every thing—work for the poor," &c. &c. And the whole plan of employment concludes with this short prayer—"Give me firmness to persevere in it, and bless my endeavours to make myself useful and beloved!"

"3. Another striking trait in the character of this incomparable young lady, was, *the unceasing attention paid by her to the cultivation of a good temper.* She had understanding to realize that human life is made up, in general, of little events, and that there is an almost perpetual occurrence of small trials and petty vexations.

And she had the wisdom to resolve that all these little things should not ruffle her mind nor disturb her peace. Too many reserve their *good feelings* for *great occasions;* and give way in trivial matters to that sort of temper, which keeps themselves perpetually *chafed,* and those about them uneasy. But let us see how Miss V. B. communed with her own heart on this subject.

"Let not temporary feelings ever get the better of those principles of justice and benevolence, which in our hours of calm reflection, we are willing to admit—Let us say to ourselves, how will this circumstance appear to me a few years hence, when time has dissipated the clouds of prejudice, and we impartially retrace our actions and all their motives."

Again; "Most persons allow that it is less difficult to bear with fortitude a great disappointment, than to support with patience those petty vexations, which mingle with all the occurrences of daily life. And surely, if it is praiseworthy to take an interest in acquiring an accurate knowledge of those celebrated heroes, who so much enliven ancient and modern history; to learn the situation and commerce, as well as character of nations, with whom we shall most probably never be brought in contact,—*how much more essential is it, that our own hearts, from the government and correction of which springs all our happiness, and from whose neglected culture and discipline arises all our misery—should not remain a wilderness?*"

The next extract, although very brief, strikingly exhibits the trait of character before us; but also shows,

4. *A most amiable condescension and kindness to inferiors;* as well as a clear perception of moral beauty in the representation of characters met with in a course of reading. It is headed,

"*Gentleness to Servants.*"

"What a pleasing picture of benevolence on the part of a master; and of confidence in servants, does the salutation of Boaz to his reapers, and their reply, convey—'And behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you;' and they answered him,' 'The Lord bless thee.'—How unlike the usual expressions of a master, which generally intimate a fear that his interest will not be sufficiently attended to!"—Perhaps few readers, after perusing this little extract, will fail to see new beauty and force in the passage of scripture here quoted.

In connexion with these particulars, and nearly allied to them, I may well place another conspicuous feature in the character of departed excellence.

5. *A high regard and unceasing attention to the happiness and improvement of others.* The following was most manifestly written entirely with the design of impressing more deeply on the heart of the writer, the sentiments which it contains. It is immediately connected with the record of a trivial incident, which was certainly intended for no eyes but her own.

"Thou, Father! who art the only safeguard against the encroachments of *vanity* and *selfishness;* O by the lesson which thy wondrous Son has given, of love to the mortal race, bestow on thy lowly daughter a portion of this kindly love.—Let me feel for all more than for myself. Let me profit by the example thou hast set before me in my revered parent—And teach me, beneficent Creator, to lose that love of self which wraps us in too poignant a feeling for our own misfortunes, and too deadly an indifference to the sufferings of others!"

The following illustrates several parts of character, as well as that immediately under consideration. The writer had made a brief statement of her age, circumstances in life, relationships, &c. &c. and seriously proposes the question, *how one in her situation might make herself useful at this early age?* In answer she thus thinks and resolves.

"While so young, actions will not be so much in her power as sentiments.—Let her endeavour, then, to imbibe correct opinions; let her study her heart; let her draw from their hiding places all the bad qualities which endeavour to conceal themselves at the prospect of self-examination; let her endeavour to make herself beloved by her relations, to repay, by dutiful conduct, the debt of gratitude she owes her mother, by every delicate attention to engage the hearts of her brothers, and to implant the seeds of religion and virtue in the heart of the younger. To the orphan who resides with her, let her act the part of a sister; to her other young friends let her be affectionate, generous, and open.—Never let her set them an example, which she would blush to see them follow.

"In the company of gentlemen, let her be modest, yet not constrained. Until she sees the being, whom she could wish to honour and obey for ever, let her never ungenerously endeavour to make a conquest. Let her drive female coquetry far from her heart, and not suffer envy at the superior talents or charms of any woman to disturb her breast.

"Let her sedulously guard her tongue from defamation, and as far as possible think charitably of all.

"Let her prefer others before herself.

"Let her be uniformly kind and consistent to her domestics.

"Let her study good nature as a Christian quality; and the result will be natural politeness.

"Let her endeavour to obtain a command over her passions, and make this a rule, never to close her eyes in sleep, till she has forgiven every human being, (if she has before been vexed,) and is at peace with the world."

Surely these resolutions will commend themselves to the understanding and the heart of every person who reads them—But to young ladies especially they are recommended as embodying, in short compass, a great portion of practical wisdom; and containing most excellent rules to make themselves lovely and beloved, useful in society, and a comfort to their friends.

As I can only take brief specimens for the illustration of character, I am constrained to pass on to the remark, that

6. The subject of this notice was distinguished for both *filial affection*, and humble, fervent *piety towards God.* I combine these two traits of character, because they are nearly allied; and because, in the extracts to be given, the exhibitions of them are frequently united;—as in the following.

"How miserable are we, when a beloved friend suffers! My mother, my too well beloved parent, lies sick, and I cannot mitigate her pain. All I can do is to sympathize in her sufferings, and to offer my prayers to the merciful Ruler of the universe for her recovery;—O gracious Father! teach me to repay all her maternal tenderness and care of my wayward childhood—Make us, O Father! a family of love. Let religion impress her divine signet on our hearts; and teach us how to bow with resignation to all thy chastening trials, and to receive with ardent and grateful minds, the blessings thou lavishly bestowest."

The next extract seems to be one, of a number of *Lord's day exercises,* performed for the writer's improvement. It is given as an example of profitable perusal of the scriptures, which may edify the aged, as well as the young.

"Let me take the xvth chapter of St. John, and expatiate on its contents, for the edification and delight of my heart.

"How sweet is the promise of his bounty,—'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'—How truly, how justly may we rely on this promise of heavenly love! How often have I prayed that my Father would grant me some request, which I thought essential to my happiness; and though the wish seemed incompatible with probability, yet how frequently and how *graciously* has he condescended to grant it to a poor imperfect creature!—At other times, he has in mercy denied my solicitations; kindly denied them; for he knew best what to bestow and what to withhold.

"Herein is my Father glorified, that ye *bear much fruit*; so shall ye be my disciples."—"Thus we see that a nominal Christian is not all—we must with fear and trembling work out our salvation; we must diligently serve God, and endeavour to the best of our ability to benefit his creatures. 'If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.'—And shall we for the illusive and transient pleasures attached to this span of mortal life, give up our inheritance in heaven, bought with so great a price? Let me be wise, O Father, and early learn what true pleasure is—Let me propose to myself the pattern of a just and gracious Saviour; and though compared to him, I shall be less than a grain of dust is to this beautiful and comprehensive globe, yet am I accountable for an *immortal spirit,* which must in this pilgrimage of life secure an everlasting abode in the heavens, or be plunged for ever in perdition.—Again, O Father, let me exclaim, 'Lift up the light of thy countenance upon me, and I shall be safe'—Guard me from the waking dreams of folly—preserve me from my great enemy—lead me into thy green pastures—give me the food of thy living and quickening word—and when this weary head shall humbly repose on its mother earth, O let my spirit seek the God who gave it birth, the Saviour who redeemed it from the bondage of sin, and pour at the foot of thy throne my adorations of thy glory and mercy!

"This is my commandment, that ye love one another, as I have loved you."—"Ah! my Redeemer, who can do this?—But as far as our human and corrupt nature will permit, let us endeavour to imitate thy benevolence to every breathing soul, and study to deny ourselves for the good of others. But thy regenerating Spirit is necessary to perfect in us this frame of mind—let us fly to thy bosom, dear Jesus—and from thee will we draw forth every sentiment of adoration to our God, and love to our fellow creatures!"

The following aspirations strikingly exemplify every trait of character which I have particularized. They are believed to have been written when Miss V. B. had not yet completed her 18th year.

"O my Father! teach me not to abuse that precious talent, time, which thou hast committed to my keeping. With a deep conviction of the unprofitable manner in which I have employed the invaluable and fleeting moments of my past life, I come before thee; and, O God, if thou wilt deign to listen to the voice of thy poor suppliant, receive my thanks that thou hast brought me thus far on the journey of life; and hearken to the prayer of my heart, that thou wilt teach me to employ the remainder to thy glory, and for the eternal benefit of my soul—let me not trifle away the inestimable minutes, which compose my earthly existence. In the wild flow of youthful spirits, let me not sacrifice to worldly celebrity, or to the praises of but worldly approvers, that humility and abasement of self, which constitute, in thine eyes, the most valuable of the gems which compose a Christian's crown. And O, wilt thou deign to grant me this request, for I can do nothing without thee, that I may never lay my head on my pillow at night, without having earnestly endeavoured to do something for the benefit of my fellow creatures; something to evince to my beloved mother, the ardent love which her tenderness to me has inspired—and when I am with my brothers, to be in every sense of the word a kind and affectionate sister, studious never to let them blush for her conduct.

"Let me love my female friends with the warmest feelings of friendship, which one immortal soul should feel for another, whose similarity of pursuits should still more attach me to them. Let me defend them when slandered, think charitably of their actions, and endeavour to serve them in every possible manner.

"Let me pursue my studies with earnestness and zeal; let me catechise and strengthen my memory; let me not slide into the opinions of others, but let me examine for myself; let me impartially view every question on all sides, and imploring light from thee, let me form that conclusion which conscience supplies, and be firm in every principle which I think right.

"With a solemn and proper impression of the importance of duly applying every moment to some worthy use, let not the conviction spread a gloom over my manners or features; let them wear that serenity, which a belief that earthly concerns are but of small import (except as they give opportunity to employ the Christian virtues) would naturally inspire; and that cheerfulness which resignation as to every event in life would give them.

"Let the orphan who is under our protection claim the affectionate interest that I would bestow on a sister—Let me endeavour to engage her affection—Let me try to make her a companion in all my pleasures and my studies, and never to set her an example, which she ought not to follow.

"N. B. My drawers and closet to be kept in the exactest order—clothes in the neatest style—and my temper without a ruffled moment."

The following seems to have been written about the same time, and breathes the same spirit.

"Thou, mighty Father of creation! thou who touchest the stars with thy fingers, and they run their course rejoicing, O listen to the supplication of thy child—*Though I am but an atom in the links of* countless worlds, yet thou hast revealed from holy writ, that not one hair of my head is unnumbered—A sparrow cannot fall to the ground without thy knowledge; and I, who am of more value than many sparrows, will believe that thou deignest to rejoice when the sweet visits of thy Holy Spirit find my wayward soul disposed to welcome the heavenly guest, and to mourn that my mind is so often led astray by the passing vanities of the world. Not a sigh of my bosom is unheard by thee my God—Not a smile of innocence is unperceived—Not an evil thought escapes my beneficent Father. See how my cup overflows with love. A mother, tender, indulgent, affectionate—to whom I am attached by double ties: for all I know, and all I have acquired, I owe to her. She it was who first taught my infant tongue to raise my feeble voice of adoration to its Maker—She who soothed my spirit, when vexed by childish ills—she who with unwearied assiduity first taught me the harmony of sweet sounds: who encouraged and aided every sketch of my pencil, and who read with me each favourite author, and pointed out the beauties of the classic bards, and raised my youthful mind to the enthusiasm of delight, and my soul to the ardent wish of being good. O disappoint her not, my Father! Let not the child she has nursed in her bosom, be a dishonour to her age—let not the heart in which she has studied to implant virtue, ever become degenerate—let it ever overflow with filial love and gratitude to her, and to thee for having given me such a parent.—May I prove the comfort of her age, and may my beloved brothers unite with me in grateful affection to her who has been all to us."

Here follows another Lord's day exercise written in Miss V. B.'s 19th year.

"Sweet to me are meditations on the sacred volume, which promises to those who humbly and zealously peruse it, and walk in the firm steps of faith and piety, endeavouring to obey its dictates—eternal and never fading felicity. O thou dear source of immortal life, thou softener of all the cares which at every moment spring up to stop our progress in virtue; thou vanquisher of every passion whose baleful influence makes each bud and blossom of happiness to droop, O shed thy light in my soul more and more "unto the perfect day:" and teach me the way to salvation and bliss. While youth tinges anticipation with every golden hue of expected pleasure—while judging by our feelings to others, we should hope to find in each acquaintance a friend, and in each well known companion a soother of our sorrows, an enhancer of our joys—while blessed with dear relations, whose very existence makes our hearts beat with the lively glow of gratitude, and whose converse and sweet friendship create a dearer rapture than all this world has to bestow—while affluence extends its favours, and health strings every joyous nerve—while all these blessings bind me closer to this world—O let not my creator God be forgotten in the days of my youth—With lively and rapturous gratitude let me survey his goodness—These blessings are not due to one so weak, whose nature is so corrupt as mine; but from the unfailing and inexhaustible source of my Maker's mercy they flow—Blessings alike attend the virtuous and the wicked. 'He maketh his sun to shine on the just and on the unjust.' O let me profit by its heavenly beams; let me bask in the light and the smile of his countenance—let me seek a nearer and more delightful communion with him.—Give me, Lord, a contented and quiet heart—Let me not set my imagination on those things which are difficult to obtain, and which have not thee as their chief and final object. Purify my heart from the gross affections of this world—Give me such a sense of thy continual presence and benevolent interest in my being, that I may learn to regulate my actions, words and thoughts, until they may be weighed by thee in the balance, and not be found wanting—When, O Lord, will that blessed period arrive; when shall this too often rebellious heart, say at each event with fervent piety, 'thy will be done!'—Not, O my Father, till thou hast renewed my nature from its present corruption to the pure state of being in which thou formedst the first inhabitants of paradise—And when my heart thirsteth for virtue, when it seeks to escape the trammels of degrading folly, vanity, and vice, O wilt thou not, beneficent Creator, aid the efforts of thy feeble child—Wilt thou not strengthen me with thy strength, purify me with thy love, and soften every feeling to a perfect union with Christian duties!"

Miss V. B. was accustomed, as appears from her papers, to set apart particular seasons for a review of past life. I have seen several papers written on new year. They manifest great tenderness of conscience, deep humility under a sense of past deficiencies, and fervent desires to make progress in the ways of true piety. Extracts from them would be very edifying; but these, time will not permit me to make.

I cannot, however, refrain from copying the following, as it affords a fine contrast to the conduct of many young females, on an occasion as deeply interesting as any other in human life. Miss V. B. was about to be married. In contemplation of this event, she thus expresses herself before her heavenly Father.

"A new scene of action is now awaiting *me. In a few months* I shall take upon *myself the sacred name of wife*; and I must look forward to performing with diligence and zeal the duties annexed to this character.

"Thou, O my Guide, my Creator! the light of my footsteps and the supporter of my frail being! bestow on me thy approving smile—Make me sensible how much I owe to the excellent man, whose destiny will hereafter be linked in mine. Enable me, by thy precepts and Holy Spirit, to prove a comfort to him—Let me console him in adversity, rejoice with him in prosperity; make his pleasure my study, and his eternal welfare my daily prayer. Let me forego the wish of worldly admiration, wherever it jars with the conduct of a good wife, and an affectionate helpmate.

"My prospects are now bright—a tender and amiable lover on the point of assuming a still dearer character—an idolized mother, who sanctions and blesses my choice, affectionate brothers and approving friends, all combine to shed around me the genial atmosphere of happiness—O let me bow in gratitude to thee my God for all thy benefits and all thy mercies: And let me not forget in the endearments of worldly love, that to thee I owe a higher duty—adoration pure and sacred. Infuse into my weak soul, by thy Holy Spirit, a disposition to do thy will—Let thy blessing sanctify me and all who are to be mine, unworthy as we are of thy unbounded mercies—Be with me, O God, in every stage of life; and let me seek for thy favour as the *first* object through every vicissitude of this Changing and short human existence."

Page after page might be copied from the private papers of this most estimable young lady, evincing her desire of improvement, the value which she placed on time, her watchfulness over her own heart, and care in cultivating a good temper, her gentleness to servants, and condescension to inferiors, her disposition to promote the happiness of others, her filial affection, and her humble piety. But the foregoing extracts are sufficient for this purpose, and any addition would only be an accumulation of evidence, where it is not needed.

In the year 1821, October 25th, she was married to Dr. H. W. Tabb, of Gloucester. We have seen with what a spirit of humble prayer she contemplated this event. The new duties growing out of this relationship were discharged with the same fidelity and zeal that characterized her as a daughter, sister and friend.—Every thing promised happiness as complete as can be enjoyed in such a world as this. But—how inscrutable are the ways of Providence!—this delightful scene was soon darkened—Death came, and the fond husband was left as if alone in this wide world; the devoted mother seemed as though she were a second time made a widow; friends and relatives saw that a vacancy had been created in their circle, which no one could fill.

The indulgence of your readers is solicited, to a few reflections, which the above extracts, and some acquaintance with the writer of them, have suggested.

When such a young person is "cut off from the land of the living," it is very natural to ask, what can be the reason? Why is it, that the Lord of life and of death leaves the old and apparently useless, still to remain on earth, while the young and blooming, full of strength and loveliness, are removed from fondest embraces, and torn away from arms, which would have encircled them, were it possible, for ever? Why does consumption, or fever, or some more terrific messenger of death, and more sudden in its operations, direct its invincible attempts against the accomplished, the excellent and the useful, while there are any, to whom these epithets are inappropriate, still left to become a prey?

We would not make these inquiries in a tone of querulous complaint, nor would we question for a moment the unbounded wisdom of the Infinite Understanding, nor our own obligation to unlimited submission. "Thy will be done on earth, as it is in heaven," we would ever make the prayer of our hearts, as well as the language of our lips. Nor is it intended fully to answer those inquiries. No doubt those afflictive dispensations are intended to teach us the importance of acquiescence in all God's purposes; to lead us to the consideration of the frailty of our own state, and to a correspondent preparation for futurity; to show us, that our best acquirements, if unsanctified, are comparatively useless; to illustrate to us the necessity of loving God above all other things, and of being willing to yield to him the dearest object of our regard. Were it the comparatively insignificant only, who are called hence in early life; were it those only who have been distinguished by no excellencies, whose worth had never excited the esteem, or loveliness the interest and admiration, of friends and acquaintance; *much of the practical efficacy* which it is intended that such deaths shall produce, would be lost upon society. While Rachel weeps the more bitterly for her children, in proportion as she knows and estimates their virtues, let her remember, that it is these very virtues which make submission the more acceptable, and the sacrifice more beneficial.

"The righteous," we are taught, "are taken away from evil to come." But it is not probable, that this is the only, or indeed even the chief cause of their removal. No doubt the wise Disposer of events intends to make them useful in a better world than this. If "he maketh his angels spirits, and his ministers a flame of fire;" if he uses the glorious inhabitants of heaven, to effect the purposes of his providence; certainly it is not unreasonable to think, that he uses the improved faculties and holy qualities of his saints, whom "he takes out of this world," so as to subserve the great designs which he has in view. Analogy supports the opinion. Here every thing becomes in some way or other useful. The more highly cultivated are made to assist the intellect of less elevated character; and are there no disembodied spirits, whose faculties are to be directed and trained and instructed? What is the state of infants, whose souls wing their flight to paradise, before they have attained any character? It is not intended to speculate on this topick, on which we can of course know but little; but let me remark, that it is not in consistency with observation of the present state of things, or of the nature of mind, to suppose that the young soul reaches perfection of intellectual character, merely by becoming disengaged from corporeal associations. Who can tell, then, whether the Almighty may not occasionally select the most excellent of the earth, and the most useful among the children of men, to make them more excellent and more useful in the world of spirits? And who would impugn the wisdom and the judgment of the gardener, who should transplant his fairest flowers to a richer soil, where their bloom will be more luxuriant and their fragrance more delightful?

Among the many arguments which

are alleged to prove the immortality of the soul, there is certainly none, which is more directly calculated to produce conviction on a mind of any sensibility, than that which arises from contemplating the decease of a young and interesting person, high in intellectual endowments, noble and generous in feeling, and governed by a due sense of religious considerations. Let us conceive the fond parent thus bereaved; the object of his hopes thus early snatched away; the ripening faculties of his child's understanding, and the amiable qualities of the heart, withered by the influence of death. What an insult would it be to his parental affection, to tell him, that his child is lost FOR EVER! That its mental faculties reach no higher perfection, than what they attain, in the few and short years of his transitory existence here! That its moral qualities perish, when its pulse ceases to vibrate! Where would be the motive to exertion, if this were true? The feelings of nature are at variance with a system, so cold and appalling. IMMORTALITY is entwined about the very fibres of the heart, and man must cease to be *human*, when he can rest satisfied without being *immortal*. It is this blessed hope, with which the Gospel of Jesus Christ supplies us, which enables the Christian to resign his offspring, at the call of the great Parent of the universe, confident, that they are "not dead, but sleep," and that the Saviour of mankind will, at the last day, awaken them to the enjoyment of a glorious eternity. It is this, which prevents their "sorrowing as those who have no hope," and enables them, even in the depths of their grief, to say with submissive Job, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The above memoir can hardly be perused by a thoughtful and well-disposed mind, without an impression of the excellence of example. Is the reader a *parent* or *guardian*? Let him here see what parental care

"under the blessing of Providence can effect. The interesting person of whom we have been speaking, grew up in a part of the country peculiarly destitute of religious privileges, and of opportunities of *public instruction*.

"Family religion and domestic discipline afforded her all her advantages. Surely a mother's pious care is amply repaid by such a result as we have witnessed. While a well-trained, dutiful, pious daughter lives, she blesses the hearts that felt an anxious and ever-watchful interest in her welfare; and if by God's wise providence, as in this case, she is removed, how great is the consolation afforded by a remembrance of her dutiful affection and youthful piety! Ah! when parents have to bury their children, what can support them, but the hope that these objects of their dearest love are gone to the bosom of their Father in heaven?——But if the parent has to remember the scenes of gaiety and folly into which the child was led; and at once call to mind on her part neglect of parental duty, and on that of the daughter indifference to religion and devotion to pleasure, how painful, how terrible are such recollections! Let parents who read this, lay to heart the parting time between them and their children, and now act, as they will wish they had done, when the sad hour of separation shall arrive."

Is the reader a *child*? Let him here contemplate "a bright example of piety, which is earnestly recommended to all" in the language of the wise monarch of Israel, "Remember thy Creator in the days of thy *youth*."

"But especially" it is recommended "to young ladies in affluence, and likely to be connected with men of influence in the state. Let them study the character of Mrs. Tabb—Let them contemplate one in the bloom of youth, distinguished by talents, rich in varied acquirements, in possession of wealth, surrounded by devoted friends, admired, flattered, and caressed, turning her heart from the vanities of life, and bowing with lowly reverence before her Creator, devoting her life and soul to the Saviour, and setting an example of firm, steady, fervent piety, instructive and edifying even to the aged Christian! Had she lived, how salutary would have been her example and influence as a wife, mother, mistress, and neighbour! And now that she is dead, how precious the recollections which enable the hand of maternal affection to inscribe on her tomb,

"She 'remembered her Creator
in the days of her youth,'
And with exemplary faithfulness discharged
every relative duty.
To her bereaved husband and widowed mother
she was a crown of glory:
But although that crown withered
at the approach of death,
She is gone
to receive that which is incorruptible,
and which fadeth not away."

Documents respecting the Church.

[We deem the annexed documents, which have been transmitted to us, of sufficient importance to communicate to our readers: and we understand the following are the reasons which rendered the communications on the part of Bishop Hobart necessary and proper.

To prevent erroneous impressions being made of the sentiments of the bishops, and of the clergy and laity of the Church, on the subject of these applications, and particularly in relation to Bishop Chase's project of a theological school for the state of Ohio.

To exhibit the paramount claims of the general theological seminary to patronage, agreeably to what he conceived was the general sentiment of the Church, and in particular compliance with a resolution of the standing committee of the trustees of this institution.

To counteract the erroneous representations which were made of his own views and conduct in this business: Bishop Chase was engaged in circulating the pamphlet which he had published "on the subject of his going to England," in which, professing to give a candid statement, he had withheld two communications to him from Bishop White, and another from Bishop Brownell, deprecating the plan of a theological seminary in the state of Ohio, and endeavoured to present Bishop Hobart in an unfavourable point of view. Bishop Chase also circulated a pastoral letter of Bishop Hobart, in 1820, in which he advocated a diocesan seminary in New-York, without stating the circumstances which afterwards induced him, in the spirit of conciliation and compromise, to promote the union of this and the general seminary, under its present constitution.

A communication from him was thus rendered further necessary, in order to satisfy the inquiries which were made, and the still greater number which he foresaw would be made, relative to the business generally, and to his own particular conduct and views in regard to it. This necessity had been foreseen by his venerable father in the episcopacy, (Bishop White,) who had intimated to him, before his departure, that "he might be under the necessity of stating the circumstances which should have prevented his" (Bishop Chase's) "voyage, in consequence of the inquiries which would be made."

The evil of bringing these matters before the Church of England was done by others. Bishop Hobart thus found himself placed in a situation, in which it became his duty, however painful, to seek to correct and prevent erroneous impressions; and this he endeavoured to do with as much delicacy and prudence as was possible.]

Address and Statement in behalf of the Episcopal College in Connecticut,—

"*To the Bishops, Clergy, and Laity of the Church of England.*

Brethren,

An occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain. Planted in the midst of Dissenters from her ministry and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable *Society for the Propagation of the Gospel in Foreign Parts*, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an Episcopal college has received a charter from the legislature of the state of Connecticut, to be called by the name of Washington College;* and it is in behalf of this institution, that its trustees now beg leave to address you.

Active and successful exertions, in behalf of this institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of books to furnish a library, and for the necessary philosophical apparatus.

We earnestly hope, that your aid will enable us to place this Episcopal College upon an equal footing with the other literary institutions amongst us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

Between nations, as among individuals, *a common religion* is a strong bond of union. We beg leave to add, that *the best friends which Great Britain has in America, will be found among the members of the Episcopal Church;* and to express our conviction, that every thing which conduces to the extension of this church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. *Nathaniel S. Wheaton*, A.M. rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception, as a man of piety and worth, and every way worthy of confidence and esteem.

By the trustees of Washington College,
Thomas C. Brownell, *President, and Bishop of the Diocese of Connecticut.*
Harry Croswell, *Secretary.*
New Haven, Connecticut, August 30, 1823.

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* It was necessary that *some* name should be given it in the charter. Should some munificent benefactor to the institution be found, it is intended to honour it with his name.

The following statement relative to the origin and present circumstances of the *American Church* is submitted, in the hope that they may increase the interest already felt in this country in the prosperity of that distant part of Christ's vineyard.

Before the event which severed the United States from the mother country, a number of churches had been planted there by the missionaries of the *Society in England for the Propagation of the Gospel in Foreign Parts.* These were of course withdrawn, when the dependence of the States on the parent country ceased, and the Church in America was reduced to a languishing and precarious state of existence.

The attachment of its members was, however, too deeply rooted, to suffer them to witness its decay without an effort to arrest it, and their first care was directed to the provision of a valid ministry. In the year 1784, the Rev. *Samuel Seabury* was appointed, by the Episcopalians in Connecticut, to proceed to England, to solicit consecration at the hands of the English bishops; but as no civil provision had then been made for the consecration of bishops out of his Majesty's dominions, and as the necessities of the American Church were pressing, he was induced to apply to the bishops of the Scottish Church, where, it was understood, no obstructions of a civil nature existed; and was set apart to the Episcopal office by Bishop Kilgour, of Aberdeen, assisted by Bishops Petrie and Skinner.

Three years later, when the obstructions in England had been removed by an act of Parliament, the Rev. Dr. *White*, of Pennsylvania, and the Rev. *Samuel Provoost*, of New-York, both of whom had been ordained in England, were consecrated at Lambeth, by the Archbishop of Canterbury; and in 1790, the Rev. Dr. *Madison*, of Virginia, was also consecrated, by the same authority. Bishop White is now the only survivor of those who received their consecration in England, and the remaining *nine* American bishops have all been consecrated by him.

These circumstances are related, that it may be seen how directly the American Church is descended from that in England. The former claims to be considered as a genuine branch of "the Holy, Catholic, and Apostolic Church;" and it gratefully ascribes its existence, under God, to the unwearied efforts and maternal care of the Established Church in England. Its formulary of public worship is almost identically the same: it believes in the same articles of the Christian faith; and acknowledges the same Book of Homilies to contain sound expositions of Christian faith and practice.

Such is the civil constitution of the United States, that neither bishops nor clergy derive the least assistance from the government: they are in every case supported by the voluntary contributions of the people over whom they preside. The *largest* salaries of the clergy do not exceed *700l.* sterling; while the avarage of their incomes may be estimated at 120*l.* or 130*l.*—The bishops are also rectors of churches, and generally derive their support from that source.

The number of organized Episcopal congregations in the States falls but little short of *six hundred;* while the clergymen engaged in actual parochial duty, *do not exceed half that number.* It is pleasing to record the gradual extinction of those inveterate prejudices against Episcopacy, which distinguished the first settlers of the country, especially in those parts where the Church has been advantageously made known by her more intelligent ministers. The candid and moderate belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to a Church, whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union, not to be found within the pale of any of the classes of dissenters. Nothing indeed seems to be wanting to a general extension of the Episcopal Church, *but a corps of zealous, well-educated clergy,* far more numerous than, with her present advantages, it is possible for her to possess.

In the range of States to the westward of the Alleghany mountains, whose population is already computed by millions, a large portion of whom are attached from principle to the forms of this Church, it is a melancholy fact, that but fourteen Episcopal clergymen are employed! Nor is there the least prospect of their receiving a supply for years to come, unless a more adequate provision is made for the education of ministers. The churches in the States bordering on the Atlantic, where *all* the literary institutions of note are found, are only supplied in part; and while *they* labour under their present privations, all missionary efforts for the benefit of their western brethren must be suspended.

This lamentable deficiency in the numbers of the Episcopal clergy is to be ascribed principally to the fact, that there does not exist in the United States a college generally accessible to students, where they may receive a classical education, without danger to the religious predilections in which they have been brought up. It ought, however, to be mentioned, that Columbia College, in the city of New-York, is conducted principally by members of the Episcopal Church; but such is the expense attending a four years' residence in a large city, that the benefits of the institution are in a great measure confined to the city itself. The *theological* institution lately established in the same place, is devoted to the object of preparing young men for the ministry, who have received a classical education elsewhere.

Unhappily for the cause of religious truth, the best endowed literary institution in the country—the *Harvard University*, near Boston—*is wholly Unitarian.* Few young men of talents leave that institution without having imbibed more or less of the spirit of bold religious speculation, which has already spread to a most alarming extent among the opulent and intellectual, particularly in the eastern part of the Union. Yet it is highly gratifying to reflect, that *in no instance* has an Episcopal clergyman been known to abandon the faith of his fathers, and lead his people over to the ranks of Unitarian heresy and dissent. The *Liturgy* has hitherto proved, under God, an effectual bulwark of "the faith once delivered to the saints;" and hence it has been lately made the object of repeated and severe attacks from Unitarian pens. The Harvard University is in possession of funds to the amount of more than half a million of dollars; principally the accumulated donations of individuals; and enjoys moreover a large annual stipend from the state treasury: it has a library of 30,000 volumes; and the various branches of science, and classical literature, are taught by twenty professors, aided by a number of tutors. With means so extensive, it *must* operate a material change on the religious views of the community; and particularly so, as its professors occupy the first rank among the learned in America. The North American Review may be adduced as a specimen of their literary ability.

The other important classical institutions are, without exception, controlled by denominations *not Episcopal;* and in all of them, the peculiar principles of their respective sects are more or less inculcated. The consequences to the Church may easily be imagined. Many young men of fair promise have been annually lost to the Church, who might have been dedicated to the service of her altars, had they not been compelled to seek a classical education in institutions unfriendly to her government and mode of worship.

The *second* place among American colleges is occupied by *Yale College,* which is exclusively directed by *Congregationalists.* It is worthy of remark, that its library is not a little indebted to the munificence of *members of the Established Church in England.* Soon after its foundation, many authors then living, enriched it with donations of their works; and Mr. Dummer, the agent for the colony, presented it with 800 choice volumes. But it found its most munificent patron in Dr. Berkley, bishop of Cloyne, who added near 1000 volumes—260 of which were folio editions of the best authors. The college is also indebted to him for a valuable tract of land in the state of Rhode-Island, the annual rent of which is appropriated to the encouragement of classical learning. A *Baptist* college, lately organized in the District of Columbia, has also derived essential aid from England, in donations of money, and books for its library.

Thus has it happened, that, while the literary institutions of other denominations in America have been essentially aided by the liberality of English Episcopalians, the *Episcopal Church in that country remains destitute.* Its members in the state of Connecticut have been endeavouring, for the last twelve or fifteen years, to obtain from the legislature a charter for an *Episcopal College;* but so powerful has been the operation of popular prejudice, that their efforts have been without success till the present year. This difficulty being at length overcome, they have now to contend with the evils of poverty; while their scattered situation renders even the support of their clergy burdensome.

It is the intention of the trustees to render the college, as far as possible, a place of resort for the sons of all the Episcopalians throughout the Union, and a nursery of ministers for the infant church. The patronage of all the friends of the cause will accordingly be solicited; and agents for collecting funds are now actively engaged, with very encouraging prospects of success. But it cannot be concealed, that without some aid beyond what lies in their own resources, particularly in the provision of a library, and apparatus for experiments in natural philosophy, many years must elapse, before the Church will experience any material benefit from the institution.

Under these embarrassments, the trustees are induced to turn to that enlightened body in England, from which it is the boast of the American Church that she derives her origin. They rely on a simple exposure of their circumstances—their wants, and their prospects,—to procure them a favourable hearing. They do not wish to appear in the character of suppliants for charity—they only desire to be put in possession of the means of emulating, though with humbler efforts, the career of their brethren in England, in extending and building up the cause they love.

Subscriptions, donations in books, and philosophical instruments, will be thankfully received by C. and J. Rivington, St. Paul's Church Yard, and Waterloo Place, Pall Mall; and by Rivingtons and Cochran, 148 Strand.—The Rev. Dr. Gaskin, prebendary of Ely, and rector of Stoke Newington, will also receive donations in aid of the same object, at his residence in Stoke Newington.—*London, November,* 1823.

NOTE *relative to the Agency of the Protestant Episcopal Church in the United States of America, in certain applications in behalf of local institutions of that Church, to the Bishops, Clergy, and Laity of the Church of England.*

The undersigned deems it due to the Protestant Episcopal Church in the United States of America, to make known, that this church has not by any act of the General Convention of her bishops and the representatives of her clergy and laity, the only organ through which that authority can be conveyed, authorized an appeal in her behalf to the parent church in Great Britain, for whom she cherishes the most profound veneration, and to whom she gratefully acknowledges that she is "indebted under God, for her first foundation, and for a long continuance of nursing care and protection," and from whom she has not departed "in any essential point of doctrine, discipline or worship, or further than local circumstances require."* He is especially persuaded that the great body of her bishops, her clergy, and laity, would not sanction such an appeal from a particular diocese or district in favour of any local institution, for whatever purpose established. It is within his knowledge, that this sanction has in some recent cases been solicited and refused.

While many Episcopalians in the United States are opposed, for weighty considerations, to an application to any foreign source for aid to their church, others, not few in number, doubt, to say the least, the propriety and expediency of such a measure. But the undersigned is fully satisfied, that if a *public* appeal of this description were deemed proper and expedient, all would unite in the opinion, that it should be made in favour of the General Theological Seminary which has been established by the authority of the church, for the purpose of educating a pious, learned, and orthodox ministry. As evidence of the correctness of this sentiment, he states the fact, that the General Convention of the Episcopal Church, consisting of its House of Bishops, and of its House of Clerical and Lay Deputies, who are chosen by the diocesan conventions, passed a resolution at their session in May last, enforcing the claims of that institution, and earnestly inviting the members and friends of the church, to contributions and exertions in its behalf. The following is also a copy of an official instrument, which was furnished to the undersigned before he left America.

Extract from the Minutes of the Standing Committee of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, held in the Vestry-room of Trinity Church, in the city of New-York, on Thursday, September 18th, 1823.

Resolved as the opinion of this committee, that the General Theological Seminary of the Protestant Episcopal Church in the United States of America, from its character as established by the authority of the church, and under the control of the same; from the importance of its design, which is to provide for the whole church a pious, learned, and orthodox ministry; and from the state of its funds, which are inadequate to even its present limited exigencies, is peculiarly entitled to the patronage of all those benevolent individuals who take an interest in the prosperity of the American church:—and that the secretary be directed to furnish official copies of this resolution, under the seal of the Seminary, to the Right Rev. Bishop Hobart, to be used by him as he may judge expedient.

I certify the above to be a true extract from the Minutes of the Standing Committee of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

HENRY U. ONDERDONK, Sec'ry.

The General Theological Seminary is *now* established on principles which are calculated to secure a correct and able administration of its concerns; and it has thus inspired general confidence, and called forth the most solicitous wishes and exertions in its behalf. It is governed by a board of trustees, consisting of the bishops of the church, and of clergymen and laymen chosen by the General Convention. The constitution of the seminary makes provision for the establishment, in due time, of branch schools under its superintending control, in those parts of the union where the exigencies of the church may demand this arrangement; and thus obviously renders unnecessary and inexpedient, the organization of independent diocesan institutions. The power to establish these branch schools is vested not in any individual bishop or diocesan convention, but more properly in the General Convention of the church, and in the board of trustees of the seminary; and an attempt to depart from this wise arrangement, on the part of any particular bishop or diocese, would tend to subvert the order and the unity of the church, and ought obviously to be discountenanced by all its friends.

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* Preface to the American Liturgy.

The instruction of the General Theological Seminary is conducted, and its discipline immediately administered by six professors in the distinct departments of Hebrew and Greek literature, biblical criticism, systematic divinity, the evidences of Christianity, ecclesiastical history, with the ministry, polity, and ritual of the church, and pulpit eloquence and pastoral theology. The students daily attend the professors; and the above course of instruction comprises a period of three years. It is designed, as soon as funds are furnished for the purpose, to establish scholarships, on which pious young men designed for holy orders, who are destitute of pecuniary means, will be placed, in order to receive the benefit of the institution. It must be obvious that immense advantages would result to the American Church if the funds of this seminary were adequate to the accomplishment of its pious and beneficent designs.

Under these circumstances, it was a subject of deep and general regret to learn, by an unexpected communication to the bishops, that a determination was formed to establish a theological school in the diocese of Ohio, and that a voyage was contemplated to England, with a view to apply to the Church in that country for contributions to effect this object, and for missionary purposes in that diocese. It does not appear, that this measure of a diocesan theological school in Ohio, has been acted on by the convention of the church in that state, that they have adopted any plan for its organization, or that there is any incorporated body to hold or to manage its funds.

The letter communicating the contemplated measure to the bishops, requested their aid in promoting it. In reply to this communication, Bishop White, of Pennsylvania, the venerable presiding bishop of the American Church, one of the three bishops originally consecrated by the bishops of the Church of England, and who has for many years held the most prominent station in the councils of that Church, wrote as follows:—

"As the contemplated measure seems to me to embrace considerations interesting to our church at large, I find it incumbent on me to decline compliance with your wishes, not without great pain, on account of the necessity which I conceive to be imposed on me by official consistency.

"At the time of organizing our church, there was no sentiment more current with those concerned in the business, than the expediency of avoiding all application to a foreign source, except in the single act of obtaining the episcopal succession; a line of conduct towards our mother church, not dictated by the want of affection or of respect, which we hoped to be cherished for her to the end of time; but because of the effect which might be produced on our civil interests in the United States.

"Your case is not the first which has brought the subject into view. Whether a lapse of nearly forty years have caused a change of opinion, is more than I have materials to judge of; but I trust for myself, that after having acted on the principle through so long a tract of time, my continuance will not be imputed either to want of affection for ———, or of zeal for the prosperity of the church."

It would be as far as possible from the intention of the venerable writer of the above, (for none holds the Church of England in greater veneration, or has been uniformly more studious to avoid all departure from her in any essential point of doctrine, discipline, or worship, or further than local circumstances require,) to discountenance those friendly communications which have already taken place between the individual clergy and members, and the societies and functionaries of the two churches; or to discourage any unsolicited expression of benevolent consideration on the part of the members of the Church of England to the Church in America. The principle stated by him, it is conceived, applies only to those public and authorized solicitations on the part of the Church in America, which would be peculiarly liable in various respects to misconstruction.

After the preceding communication was made by Bishop White, an interchange of opinion took place between several of the bishops; in consequence of which another letter was addressed by Bishop White to the person who originated the objectionable measure, with a view to dissuade him from attempting to carry it into effect. From this communication the following is an extract. After stating that he was requested to write by several of his brethren, Bishop White observes,—

"One of the objections, is the interference with an object so much approved of by our communion throughout the United States, as that of founding a General Theological School. There is the less reason for the setting up of a Diocesan Seminary, because of that part of our general plan, which leaves an opening for the instituting of branches. Under this head, I add for your information, that there has been a reduction of board to two dollars and fifty cents per week; and although this may be too much for young men from Ohio, it is equally so for others from different parts of the Union; who, on that account, are obliged to study under the directions of such private clergymen as can bestow their services to the effect. If candidates from the said states should be reduced to this necessity for a time, it is no more than what has happened to all of our students until lately, and is the case to this hour with the greater number of them.

"Next in regard to the employment of Missionaries, we are of opinion that when we have recently constituted a society for that object, the collections for it will be damped by the knowledge of collections making in England from any state; and much more if applications should be made from various quarters of the United States; for, that the example in one instance should have many followers, we are persuaded; unless it should be understood to be disapproved of generally by our communion. This brings us to a very serious objection. It is, that in the event of a multiplying of missions to England, there will be brought great disgrace on our church. Perhaps you entertain the idea that there is no probability of this evil; but look at the large states westward and southward, which are now even more destitute than that of Ohio. Then look at the immense districts of the Aalantic states, which have no more than they of the administration of the ordinances: for instance, at least the half of Pennsylvania, and the same may be said of others. So near to me as in the state of Delaware, there is an entire prostration of the church, except lately in the single county of Newcastle. Why not send a mission to England from any or from all of these quarters? Here, I will say something grounded on my own observation, and for which I only am responsible. I conceive that one of the greatest nuisances among us, is that of a considerable proportion of the demands made on our large cities for pecuniary contributions. Of some I know, and have good grounds to suspect of many, that the applicants carried back little more than paid their expenses. Nevertheless, it is an inducement in different neighbourhoods to propose journeys—perhaps for beneficent objects, which are benefited in a degree, making a small compensation for the great waste of supplies which would be better applied to valuable establishments at home. This is mentioned as an aggravation of the evil, should it occur, of numerous envoys for charity from this country to England, to the great discredit of our church, where we ought to be held in respect, as we trust we now are. Once more, Sir, I request to be understood, as expressing sentiments which would not be hazarded on the ground of a supposed possession of a sufficient weight of character as an individual; but hope that I am not presumptuous, when called to it by three of our brethren;* especially as I think it probable that they will be sustained in it by the clergy generally. This I am led to suppose from the sentiments which I have heard expressed by all of them, who have spoken to me on the subject."

There is reason to fear, that notwithstanding all the remonstrances which have been urged in opposition to it, exertions will be made by the person who originated it, and who has arrived in England, to carry into effect the measure above stated; and this representation, with respect to it, is thus rendered necessary.

It is proper to observe, that the diocese of Ohio has not been, and will not be, neglected by the American Church. Within these few years past, a contribution of several thousand dollars, a large part of which was raised in the diocese of New-York, was collected for the church in that state; and a recent appropriation has been made for her benefit, from the funds of the Protestant Episcopal Missionary Society, in the United States, which is constituted by the General Convention for the general missionary purposes of that Church.

Exertions are making in the diocese of Connecticut for the establishment of an episcopal college in that state. Similar efforts are in successful operation for the organization of an episcopal college in the western district of the state of New-York, which may be considered as one of the finest portions of the American continent, and which is nearly the centre of the eastern and western population of the United States. The site of the college is contiguous to the canal which connects the Atlantic Ocean with the western lakes. But whatever interest may be excited in favour of these or any other local institutions, no application in their favour has been sanctioned by the American Church. On the contrary, the undersigned expresses the strong persuasion that the Protestant Episcopalians in the United States of America regard the General Theological Seminary as the *great national institution of their Church*, which, under existing circumstances, is preeminently entitled to whatever unsolicited patronage the friends of that Church may be disposed to bestow.

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* The concurrence of other Bishops was subsequently expressed.

The undersigned indulges the hope, that the necessity which, from particular circumstances, seems to exist, of preventing erroneous impressions relative to the agency of the American Episcopal Church, in applications in behalf of local institutions, will be admitted as his apology for this communication.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the state of New-York.
London, Nov. 13, 1823.

The undersigned, with a view to more full information on the subject of his note, dated the 13th instant, relative to certain applications in behalf of local institutions of the Protestant Episcopal Church in the United States of America, to the bishops, clergy, and laity of the Church of England, finds it necessary to state the following additional particulars:—The Bishops of the American Episcopal Church are ten in number: there are documents in the possession of the undersigned, which prove that three of these, besides the presiding bishop, whose letter is contained in the former note, dispproved of the plan to which it refers: that one, who, before he had become acquainted with the objects of the contemplated voyage to England, wrote a letter in approbation of it, afterwards recalled that approbation, and particularly deprecated the establishment of a local seminary in the state of Ohio: that another, though concurring in some of the views of the plan, evidently doubted the expediency of visiting England in prosecution of it: that, from another, no expression of opinion took place; and that one bishop alone of the ten, without reference to the diocese of Ohio, expressed his approbation of it. He is persuaded that the great body of the clergy and laity would sustain the bishops in these sentiments, which certainly must be founded on an intimate knowledge and consideration of the true interests of their church, and of the best plan of extending and perpetuating the truths of salvation which it proclaims, and cannot be attributed to any indifference to the situation of the Episcopalians in the state of Ohio.* *Any picture which may be drawn of the episcopal or clerical labours, or of the spiritual wants of that diocese, may be applied, in its highest colouring, to those of many others in the United States, and it may be added, of large districts in the British provinces of Upper and Lower Canada.* The *General* Theological School and the *General* Missionary Society are established for the relief of these wants, as it respects the United States, by rearing clergymen, and sending missionaries, where diocesan missionary societies do not make adequate provision; and contributions from abroad, in favour of local institutions for the same purposes, would tend to damp the zeal and exertions, which, under existing circumstances, ought to be bestowed on the great national institutions of the Church, which are yet in their infancy; and would in many other respects have an injurious operation on her interests.

It is proper also to observe more distinctly than is done in the former note, that at one period a diocesan theological seminary existed in the state of New-York, and a General Theological Seminary at New-Haven; that, under a change of circumstances, and with a view to unity of operations, a proposition for uniting the two seminaries under a proper organization was submitted in October, 1821, by the undersigned to the convention of the clergy and laity in his diocese—that in the following month of November, at a General Convention of the bishops, clergy, and laity of the whole Church, specially convened for the purpose, this union, in the spirit of compromise and conciliation, and with the cordial co-operation of the undersigned, was effected, and a constitution for the government of the seminary adopted, which removed many objections to the organization of the former seminary, and which was generally acceptable—that this event was hailed by all the friends of the Church as constituting an happy era in its history—and that since that period, the undersigned, as was his duty, in common with the great body of his brethren, and of the clergy and laity, has been the consistent advocate of an institution, which, if properly supported, will be adequate to providing a clergy for *every part* of the church, and which renders unnecessary and inexpedient diocesan establishments.

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* Objections are made to the inconvenience of the distance of the state of Ohio from New-York, the seat of the General Theological Seminary. But other states are equally remote, particularly South-Carolina; all the candidates for orders in which, excepting one, are now students at the General Seminary. It is not known that in Ohio there are more than two or three candidates for orders; nor is it believed the number will ever be more considerable than to constitute a very small class.

The following is the resolution of the House of Bishops, passed in May last, referred to in the former note.

> " *Resolved*, that this House entertain a gratifying sense of the fidelity with which the Trustees and the Faculty of the General Theological Seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the Gospel in this church.
>
> " *Resolved*, further, as the opinion of this House, that the General Theological Seminary, having been established by the whole body of this church, in General Convention, seems peculiarly to demand the *concurrent solicitudes and exertions to be concentered on it, of all its members*; inasmuch as this institution, when possessing the combined and efficient support of the *whole* church, must be the most effectual means, under Providence, of perpetuating the unity of the church, in the bond of peace."

The following are also extracts from a report of the committee of the House of Clerical and Lay Deputies of the same Convention on the Theological Seminary.

> " With respect to the mode of education pursued in the Seminary, your Committee refer the House, with great satisfaction, to the *able and luminous report* of the Faculty, embodied in the Report of the Trustees to the Convention. The course pursued is, in the opinion of your Committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning."
>
> " Your Committee cannot but contemplate with pleasure, the delightful prospect of having a General Seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and the south will give up, and the east and the *west* will not keep back."

The undersigned again begs leave to state, that, in this communication, his object has been to discharge an act of duty to the Protestant Episcopal Church in the United States, by apprising its friends of its views, as far as they have been ascertained, of certain applications in Great Britain in behalf of diocesan institutions, and of the sense which it entertains of the paramount claims of its national establishments to benevolent consideration.

JOHN HENRY HOBART.

London, Nov. 19, 1823.

Reference is made to C. and J. Rivington, St. Paul's Church Yard, and Waterloo Place, and to Rivingtons and Cochran, 148 Strand.

Consecrations, Ordinations, &c.

On Tuesday the 14th of October last, the new edifice erected in the parish of New Preston, Connecticut, was consecrated by the Right Rev. Bishop Brownell, by the name of St. Andrew's Church. Morning prayer was read by the Rev. Mr. Shelton, and a sermon preached by the bishop, from Psalm xciii. 5. The occasion drew together a large concourse of people, among whom were thirteen clergymen of the Episcopal church.—The new church is spacious, commodious, and elegant. It is constructed of brick, in the Gothic style of architecture. The east window is peculiarly beautiful, and at the west end is a Gothic tower, containing an excellent bell from the foundery of Messrs. Ward, Bartholomew and Co. Hartford. The interior is completed in good taste. The pulpit is of a new construction, and convenient; and its decorations, as well as those of the desk and chancel, are very appropriate.—The congregation of New Preston is neither large nor wealthy; and yet its members have erected the church within a very short period, and have paid for it wholly from their own resources. Some, perhaps, have spared from their exigencies, but it is believed that no one feels impoverished by his liberality, and it is trusted that what they have thus *lent unto the Lord*, will be repaid in blessings upon them and their posterity.—*Philadelphia Recorder.*

On Wednesday, November 19th, 1823, a new church, erected at Newton, in Sussex county, New-Jersey, denominated Christ Church, was consecrated to the service of Almighty God, by the Right Rev. Bishop Croes. Morning prayers were read by the Rev. Reuben Hubbard, of Goshen, New-York, and a sermon preached by the bishop.

On Thursday the 20th, the bishop held an ordination in the newly-consecrated church, and admitted the Rev. Clarkson Dunn, who had been elected its rector, to the holy order of priests. Morning prayers were read by the Rev. Henry P. Powers, and a sermon delivered by the bishop The Rev. Reuben Hubbard and the Rev. Richard F. Cadle were present on this occasion, and assisted.

On the same day the Rev. Clarkson Dunn was instituted, by the bishop, into the rectorship of the said church. Divine service was conducted by the Rev. Richard F. Cadle, and a sermon preached by the Rev. Henry P. Powers, rector of Trinity church, Newark. On these several occasions the Rev. John M. Ward, deacon, minister of St. Peter's church, Spotswood, and of St. Peter's church, Freehold, was present.

The congregations, during these solemn religious services, were quite large and respectable, and manifested deep interest in their performance.

The newly-erected church, the first Episcopal church ever built at Newton, is of Gothic construction; its material stone, rough cast, or plaistered externally. It is 53 feet in length, exclusive of the tower, 39 feet in breadth, and its height to the cornice 26 feet. Its tower, which stands in the rear, is 13 feet square, and 57 feet high, surmounted at the angles with pyramids of 7 feet high. A single range of three very long windows on each side, with Gothic or pointed arches, and two of the same dimensions in front and in rear, give to it a dignity not usual in buildings of its size. Its situation is elevated, and on a corner of the intersection of two streets: it shows, therefore, to much advantage. The interior of it is plain, but neat and well proportioned. It has an arched ceiling, terminating with a stucco cornice on the four sides; a neat and convenient pulpit, reading desk, and chancel, with tasty and appropriate hangings; two aisles running the whole length, and 58 well-formed and finished pews. It is, however, without galleries; but this occasions its interior to appear uncommonly spacious. The vestry-room is in the tower, immediately behind the pulpit, with which it communicates.—The erection of this handsome church was commenced in May last, and finished on the day before the one on which it was consecrated. Great credit is due to the congregation for its promptitude and liberal spirit in the undertaking, considering that three and a half years since it was almost extinct, having then been destitute of a clergyman for 85 years. But greater credit is due to its worthy minister, the Rev. Mr. Dunn, whose zeal and unwearied exertions in the accomplishment of this object have seldom if ever been exceeded: but what increases the merit of those who superintended the structure, is the economy with which it was conducted: the cost of the building, it is ascertained, will not exceed three thousand dollars —*N. Bruns. Adver.*

On Sunday the 30th of November, 1823, in St. Paul's church, in the city of Philadelphia, the Right Rev. Bishop White admitted Mr. Robert Piggott to the holy order of deacons; and the Rev. Richard U. Morgan to the holy order of priests.—Morning prayers by the Rev. Mr. Bartram, of W. I.; sermon by the bishop.—*Phil. Rec.*

On Friday the 5th of December, 1823, the Rev. William Jarvis was admitted to the holy order of priests, by the Right Rev. Bishop Brownell, in the church at East-Haddam, Connecticut. Prayers were read by the Rev. Mr. Noble, and the sermon delivered by the bishop.—*Ibid.*

At an ordination held in the Monumental Church, Richmond, Virginia, on Tuesday the 16th December, 1823, Mr. George A. Smith was admitted to the holy order of deacons, by the Right Rev. Richard C. Moore, D.D. Bishop of the Protestant Episcopal Church in the state of Virginia.

Patrons of the Missionary Society.

The Right Rev. Richard C. Moore, D. D. bishop of the Protestant Episcopal Church in the state of Virginia, and the Rev. Thomas G. Allen, of the diocese of Maryland, were, on Tuesday last, constituted patrons of the General Missionary Society of the Protestant Episcopal Church, by the payment of one hundred dollars by a female member of St. Andrew's church, Philadelphia—as the product of a devotion of her leisure hours to such light work as was calculated to be useful, and yet sold for small sums of money, principally in articles which did not exceed 12½ cents. To those of our female readers who might spare a few moments per day from their ordinary pursuits, we would hold up the example of the lady by whose industry this sum has been accumulated in the course of one year; and we might add, in the words of scripture, "Go, and do thou likewise."—*Philadelphia Recorder, Dec.* 13.

The same paper of the 3d of January inform us, that the Rev. Wm. H. De Lancey had been constituted a patron of the said society, by the ladies of the united churches of the city of Philadelphia: and that in aid of the funds twelve dollars had been received from the Female Missionary Society of Perth-Amboy, by the hands of Miss Brinley.

Law Professorship in Columbia College.

The Hon. James Kent, late chancellor of this state, has been appointed professor of law in Columbia college in this city. No appointment could give more general satisfaction—none could be more advantageous to that seminary. Chancellor Kent's learning and talents do not better qualify him for the duties of this office, than the peculiar habit of his mind—his long practice of extensive investigation, close thinking, methodical arrangement, and sound conclusion. Such a course of lectures as he will prepare and deliver, we have no doubt, will rank, in point of learning and utility, with the celebrated Commentaries of Blackstone; and will form a work much wanted in this country—a text-book for students of law.—*Evening Post.*

For the Christian Journal.

Psalm lxxiii. 26. *My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

Though anguish thrill through every nerve,
And health and strength consume away,
Courage! my soul, 'twill only serve
To hasten on that happy day
When from this earthly prison free,
If faithful, thou thy GOD shalt see.

So the poor sailor sees the surge
With angry billows rising high;
E'en to th' horizon's utmost verge
The black'ning tempest meets his eye:
Yet still with hope his spirits glow—
The port draws near where he would go.

He trims his barge with anxious care
To speed its way along the deep,
He arms his mind the storm to bear,
And steady on his course to keep.
The crushing thunder's rumbling sound
Proclaims the tempest gathering round.

Then, when his hopes begin to fail,
Despairing now his fate to flee,
A changing wind fills every sail—
His vessel flies across the sea—
He gains the port—his danger's o'er—
The storm *may* burst, but he's on shore.

So thou, my soul! to heaven aspire,
Nor dread a lengthen'd life of pain,
Since sufferings, purifying fire,
May be to thy eternal gain:
And thy Redeemer's tender care
Shall aid the pains of life to bear.

O kindly call thy spirit home,
Where pain and sickness never come.

M. A. W.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of St. Matthew xvi. 24—27.

Would any follow Christ on high,
Let them their every sin deny,
And, shrinking not from grief or loss,
Take up, and meekly bear, their cross.

For they who life and joys would save
For ever lose them in the grave;
While they who life and joys despise
Will find them endless in the skies.

With all the world, what is thy gain,
If lost thy soul in future pain?
Or what, O sinner! canst thou give,
Thy soul from sentence to reprieve?

For, in the Father's glory, soon,
'Midst angels, will descend the Son;
And then, to all, he will accord,
As are their works, a just reward.

JEDUTHUN.

Version of Philippians iv. 4—8.

Rejoice thou in the Lord,—
But calmly, and with fear:
Again I say, In God rejoice,—
But know that He is near.

The Lord is ever nigh,
Be not o'erwhelm'd with care;
But, ever thankful, be thy wants
Made known to him in prayer.

Whatever things are pure,
Are honest, lovely, true—
All virtue, all that merits praise—
These things observe and do.

And thus, the peace of God,
Which passes human thought,
Through Christ shall keep thy heart, thy mind
With lasting joy be fraught.

JEDUTHUN.

Calendar Notices for February, 1824.

1. Fourth Sunday after Epiphany.
2. Presentation of Christ in the temple, commonly called the Purification of Saint Mary the Virgin.
8. Fifth Sunday after Epiphany.
15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias the Apostle.
29. Quinquagesima Sunday.

To correspondents.—Several articles prepared for this number have been omitted in consequence of the great length of Dr. M'Donald's sermon and the memoirs of Mrs. Tabb, neither of which could be divided for a future number without manifest injury; and to make room for the important documents which have just reached us from England. Among the papers omitted is the review of Mr. Henshaw's sermon, which will appear in the February Journal; in which also we shall endeavour to show due attention to several other valued correspondents. The ordination sermon will probably appear in the number for March.

Our patrons and readers will perceive that we have endeavoured to improve the appearance of the cover of our Journal by a well-engraved head of the likeness of HOOKER "the judicious;" by whose imperishable principles of polity and order we would ever *wish to be governed.*

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 2.] FEBRUARY, 1824. [Vol. VIII.

Abstract of the Proceedings of the fortieth annual Convention of the Diocese of New-Jersey, held in St. John's Church, Elizabeth-Town, on the 20th and 21st of August, 1823.

The convention was composed of the Right Rev. Bishop Croes, six presbyters, four deacons, and twenty-three lay delegates, representing eleven churches.

It was opened with morning prayer, read by the Rev. Abiel Carter, of Georgia, and a sermon by the Rev. Richard F. Cadle, of New-York, late rector of St. John's church, Salem, and St. George's, Pennsneck, in the diocese of New-Jersey.

The bishop held an ordination, and admitted Robert B. Croes to the holy order of deacons.

The Rev. John Croes, jun. was elected secretary.

Agreeably to the provisions of the forty-fifth canon of the General Convention, the Right Rev. Bishop Croes then delivered the following address.

We are permitted again, by the good providence of God, my clerical and lay brethren, to assemble for the purpose of considering the state of the Church, within our limits; and to devise the best modes, under God, for its preservation, promotion, purity, and good order. As on these occasions, it is required of me, in the office I sustain, to deliver an address to you, "stating the affairs of the diocese, since our last meeting; the names of the churches, which I have visited; the number of persons confirmed; the names of those, who have been received as candidates for orders; and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and in general, all matters tending to throw light on the affairs of the diocese:" I proceed, therefore, to the performance of this duty.

At the close of our last convention, I continued my visit to the congregation of Christ church, Shrewsbury, and preached twice on the following Sunday.

On Sunday the 22d of September, 1822, I visited St. Thomas's church, Alexandria, and performed divine service, preached, and administered the holy communion. I also baptized an adult. The church is now vacant. It was my intention, on this tour, to visit also the vacant congregation of St. Andrew's church, Amwell; but on the day, which I had appointed, it stormed so violently, that I could not travel.

I visited Trinity church, Newark, on Sunday the 13th of October, succeeding; and officiated both morning and afternoon. On the following Wednesday, I held an ordination in that church, and admitted to the holy order of priests, the Rev. Henry P. Powers, who had been elected its rector. On the succeeding morning, I instituted the Rev. Mr. Powers into the rectorship of the said church, and, in the afternoon, held a confirmation there; on which occasion, that holy rite was administered to twenty persons.

On Friday the 18th of October, I visited Christ chapel, Belleville, and preached; and on the Sunday succeeding, the 20th of October, I also visited the vacant congregation at Paterson, and officiated twice.

On Monday the 21st, I visited St. Matthew's church, city of Jersey, and preached on the occasion.

I visited St. John's church, Elizabeth-Town, on Sunday the 17th of November, and preached both morning and afternoon.

On Thursday the 3d of April, 1823, I again visited Christ church, Shrewsbury, preached and administered the rite of confirmation to thirteen persons. I also preached in the evening.

In May, I attended the triennial session of our General Convention, at Philadelphia. It will doubtless give you satisfaction to be informed, that the greatest harmony prevailed in the proceedings of that body. From the reports presented of the state of the Church, in the several dioceses, it appeared, that its progress, both as it respects numbers, order, and piety, had been considerable, during the recess. From communications also, relative to its Theological Seminary, and its Domestic and Foreign Missionary Society, it appeared, that the former institution was in successful progress; and the latter had commenced its operations, under favourable auspices. Measures were adopted in the convention to give greater effect to the proceedings of both these institutions. During the session, the very interesting circumstance of the consecration of a bishop for the diocese of North-Carolina took place; a diocese not known in our Church till the year 1817.—The Rev. John S. Ravenscroft, late a presbyter of the diocese of Virginia, was the person consecrated to that office. Among other important circumstances, the church in the state of Georgia, now first regularly organized into a diocese, was admitted into union with the Protestant Episcopal Church in the United States, and a seat in the convention given to her deputies.

On Trinity Sunday, while attending the General Convention, I visited St. Mary's church, Colestown, now vacant, and officiated.

I visited, on Friday the 30th of May, St. Thomas's church, Glassborough, vacant; and performed divine service and preached, in the morning. In the afternoon, I performed the same service, at St. Stephen's church, Mullica-Hill, also vacant.

On the first Sunday after Trinity, I visited St. George's church, Pennsneck, and officiated in the morning. In the afternoon I repaired to St. John's church, Salem, and officiated there also.

On Monday, June the 2d, I visited *Trinity church*, Swedesborough, intending to preach there on the next day. I was, however, prevented by sickness, which confined me at that village several days. From the same cause, though I visited in the congregation of St. Peter's church, Berkeley, I was unable to officiate. I was also prevented from fulfilling an appointment I had made to visit St. Andrew's church, Mount-Holly.

On the third Sunday after Trinity, June 15th, I visited, on my return from Swedesborough, St. Mary's church, Burlington, and preached twice. I also visited, on Monday the 16th, St. Michael's church, Trenton, and preached.

On Wednesday, June 25th I again visited St. John's church, Elizabeth-Town, and held a confirmation. The number confirmed was eighteen. It was my intention to have proceeded from Elizabeth-Town to visit the churches in Sussex county; but I found myself not sufficiently well to bear the fatigue of the journey. I learn, however, that a considerably large and commodious church, constructed of stone, is erecting at Newton, by the congregation of Christ church, in that place; which, it is expected, will be ready for consecration early in November next.

On the seventh Sunday after Trinity, I visited St. Peter's church, Spotswood, preached, and administered the communion.

On the eleventh Sunday after Trinity, I visited St. Peter's church, Perth-Amboy, and preached both morning and afternoon.

I made an appointment also to visit, on the twelfth Sunday after Trinity, the vacant churches of Trinity, Woodbridge, and St. Peter's, Piscataway; but want of health prevented my fulfilling it.

In the three confirmations, which have been noticed, as taken place during the year, the number confirmed was fifty-one.

Mr. John Sellon, admitted last year, as a candidate for holy orders, was, at his request, transferred, by a letter dimissory, to the bishop of the diocese of New-York, by whom he has since been admitted to orders.

The ordinations have been two, the Rev. Henry P. Powers, before mentioned, to the order of priests; and, as you have witnessed, Robert B. Croes, to the order of deacons.

One institution only has taken place, the Rev. Mr. Powers to the rectorship of Trinity church, Newark.

The Rev. Abiel Carter has relinquished his charge, as rector of St. Michael's church, Trenton, and removed to Savannah, in the state of Georgia.

The Rev. John M. Ward has removed from St. Mary's church, Colestown, and taken charge of St. Peter's church, Spotswood, and St. Peters's, Freehold.

The Rev. William L. Johnson, a deacon, lately of the diocese of New-York, has, by a letter dimissory from the Right Rev. Bishop Hobart, been transferred to this diocese, and is now officiating in St. Michael's church, Trenton.

The Rev. Richard F. Cadle, late rector of St. John's church, Salem, and St. George's, Pennsneck, has resigned his charge, and removed to the diocese of New-York.

The state of the Church in this diocese is, on the whole, favourable. The funds created for her advancement, as the fund for the relief of the widows and children of clergymen, the missionary fund, the bishop's fund, and the fund of the society for promoting Christian knowledge and piety, are all in a state of gradual augmentation, have already been productive of much good, and promise still more.

Something has been done towards carrying into effect the resolution of the last convention, relative to the creation of a fund for the establishment of a scholarship, in the General Theological Seminary. It is, however, to be regretted, that its progress has been so slow.

There is the same cause for regret, that the resolutions of the last convention, providing for an increase of the missionary fund, by associations in the several congregations, with the view of appropriating part of its proceeds to the service of the General Domestic and Foreign Missionary Society of our Church, has been so little regarded. With the exception of two congregations, to which great praise is due, there has not, as far as I have learned, any attention been paid to the subject.

Let us hope, that the recommendation of the convention may, through divine grace, have its proper influence in future upon the several congregations; and that the church of New-Jersey may not be behind her sister churches, in contributing to the great work of extending the gospel, both to the scattered members of our communion, in the new states and territories of our country; and to the benighted Indian tribes, and other heathen, who are now sitting in darkness and the shadow of death.

I now offer the parochial reports, which have been presented to me, by the proper officers of the several congregations in the diocese, that they may be read for the information of the convention, and inserted in the Journal.

JOHN CROES.

Elizabeth-Town, August 20, 1823.

The parochial reports furnish the following aggregate:—Baptisms (Adults 25, Children 46, not specified 89) 160—Marriages 41—Funerals 166—Communicants 727.

The following collections were reported:—

For the Missionary Fund	$ 186 49
For the Episcopal Fund	$ 91 20

On motion of Mr. Kean, resolved, that the thanks of this convention be presented to the Rev. Mr. Cadle, of the diocese of New-York, for his classical and appropriate sermon, and that he be requested to furnish a copy for publication.

On motion, the clergy were called on for their reports of services, rendered, as missionaries to vacant churches.

The Rev. Mr. Powers reported, that he officiated two Sundays at Christ chapel, Belleville.

The Rev. Dr. Rudd reported, that he preached twice, on a Sunday, at New-Brunswick, in the absence of the bishop; but that want of health prevented him from performing other missionary duty.

The Rev. Mr. Chapman reported, that he officiated twice, on a Sunday, in Trinity church, Woodbridge, and twice, on a Sunday, in Christ church, New-Brunswick, in the absence of the bishop.

The Rev. Mr. Dunn reported, that he officiated once in a school-house, in the neighbourhood of Newton, once at a private house, between Newton and Sparta, twice on a Sunday, and twice on week days at Woodbridge, four times at Belvidere, once at Berkeley, twice at Hope, five times at Johnsonburgh, once at a private house, near Columbia, and twice, on a Sunday, at New-Brunswick, in the absence of the bishop.

The Rev. John Croes, jun. reported, that, in December last, he officiated once at the vacant church at Paterson, and once at the vacant chapel at Belleville.

The Rev. Mr. Morehouse reported, that he officiated on a Sunday, in St. Mary's church, Colestown.

The Rev. Mr. Douglass reported, that he had officiated, on two Sundays, at St. Mary's church, Colestown.

The Rev. Mr. Cadle reported, that, before he left the diocese, he officiated, one Sunday, by appointment, at St. Mary's, Colestown.

The Rev. Mr. Ward reported to the bishop, that he had, in completion of that part of the year of his missionary engagement, which succeeded the last convention, officiated on one Sunday, at St. Thomas's, Alexandria, once at Amwell, four Sundays at Spotswood and Freehold, one at Christ chapel, Belleville, and once at Paterson, where he baptized an infant.

The Rev. Mr. Ward also reported, that since his settlement at Spotswood and Freehold, he has preached, on one Sunday, at New-Brunswick, in the absence of the bishop, and intended to preach at St. Mary's, Colestown; but through some misunderstanding, it did not take place.

The following appointments were then made:—

Standing Committee.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, D. D. the Rev. James Chapman, the Rev. John Croes, jun.; Robert Boggs, William P. Deare, Peter Kean, and Jacob Van Wickle, Esqrs.

Deputies to the General Convention.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, D. D. the Rev. James Chapman, the Rev. John Croes, jun.; Peter Kean, Esq. Joseph V. Clark, Esq. Dr. Plunket F. Glentworth, and Wm. T. Anderson, Esq.

The several persons appointed at the last convention to solicit contributions to the establishment of a scholarship in the General Theological Seminary, having been called upon to make report of their proceedings; stated, that some, though inadequate, progress, had been made in the business. Whereupon,

On motion of the Rev. John Croes, jun. it was resolved, that the solicitors, appointed at the last convention, be discharged from the further prosecution of that service; and that the bishop and standing committee be requested to appoint some one suitable person to visit the Episcopalians throughout the diocese, for the purpose of effecting the above mentioned object; and that such person's expenses be paid out of the moneys collected, and he be also allowed such per centage as the bishop and standing committee may think reasonable.

On motion of Dr. P. F. Glentworth, it was resolved, that the name of the scholarship to be established by this diocese, in the General Theological Seminary, be changed from *the New-Jersey scholarship*, to *the Bishop Croes scholarship.*

From the list of clergy at the end of the Journal of the above convention, it appears that there are belonging to the diocese, the bishop, eight presbyters, and four deacons.

From the account of the treasurer of the convention, it appears that the convention fund amounts to $3535 5½ cents; and that the receipts, during the past year, were $906 43½; and the expenditures $610.

The bishop's fund amounts to $1524 6½.

The following is appended to the journal of the above convention:—

The Board of Directors,

To whom is confided the appropriation of the Missionary Fund, beg leave to make the following report to the Convention:

That no regular missionary to the vacant churches has been employed during the past year, owing to the circumstance of their not being able to procure a suitable clergyman for that office; that they had, however, authorized the Rev. Mr. Ward to act, in part, as a missionary to the churches at Freehold and Spotswood, for which they allowed him $25 for his services at each church; that they have now the prospect of the regular services of the Rev. Robert B. Croes, who has been engaged to perform missionary duty in the diocese, with occasional intermissions, for some considerable time to come.

Signed by order of the Board,
JOHN CROES, *President.*
Elizabeth-Town, Aug. 20, 1823.

[We must crave the indulgence of our correspondent for having so long omitted the following communication.]

For the Christian Journal.

Review of a Sermon preached before the Society for the Education of pious young Men for the Ministry of the Protestant Episcopal Church, in Alexandria; by J. P. K. Henshaw, A. M. Rector of St. Peter's Church, Baltimore.

St Matthew ix. 37, 38. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The sermon now before us is said to have been preached at the annual meeting of a society, whose object is certainly laudable and important, provided it has been organized and managed in a way calculated to preserve the purity, maintain the character, and promote the prosperity, of the church. Any inquiry however into this matter, we shall at present decline.

The text is unquestionably well suited to the occasion, and opens a field for the discussion of some important points respecting the situation of the church, and the nature of the Christian ministry.

As to the arrangement of the topics of discussion, we are far from thinking it natural. For surely the text would, at the first glance, have suggested the consideration of the *plenteousness of the harvest*, the *fewness of labourers*, and the *way to supply an adequate number.* The two first heads, being both descriptive, might have occupied but little time. For a description ought to be concise, clearly delineated, and luminous. It ought to be a picture, in vivid colours, and placed in a strong light. Under the last head, there might have been considered the manner of providing labourers, their true character, and their high vocation.

The introduction of a sermon ought to be, in general, a modest but clear enunciation of the subject about to be discussed. A preacher ought to guard against promising, either in words or by manner, more than he is able to perform; but he ought to try to perform more than he has promised. It may however be sometimes proper to trace the circumstances that led to the declaration, or the doctrine, contained in the text. This is the plan in the present case, but the manner is by no means neat and correct, but diffuse and declamatory; and the ideas not always clear.

The plan of the discourse before us, as proposed by the author, is to "consider the extensive field which is opened for ministerial labour, the kind of labourers that must be employed in the momentous work, and the means that are to be used for obtaining the needful supply of such labourers."

The field placed before the view of the apostles, the preacher justly remarks, was the whole world; that is, when they received their commission, after the crucifixion. But the following paragraph contains a very incorrect representation of the situation of the apostles, when they went out to preach the gospel.

> "*What could have been more hopeless and unpromising, than the work undertaken by the apostles?* Without power, or wealth, or human learning, they went forth, in the name of a despised and crucified Master, to revolutionize the opinions and habits of men, and to spread a new religion throughout the nations, in opposition to the wisdom of philosophers, the power of kings, and the corruptions of all mankind."

It is true, the apostles did not go out clothed with *temporal* power, but they possessed *divine.* For they were explicitly commanded to wait in Jerusalem till they should receive *power* from on high: and under the influence of this power, they carried the gospel through every kind of opposition. They had no human learning; but they had, during nearly three years, been the constant companions of our Saviour—they heard his public teaching, and his private illustrations; and they witnessed a pure specimen of his religion in complete operation. To supply whatever they might have lost through the fallacy of memory, or whatever they were incapable of understanding, their divine Master told them, that the Holy Ghost would lead them into all truth, and bring all things to their remembrance, whatsoever he had said unto them. And to place them all on the same footing, as to their own acquirements, as well as to divine gifts, the person chosen in the room of Judas was one of those who "had companied with the apostles all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day when he was taken up from them." Thus furnished with a complete knowledge of the religion of their crucified Master, on the day of Pentecost, they were endued with the power of working miracles and speaking different languages. And then they possessed every requisite to qualify them to spread their new religion in an idolatrous and corrupted world.

To represent the proceedings of divine wisdom in any other way than that in which they are brought to view in scripture, will always be full of danger, and open a door for many false deductions. The question however is not under consideration here, whether twelve illiterate men spread the religion of Christ in every country of the world; but in what manner, and to what extent, they were endued with divine knowledge and gifts to qualify them for this stupendous work.

As to the present state of the Christian world, the description of the preacher is not so defective as it is void of arrangement; not yielding, of course, to the reader a well drawn picture.

The second head of this discourse embraces a description of *the labourers that must be employed in this momentous work.* Under this division, we find the following paragraph, which is in the *true style and spirit* of the church.

> "As Lord and Sovereign of the church, our divine Redeemer was pleased to prescribe some general laws for the government of his own kingdom, which no human authority can abrogate or annul. By one of those laws, he has provided for the perpetuity of the ministry which he established on earth, by commissioning his apostles to ordain and send forth others, as he ordained and sent forth them. As an earthly sovereign would not ratify and confirm the acts of a man professing to be his ambassador, who had not been commissioned; so neither is it to be presumed, that our Lord Jesus Christ will sanction the ministrations of those, who assume the duties of the ministry without a regular introduction to the holy office. In full conformity with the sentiment now expressed, is the doctrine of our church as contained in the 23d article of religion."

After reading this paragraph with sincere delight, we were mortified to find the reverend author designating those as sons of the church, who had evidently departed from this divine foundation.

We now proceed to the several particulars which, in the view of the preacher, constitute the character of acceptable labourers in the church. These also are badly arranged; and expressions vague and indefinite are used on points which require to be treated with clearness and precision.

In illustrating the question in the office for the ordination of deacons, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?" the following expressions are used—*constraining influence—special divine influences—the bestowment of spiritual qualifications is a prerogative which the Lord has reserved to himself.* After stating that upon the one hand, neither *a voice from heaven*, nor *a vision of the night*, nor *an inexplicable and perhaps insane impression on the mind*, is to be looked for; on the other, *a desire to be useful to the church and our fellow men* is not to be received as satisfactory proof of being moved by the Holy Spirit. Although we agree that the latter is far below the requisition of the church, yet we cannot coincide with the reverend writer in believing, that it is the general motive which induces men to undertake any other profession. Their views seldom exclude all interested considerations.

Still, although the author has excluded considerations that do not amount to the sense of the church, yet if he had resorted to the church, his meaning might have been made much less liable to mistake. For the church always relies upon the exalted motive "to serve God for the promotion of his glory and the edifying of his people," to be a sufficient proof of the influence of that Spirit, from which "all holy desires, all good counsels, and all just works do proceed." But when men are told that they must have *something in their religious experience to distinguish it from that of the great body of believers*—that there *must be peculiar* and *heart-strung emotions*—it is to be feared they will look for feelings and impressions, that may have little connexion with the great object of the sacred ministry.

The church, in the office for the ordination of deacons, has manifested a degree of wisdom in her requisition on this point, which must excite the admiration and the gratitude of all her faithful members. For if a candidate can intelligently and conscientiously declare, "that he *trusts* he is inwardly moved by the Holy Ghost to take upon him this office and ministry, to serve God for the promoting of his glory, and the edifying of his people;" this implies every thing necessary both as to *character* and *qualifications*. For what man, that possessed the common principle of honesty of heart, could declare that he undertook an office to promote the glory of God, as connected with the salvation of man, unless he had a high conception of the goodness of God in sending his only-begotten Son into the world to accomplish their redemption? Who could say, with sincerity, that his object was the edifying of God's people, unless he had an extensive knowledge of divine revelation, the only source from which edification of a religious character can be drawn?

The answer to this awful question, then, in substance, implies the two particulars of a religious character, and an adequate knowledge of divine things. As to all other branches of knowledge, they are evidently auxiliary, and the church considers them as such.

As to the last head of this discourse, with the exception of the part in which prayer is urged, it is merely declamatory; not even alluding to, or urging, the plan which the church has prescribed to supply pious and learned ministers. And it leaves this painful apprehension on the mind, whether any man, or set of men, can be influenced by the Spirit of God to promote his glory or the edification of his people, in a way different from what his church has prescribed.

It is true, the Protestant Episcopal Church lays no claim to infallibility; but she does hope, that all her faithful children will respect her decisions and venerate her authority.

As to the composition of this sermon, its chief praise is a considerable degree of ardour pervading the whole. But there is sometimes a want of perspicuity, as well as chastity, in the style. In one instance, which has arrested our attention, the author has strangely blundered in the use of a common figure. He compares an irreligious but learned clergyman to a flaming beacon, "which may serve to light others into the pathway of life." And had he allowed his beacon to remain in its place, the comparison might have been correct; but he puts his beacon in motion, and while "dazzled and blinded by its own brilliancy, it urges onward in the path which leads to the regions of outer darkness."

We would take the liberty to advise the reverend author to study the best English writers, for his style has sometimes a puritanic cant. We would also admonish him to review all the great points of Christian theology, and the leading arrangements of the church of Christ, with the aid of those illustrations which the most distinguished Episcopal divines have afforded. His performances might then manifest a correct taste, and promote the interests of that church, in whose service he has enlisted. D.

For the Christian Journal.

Psalm lxxxiv. 3. "Yea, the sparrow hath found her an house, and the swallow a nest—where she may lay her young; even thy altars, O Lord of hosts, my King, and my God.

The subject of this psalm bears a striking resemblance to that of the forty-second and sixty-third. In each of them a banished Israelite bewails the deprivation which he experiences in the loss of the sacred service of the tabernacle, and expresses his regret that he is debarred from appearing an humble suppliant in the "courts of the Lord." Who it is that utters these sentiments of regret and earnest desire for restoration, is doubtful. They are applicable to the case of David, a fugitive from the wrath of Saul, or flying before the face of his rebellious son Absalom. They are likewise applicable to the case of any Jew carried away into captivity. Whoever it may be, the fervent strains of piety and devotion to God which he breathes, might well become the "sweet singer of Israel," as he bursts forth in the opening of the psalm—"O how amiable are thy dwellings, thou Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh shouteth for the living God. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thine altars, O Lord of hosts, my King, and my God."

The general tenour of the psalm, a regret for the loss of the temple service, is thus too evident to be mistaken; but the connexion of the third verse has given rise to considerable variety of interpretation. The translation found in our Bible, with which all the ancient versions, and that in the Prayer Book, agree almost verbatim, is the one generally adopted. As thus translated, two explanations have been given of the passage. Either, first, as implying the unhappiness of the author, in being deprived of a privilege enjoyed even by the feathered tribe, who were allowed to build their nests in the neighbourhood of the sanctuary, and signifying the *peaceful* state of the altar of God—or, secondly, if composed during the Babylonish captivity, denoting the ruin and desolation of the place—that on those altars from which the smoke of incense and burnt-offering had been wont to ascend, the birds of the air built their nests, and reared their tender offspring in unbroken security amid the deserted courts of the house of the Lord.

The objections to the first of these opinions are fully stated by a writer in the Theological Magazine (published in Philadelphia, vol. iv. 1814.)—"Not to insist, says he, that the text thus translated has none, or, at the best, a very forced connexion with its context, I ask—Is the fact asserted therein credible? Would any bird choose to build her nest, or lay her young upon either of the altars of the Lord? Surely not upon that of burnt-offerings, where the sacred fire was kept burning night and day without intermission,[*] and where a bird must have been continually disturbed by the necessary ministrations of the priests about the numerous sacrifices offered thereon. Not upon the altar of incense, for much the same reason.[†] Besides, this being under the cover of the tabernacle, and much smaller than the other, was in these respects also much less fit for a bird to build on. Nor can we suppose that the priests would suffer the altars of God to be defiled by such guests, had they been ever so much disposed to take up their residence there."

The answers which are urged to these objections are scarcely of sufficient validity to render the first interpretation worthy of the high encomiums bestowed upon it. It is urged that the word "altars" is put here by the figure Synecdoche, for all the buildings of the temple, many parts of which would be fit places for the habitation of birds like the sparrow and swallow; and, further, that the terms used do not necessarily imply the building of their nests in the sanctuary itself, but only in the trees round about it.[‡] Notwithstanding the interpretation be backed by these plausible arguments, the connection of the verse is but forced, and the strength and beauty of the passage considerably weakened.

The context of the psalm itself is opposed decidedly to the second explanation. It expresses throughout the earnest longing of a devout soul after the house and presence of God, yet, as still supposing that worship to be existing at the time—"O how amiable *are* thy tabernacles, thou Lord of hosts;" and when from the third to the seventh verse he utters a passionate and beautiful eulogy on the blessedness of his ministers and servants, it is certainly under the impression that they were then occupied in that service. "Blessed are they that dwell in thy house; they will be (* or are) still praising thee."

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[*] Levit. xi. 12, 13. [†] Exod. xxx. 8, 9.
[‡] Comp. Poli. Syn. Cri. in loc.

These are the objections to the two interpretations mentioned. A third, given by an old author, and revived by the writer in the magazine before quoted, appears to render the text far more consistent with the context, and an appropriate and beautiful simile—"Even as the sparrow," says he, "even as the sparrow findeth her house, and the swallow her nest where she hath laid her young, even so should I find thine altars, O Lord of hosts, my King, and my God." Thus rendered, the passage would be classed with those, in which the simile is implied, and in which the particles denoting the protasis and apodosis of the comparison are omitted. Instances of this are not rare in the sacred volume. In the following verses, for example, the comparison is supplied. In Psalm xiv. 4, "Have all the workers of iniquity no knowledge? eating up my people *as* they would eat bread, and they have not called upon God." In Job li. 15, also, "His scales are his pride, shut up together *as with* a close shield:" and yet more strongly in the following: "Drought and heat consume the snow-water; *so doth* the grave, those which have sinned."[†] Consult too Noldius,[‡] who gives instances to confirm the use of the Hebrew particle translated "even as," in the beginning of the verse.

Against this explanation of the passage, we know of no reasonable objection that can be urged; and who can avoid feeling the exquisite beauty and propriety of the affecting image which it conveys to the mind! The psalmist, deprived of access to that worship which he so dearly loved, and supplicating God for a restoration to that invaluable privilege, declares his attachment to the courts of the Lord, to be equal to the natural affection of birds for their tender offspring; and that with the same degree of joy and delight with which, when separated, they would return to their nests, would he seek again the altars of the Most High, and pay his tribute of gratitude and praise to the Lord of hosts, his King, and his God. H.

For the Christian Journal.

> *Judges* xi. 31. "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."

THERE is a diversity of sentiment about the meaning of this passage. Several distinguished rabbins, and many ancient as well as modern Christians, think that Jephthah offered his daughter as a sacrifice.

This opinion, they allege, is founded on Leviticus xxvii. 28. "Notwithstanding, no devoted thing that a man shall devote unto the Lord, of all that he hath, of *both* man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." But they have evidently mistaken the meaning, as the law which prohibited the Israelites from offering unclean beasts, was *positive*, and consequently this verse must be explained in reference to this prohibition.

The vow which Jephthah made (ver. 30) was rash. It expressed great anxiety that the Lord would deliver the children of Ammon into his hands, and probably thought, that, if he made a religious vow beforehand, he would be more certain of victory: like the practice of the ancient Romans, of vowing to Jupiter, a portion of the spoils which they should take in war.

But that he actually offered his daughter, as a sacrifice, is extremely improbable; for, 1st. It would depend upon circumstances. If the *creature* should be fit for a burnt-offering, his vow would have compelled him to offer it. If it had been an unclean beast, or some intimate *friend*, over whom he had no control, he would have been absolved; these *cases* being *implied* conditions of his vow. Besides, it would have been totally inconsistent with the character which he sustains in the scriptures.

2d. If he was bound to offer up his

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[*] See Horne's Comm. on Psalms, in loc.

[†] Job xxiv. 19.

[‡] Concord. Partic. Ebr.

daughter, as a sacrifice, who should assist in the ceremony? It could not be the priests; because it was their duty to have dissuaded him from the performance of so rash a vow. It could not be the constituted authority; because God had forbidden *human* sacrifices. It could not be Jephthah; as that would have proved him as devoid of good sense, as deficient in natural affection.

3d. As there were cities of refuge, appointed for those who had unintentionally slain any person, it is not impossible but that this privilege might have been granted to her, as she was innocent of any crime.

4th. She may have been secluded from the company of men, and devoted to perpetual virginity. There appears to be some confirmation of this opinion in 2 Samuel xx. 3; where David is said to have shut up his concubines, and kept them in widowhood during their whole lives.

But, 5th. That which renders it extremely improbable that she was offered as a sacrifice, is, that the law made provision for cases of that kind; and from the anxiety which Jephthah expressed, "Alas! my daughter, thou hast brought me very low," it is but reasonable to conclude, that he embraced the *privilege* of the law, (Levit. xxvii. 2, 3,) where an estimation was made of a specific number of shekels of silver, for a son, or daughter, who had been consecrated to God. C.

For the Christian Journal.

THE translation of the *scriptures* now in general use, is undoubtedly a good one, taken as a whole; so much so, that it may well be questioned whether it would be possible to procure a translation in the present day with fewer faults. Yet it evidently has some errors, one of which I shall briefly notice: not that it has escaped the attention of divines, or of observing readers; but, notwithstanding, it may be useful to those who attach a literal meaning to every word of our Bible, or those who cursorily read it. I allude to the term *'Αδης*, *hades*.

This occurs several times in the New *Testament, and is,* with one exception I believe, translated *hell*. The propriety of this translation may be questioned; *i. e.* in the sense in which Christians now use the term *hell*; which, if I mistake not, is now uniformly used to denote the place of final punishment for the wicked after the day of judgment.

Hades is derived from *α* (alpha) privative, and *ειδω*, meaning *hidden*, *invisible;* and corresponds with the Hebrew word *sheol*, and signifies the place of departed spirits, without reference to their good or bad character.

The LXX. have, in almost every instance, translated this term *hades*. One or two instances will be sufficient to show its propriety.

In Genesis xl. 38, Jacob is expostulating with his sons, about taking Benjamin down to Egypt, and says, "If mischief befal him in the way in which ye go, then shall ye bring down my gray hairs with sorrow to the *grave*." The impropriety of translating this as *hades*, as in the New Testament, is obvious, as Jacob evidently meant a change, from this world to the next, without reference to his happiness or misery.

In the tenth verse of the sixteenth Psalm, both the Hebrew and Greek are the same—"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." It is quoted in the Acts of the Apostles xi. 17. It would be highly improper to interpret this as referring to the place of the damned, whether it is considered in reference to David the *type*, or our Saviour the antitype.

In the New Testament, *hades* is used eleven times, and with one exception is translated *hell*. A few examples will shew the absurdity of this rendering, at least in the sense in which that term is now used. In Revelations xx. 14, it is said that death and hell (*hades* in the original) shall, after the day of judgement, be cast into the lake of fire. This is the second death; *i. e.* the death which causes the separation of the soul from the body, and the state of souls intervening between death and judgement shall be no more.

Again. In the eight verse of the sixth chapter of the same book, *hades* follows death, and both these are to be involved in destruction at the day of judgment. Hence, if *hades* is rendered *hell*, it makes absolute nonsense, as *hell* is represented as being cast into *hell*.

Other examples might be adduced, but these, it is presumed, are sufficient to shew the impropriety of the translation.

A.

For the Christian Journal.

Form of Adoration among the Orientals.

"To adore," is literally to lift the hand to the mouth; from the Latin *ad* to, and *os*, *oris*, the mouth. The ancient manner of worshipping idols was similar to what the etymology of this word expresses: for, when the idols were beyond the reach of the idolators, so that they could not kiss them, they were wont to kiss their hands, and, as it were, throw kisses at them. Minucius Felix, in his Octavius, states, that when Cæcilius espied a statue of Serapis on the sea-shore, he raised his hand to his mouth, according to the vulgar mode of superstition, and paid his adoration in kisses.* We have many examples of this kind in the heathen writers, which may be seen in Poole's Synopsis, upon Job xxxi. 27. From this custom it probably was, that "*adorare*" among the Latins, and "προσκυνειν" among the Greeks, which both mean "*to kiss*," came also to signify "*to worship*."

That this custom, spoken of by Minucius, is of great antiquity among the heathen, is manifest from a passage in Job, where this form of adoration is particularly mentioned—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above."†

It is taken for granted here, that the book of Job was written (contrary to Dr. A. Clarke and others) previous to the giving of the law; and hence it is, perhaps, the oldest production of the pen now extant. If so, the light here thrown upon this subject must be considered as great. Dr. Hales considers this allusion to the rites of Zabianism, or the worship of the heavenly bodies, as a proof of the high antiquity of the composition.*

Gale, in his "Court of the Gentiles,"† expressly mentions the worship of the sun by images, and kissing the hand, as belonging to the religion of the Persian magi, and the Chaldean philosophers, the Zabii; and he refers to this passage of Job as illustrating it. Lucian states, that the Greeks, even in his time,‡ worshipped the sun by kissing their hand, and then thought their adoration complete. So also Apulius, in the second century, speaking of one Æmilian, who is thought to have been a Christian, says, that if he passed by a temple, he would think it wicked to move his hand to his lips, as a sign of adoration.||

So much as to the ceremony itself.—With regard to the passage in Job, Bishop Patrick's paraphrase may here be noticed as peculiarly excellent. It is this: "If when I beheld the sun arise, or the moon appear in her full lustre, I ever entertained an opinion in my mind, that they were Gods, or kissed my hand in token of worship and reverence to them: this also were a fearful crime, which God's vicegerents should punish; because it were to put those stars in the place of him who is above all heavens:" or, as another commentator has it, "because this was to rob God of his prerogative, by giving to the creature that religious honour or worship which is peculiar to God, who is above the sun and moon, not only in place, his glori-

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* The Octavius, sect. 2.

† Job xxxi. 26, 27, 28.

* We learn from Sir William Jones, that the people of Arabia very soon fell into the common, but fatal error of adoring the sun and the firmament, the planets, and fixed stars. *Hales.* Dr. Magee, on the above passage, has some appropriate remarks: "The scripture, he says, has informed us, that Abraham was called from Chaldea on account of the increase of idolatry, to raise a people for the preservation of the worship of the true God: so that the allusion to the exertion of judicial authority against idolatry, was most naturally to be expected from a descendant of this patriarch, and it may be added from one not far removed." *On Aton m. & Sac. p.* 321. *New-York edit.* 1813.

† Part II. B. i. chap. V. vol. ii. p.78. Lond.1816.

‡ Lucian lived in the first century.

|| Parkhurst.

ous mansion and palace being far above all visible heavens, but also in power and dignity, or adorable excellency."[*]

"In this verse," Dr. Clarke thinks, "Job clears himself of that idolatrous worship, which was the most ancient and most consistent with reason of any species of idolatry; viz. sabeism, the worship of the heavenly bodies, particularly the sun and moon, Jupiter, and Venus; the two latter being the morning and evening stars, and the most resplendent of all the heavenly bodies, the sun and moon excepted."

Calmet, upon this passage, states, that Job here points out three things:—1st. The worship of the sun and moon, much used in his time, and very anciently used in every part of the East; and, in all probability, that from which idolatry took its rise.—2d. The custom of adoring the sun at its rising, and the moon at her change; a superstition which is mentioned in Ezekiel viii. 16,[†] and in every part of profane antiquity.—3d. The custom of *kissing the hand*, the form of adoration and token of sovereign respect.[‡]

Perhaps some more light may be thrown on this subject, from the fact, that, in their forms of worship, the Mahometans have a custom, somewhat similar to that of kissing the hand in the institutions of Zoroaster. We are told,[||] that they begin their worship with bringing their two thumbs together, and kissing them three times, and at every kiss touching their foreheads with their thumbs. When they cannot kiss the hand of a superior, they kiss their own, and put it to their foreheads: they venerate an unseen being, whom they cannot touch, in the same manner.

It is difficult to trace to their origin many of the rites and superstitions, which have disgraced the heathen world. The custom, noticed in this paper, seems a beautiful institution, if we look at it only in the light of an innocent ceremony. But when we reflect, that it was the sign of worship in one of the earliest systems of idolatry of which we have any account, we cannot but mourn over the frailty of human nature, and sigh to reflect, that so often men make the sun, and the moon, and the stars, or even the works of their own hands, the objects of adoration; and, changing the truth of God into a lie, worship and serve the creature more than the Creator, who is God over all, blessed for ever.

J. K. L.

For the Christian Journal.

Report of the Board of Managers of the Missionary Association of Christ Church, auxiliary to the Protestant Episcopal Missionary Society, read at its third anniversary meeting, held on Monday evening, Jan. 12, 1824.

The managers of the Missionary Association of Christ Church, with heartfelt pleasure announce to their constituents, that after the temporary suspension of its usefulness, occasioned (as stated in last report, by an afflictive visitation of Providence, it has again been enabled to contribute something to the extension of the Redeemer's kingdom. The sum of $79 50 has been paid over to the treasurer of the parent institution; of which sum $20 were received from life subscribers, which, together with $2 in the treasury, forms the sum total of the receipts of the society for the last two years. This fact induces us to express our regret for another which is intimately connected with it, viz. that our subscription list embraces but a few names. This is mentioned with a view of making the state of the society known, and not with the intent of censuring our brethren of the congregation; for we indulge the hope, that the existence and design of the institution need but to be known in order to its being enabled to hold its proper rank among those associations which have in view the happiness of individuals, the prosperity of our country, the ingathering of the sheep of Christ's fold, and the glory of God. Many institutions are reared for accomplishing one or more of these objects; but it is the excellence of institutions like ours, that in pursuing the object of their establishment, they, in a most effectual manner, conduce to each of the ends just mentioned. It is also their passport to Christian patronage and support, that they contain the germ of all other benevolent associations; that of these the efficiency and general influence will be in exact proportion to the success of missionary labours; and that these have the greatest prospect of success, inasmuch as their object is to propel that word of salvation which received its first impulse from him who by his word framed the worlds; who spake, and it was done; who commanded, and it stood fast.

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[*] Poole's Annotations, in loc.

[†] "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces towards the east, and they worshipped the sun towards the east." Upon this passage the continuators of Poole remark—"In imitation of the Chaldeans, Persians, Ægyptians, Phœnicians, and the eastern idolators, these Jews turn their back upon God who created the sun, and worship the creature in contempt of the Creator."

[‡] Their idols that were near they kissed; to those which were farther from them, they held out their hand, and afterwards did put it to their mouth, in signe of honour, and an acknowledgement that they had their life and breath from them. *Diodati.*

[||] Harmer's Obervs. &c.

As to the effects of this word, we would not enter into a discussion of what it is naturally calculated to produce, but would state what marks its progress in all the world, as an additional claim for the support of institutions established for its circulation. He who formerly built his hopes of happiness solely on the possession of what this mutable and transitory world affords, or whose pleasures were limited to such as flow from the impure and unsatisfying fountains of sense, now places his heart and affection upon heaven and the things which are above, and has consequently secured to himself joys superior to those which earth can grant, and lasting as the mind. He who once fearlessly blasphemed the name of his Maker and Judge, and called down on himself and others the maledictions of heaven, is now duly affected with an awful apprehension of the Divine Majesty, approaches it with lowliness and devotion, and breathes nothing but good-will even to his enemies. He who was once so entirely under the dominion of his fleshly appetites, that to gratify them he would sacrifice his property, his friends, his health, and would disregard the necessities of the friend of his bosom, and his tender offspring, and would spend in riotous and tumultuous mirth, and in impure gratifications, what was necessary to make them comfortable or respectable, is now released from the odious bondage—he is now at liberty to pursue the path to which public opinion, reason, revelation, and interest point; he is now diligent in business, providing things honest in the sight of all men; he is the affectionate husband, the tender and provident parent, and the ornament and delight of the domestic circle. He who by his excesses and pursuit of unlawful gain, was a bane to society, and a violator of its laws, now lets his light so shine before men, that they, seeing his good works, glorify his Father who is in heaven; and he has wherewithal to give to him that needeth, out of the proceeds of honest industry. In short, the wayward heart is checked, the impure imagination is cleansed; the boisterous and direful passions which first torment their possessor, and then disturb the world, are subdued; and in their stead love of peace, of God, and man, gives the heart a foretaste of the joys of heaven, and assimilates the man to the image of him that created him; the fear of death, a bondage, under which the natural man all his lifetime groans, is dispelled, and not unfrequently is succeeded by an exulting confidence; the valley of the shadow of death is illuminated by a light which guides the timorous traveller to safety and to happiness; by it, looking through the vista of time, we can see that

> "On the cold cheek of death smiles and roses are blending,
> And beauty immortal awakes from the tomb."

In pursuing the design which prompted these remarks, your board might in like manner relate the beneficial effects of the word, which it is our design to propagate, upon man considered as a citizen. Such a relation could not fail to be interesting to the Christian and the patriot: but this we shall not attempt; yet we would avail our cause of the testimony borne in its favour by the proceedings of a court of justice, and the solemnities of the inauguration of a magistrate. For here we see that the only security for the discovery of the truth, the consequent punishment of the guilty and clearance of the innocent in the one case, and in the other, that the only security for the proper discharge of the most important duties, on the performance of which the very existence of the government in a great measure depends, is derived from what religion teaches to be the consequences of an oath.

We would now remind you, brethren, that the word which is so excellent in working is, as says an inspired apostle, contained in earthen vessels. Such being the case, it is necessary for the extension of its benefits, that they should be sent, with their inestimable contents, to enrich those places where its existence is unknown, and where, although known, it is not enjoyed, but is, perhaps, an object of anxious search. To send these dispensers of the rich blessings of the gospel to such of these classes as are associated in the same bond of state union with ourselves, is our more immediate object, seeing that they compose part of the same civil and religious household with ourselves, and that a mission established among them affords a better prospect of success, and better hopes of soon gaining auxiliaries in this work, than is afforded in other places.

We would now state, on the authority of the committee for propagating the gospel, appointed by the convention, that the number of missionaries employed in this work "has amounted, the past year, to one and twenty;" and that "when the current salaries of the present year shall have been paid up, there will remain a deficiency of above $700, which can be met," adds the committee, "only by being withdrawn from the income of the ensuing year."

It will not be out of place now to ask, Can it be that a society whose object is so good, whose success is so certain, whose effects are so beneficial to individuals, to the country at large, and to the church, and whose labours are directed to those who are united to us by the threefold tie of humanity, citizenship, and church membership—can it be, we ask, that such a society *shall be* paralized in its operations by a want of means? Considering you, brethren, as men, as patriots, and as Christians, we think efforts on your part will not be wanting to prevent so disgraceful and injurious a state of things. We cannot think that, as men, you can unmoved see your fellow man, originally made in the image of God, and an emanation from the Deity, dwelling in sin, and the grossest ignorance of his being's end and aim. We cannot think that, as patriots, you can unconcernedly see the barriers of civilization broken down, and vice and immorality prostrating every principle of religion and honour, on which alone you can rest your hope of your country's prosperity. We cannot think that, as Christians, you can survey without emotion, the vast extent of country which is yet under the dominion of the prince of darkness, where no sabbaths shine, no altars to Jehovah are raised, no minister of Jesus sounds the gospel trump to awaken the slumbering soul, and to comfort those who mourn. We cannot think that you can turn a deaf ear to the calls of your brethren, who, having been once fed at the Lord's house, have, by untoward circumstances, been driven away, and are now hungering and thirsting after the bread of life and waters of salvation; and who are now anxiously inquiring of you, as of those who have it in their power to do something towards satisfying their reasonable demand, "When shall we come to appear in the presence of God?"

[At page 374 of our last volume we closed our abstract of the journal of the General Convention held in Philadelphia in May, 1823; and we promised in a future number the report from the Theological Seminary submitted to the Convention; which report we now present to our readers.]

Report of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, respectfully submitted to the Board of Trustees of the said Seminary.

Immediately after the examination of the students in July last, in presence of the trustees, commenced the annual vacation prescribed by the statutes. On the re-opening of the seminary, the students who had belonged to it at the close of the former year returned, except Messrs. Hull, Jarvis, and W. L. Johnson, who had been ordained; Mr. Beardsley, who was then about receiving orders; and Mr. Marks, who had removed to Philadelphia.

At the same time, also, Mr. Low, who had entered at New-Haven, but had not attended since the removal of the seminary, owing to ill health, joined the second class.

Since that period, the following students have been admitted:—Nov. 18th, Edward Neufville, jun. and William R. Whittingham, of New-York: December 2d, Henry N. Hotchkiss, Benjamin Holmes, Danforth Billings, and Samuel F. J. Wilson, of New-York; and Charles P. Elliot, of South-Carolina: January 20th, George A. Smith, of Virginia.

These all entered the third class except Mr. Smith, who, being found, on examination, duly qualified, was admitted into the second class.

During the present year, there have left the seminary, Mr. Converse, who has been ordained; Mr. Mason, who is about receiving orders; Mr. Verdries, who has removed from New-York; Mr. Coffin, on account of ill health; and Mr. Wilson, who has relinquished the study of divinity.

So that the present students are the following:—*First Class*—Robert B. Croes, of New-Jersey; Samuel R. Johnson, of New-York; Matthew Matthews, of Pennsylvania; William Potter, of Massachusetts; William Shelton, of Connecticut—5.

Second Class—Isaac Low, of New-York; Edward Thomas, of South-Carolina; Henry J. Whitehouse, of New-York; James L. Yvonnet, of New-York; George A. Smith, of Virginia—5.

Third Class—Philip Gadsden, of South-Carolina; Paul T. Keith, of South-Carolina; Edward Neufville, jun. of New-York; William R. Whittingham, of New-York; Henry N. Hotchkiss, of New-York; Benjamin Holmes, of New-York; Danforth Billings, of New-York; Charles P. Elliot, of South-Carolina—8.

Total number of students, 18.

At the first meeting of the faculty, after the annual vacation, they framed an order for the attendance of the several classes; by which it is provided that, besides the weekly attendance of all the students on the professor of pastoral theology and pulpit eloquence, required by the statutes, and with the exception of the day thus appropriated, and Sunday, each class shall attend one, and but one, recitation daily. Each recitation usually occupies from an hour and a half to two hours and a half.

The faculty have adopted a standing rule, that at the opening of the seminary, every year, an introductory address shall be publicly delivered by one of the professors. As early a day after the passing of this rule as could conveniently be selected, was appointed for the delivery of the address this year; and Professor Turner was requested to perform the duty; which he accordingly did, in Trinity church, in this city, in the presence of several of the trustees, the faculty, a number of the clergy, and a large congregation, on the evening of the festival of St. John the Evangelist, December 27th.

The following standing rule on the subject of qualifications for admission into the seminary, has been adopted by the faculty:—

"Whereas, by the statutes of the General Theological Seminary of the Protestant Episcopal Church in the United States, (chap. vii. § 1.) 'satisfactory evidence of classical and scientific attainments,' is to be presented to the faculty by every applicant for admission into the seminary; therefore *resolved*, that with the exception of 'candidates for holy orders with full qualifications,' and of those persons who shall present a diploma from some college, every applicant for admission into the seminary shall be required to stand an examination on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered as an equivalent substitute, viz. Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the four Gospels, Zenophon's Cyropedia, and the first three books of Homer."

The subject of the Theological Society, directed to be formed by chapter x. of the statutes, received the early attention of the faculty. It has been duly organized, and gone into full, and, we trust, beneficial operation.

Every second meeting is devoted, exclusively, to devotional and practical purposes, and is occupied by the evening service of the church, with an appopriate prayer for the seminary, conducted by the presiding officer; and a sermon or essay on some practical subject by a student; the subject being afterwards made the theme of familiar remark by the members and the presiding officer; and the whole concluding with a selection of collects from the liturgy. The faculty are satisfied, that as this is a very interesting, so it will, through the divine blessing, prove a profitable, addition to the means pointed out in the fifth section of the seventh chapter of the statutes, for the cultivation, on the part of students, of "evangelical faith, and a sound practical piety."

The other meetings of the society are appropriated to dissertations on, and the discussion of, theological topics, and declamation.

For a more particular view of the society, the faculty beg leave to refer to its constitution, a copy of which accompanies this report.

Professors Turner, Wilson, and Onderdonk, preside, in rotation, at the meetings of the society; provision being made that, in their absence, one of the members is chairman pro tem.

For the greater part of the year, the students have assembled in the recitation room every other Sunday evening, when divine service has been conducted, and a sermon or lecture delivered, by Professor Turner, or Professor Wilson.

As farther illustrative of the progress and present situation of the seminary, the faculty subjoin copies of the particular reports of the professors respectively.

"All the students of the seminary have attended the professor of pastoral theology and pulpit eloquence, one day in every week, from the commencement of the first session, in November last. They have been engaged several hours, each day of their attendance, in recitation, and in the delivery of sermons; and on certain days, in the reading of the service of the Church, as a devotional exercise. Two, and frequently three, sermons have been delivered by the students, in rotation, each day; which were the subjects of the remarks of the professor; and some of them also furnished, as an additional exercise, outlines of sermons.

"The higher classes have recited Burnet's Pastoral Care, and the other, the appendix to the Clergyman's Companion, on the qualifications and duties of the clerical office. And they are all now considerably advanced in the study of Claude's Essay on the Composition of a Sermon.

"John H. Hobart,
"Professor of Pastoral Theology and Pulpit Eloquence."

"The professor of biblical learning and the interpretation of scripture reports, that agreeably to the arrangement made by the faculty, he attended, during the last session, to the third class, twice a week, and still continues the same duty. They have studied the book of Genesis, and about half of Exodus, with some chapters of Numbers, in the Septuagint, and are at present attending to the historical books. A short course of the criticisms of the Old Testament, and of Jewish antiquities, has been studied; in which the professor has been obliged to direct his pupils to several authors for correct and necessary information. Mr. Horne's late work on the Critical Study of the Sacred Scriptures cannot be considered as a text book, but has been one among other books to which the students have been occasionally referred.

"This class are also engaged in the study of the Harmony of the Gospels, using as a text book, the work of Archbishop Newcome.

"The second class have attended three times a week. They have pursued the study of the Epistles, and have read with care all of St. Paul's, except those to the Corinthians, and to Philemon. The Catholic Epistles, also, have been examined but hastily, from want of time. As much of Ernesti's work on Interpretation as has been translated by Professor Stewart, has been used as a text book on that subject; to which were added such remarks and illustrations as appeared to be suitable.

"The professor begs leave to state farther, that as the trustees thought proper, at their last meeting, to devolve on the faculty the duty of providing for the instruction of the students in ecclesiastical history, he consented to undertake, for a time, so much of that branch as comprises the Old Testament history, and the connexion between it and the New, and the first three centuries of the Christian church. With the third class, he has hitherto pursued this subject along with the study of the books of scripture. The second class have read the second part of Prideaux, with the omission of such portions as have no immediate connexion with Jewish affairs, and are now attending to Mosheim.

"The extent and variety of the subjects which require attention in his own professorship, lead him to express the hope, that the trustees will very soon be able to provide for more efficient instruction in the other important department of theological learning, than the necessary duties of his own will allow him to give.

"Samuel H. Turner,
"Professor of Biblical Learning and the Interpretation of Scripture."

"With the professor of systematic theology, the first class have proceeded through Bishop Pearson's Exposition of the Creed, from that part of it which treats of the divinity and personality of the Holy Ghost, to which they had advanced at the date of the last report to the trustees. They have since studied Bishop Burnet, and Bishop Tomline on the thirty-nine Articles, the first three parts of Bishop White's Comparative Views of the Controversy between the Calvinists and Arminians, and Dr. Laurence's Bampton Lectures. To these works have been added the most important homilies, and many occasional references to other authors on particular subjects.

"In consequence of the temporary arrangement made, at the request of the trustees, between the professors of biblical learning and the interpretation of scripture, and of systematic theology, the first class have also studied, with the last named professor, Dr. Mosheim's history of the fifth, sixth, seventh, fifteenth, and sixteenth centuries, Bishop Burnet's abridgement of his History of the Reformation in

England, and Collier's History of the Reign of Elizabeth, from the period at which the preceding work concludes; and they have made considerable progress in the history of the seventeenth century.

"The second class commenced the study of systematic theology at the beginning of the second session. In the short time since elapsed, much progress could not be made. They are pursuing the same course detailed in the last report to the trustees, with some enlargement and improvement.

"The first class have attended the professor four days in each week, during the first session, and three days in each week, during the second. The second class have attended two days in each week.

"Bird Wilson,
"Professor of Systematic Divinity."

"Agreeably to an arrangement of the faculty, under the eighth chapter of the statutes, the studies connected with the professorship of the nature, ministry, and polity of the church, have been confined to the first class, which attended the professor once in each week, during the first session. Since the commencement of the present session, they have attended twice a week, and will continue to do so through the year. They have recited Potter on Church Government, and the first seven books of Hooker's Ecclesiastical Polity; and are now engaged in Barrow's Treatise on the Pope's Supremacy. Several valuable works connected with the subjects of this professorship, which time would not allow to be recited, have been noticed and recommended to the perusal of the students; particularly Slater's Original Draught of the Primitive Church, and the Letters of Mr. Law to the Bishop of Bangor, in the Scholar Armed. The professor has, also, from time to time, added such farther illustrations of the several subjects as he thought might lead to a better understanding of them; often with a particular reference to the system of ecclesiastical polity adopted in our own Church.

"The trustees having, at their last meeting, at the request of this professor, grounded on the claims of his parochial connexion, excused him from the duties of the department of ecclesiastical history; they have been discharged by Professors Turner and Wilson.

"Benjamin T. Onderdonk,
"Professor of the Nature, Ministry, and Polity of the Church."

"The professor of Oriental and Greek literature begs leave respectfully to report, that during the first session, which commenced in November last, he was attended by the students of the second and third classes. The second class recited twice in each week; and in the course of the session, read in the original, and translated into English, the nineteenth, twentieth, twenty-first, and twenty-second psalms; the first, sixth, ninth, eleventh, thirteenth, fourteenth, fifty-third, and sixtieth chapters of Isaiah, and the first nine chapters of the book of Job. Beside which, other parts of the Hebrew Bible were, with the assistance of the professor, occasionally translated, without having been previously studied. During the course of the recitations, the attention of the students was carefully directed to the characteristic force and beauties of the Hebrew language, as well as to the vast difference between the ideas excited in the mind by translations, and the vivid pictures presented to the intellectual view by the original.

"The students of the third class, during the first session, attended the recitations in the Hebrew, three times in a week; and since the commencement of the second session, they have attended but twice in each week. They commenced their studies with the Hebrew grammar, and soon proceeded to read and trnslate the Psalter. They have gone over the first twenty-two psalms, and the first, sixth, ninth, eleventh, thirteenth, fourteenth, and fifty-third chapters of Isaiah. In the course of these recitations, the minute rules of grammar have been continually pointed out, and questions upon them again and again repeated, as occasions occurred for the application of them. This class has also read with the professor, and without previous study, several chapters in Genesis.

"In both classes, a part of the business of most of the recitations has been, to repeat some portion of what had previously been recited. So that, while the students have been gradually extending their stock of acquirements, they have been continually impressing on their minds what they had already learned.

"It was thought advisable that those who commenced their Hebrew studies in the seminary, should begin to translate the more difficult books of the Old Testament; because, the time allotted by the statutes being too short for a complete course, it seemed best that they should have the assistance of the professor in those parts where they were most likely to meet with impediments in their progress.

"It has been the aim of the professor to conduct his course of instruction in such a manner as to give to the recitations in his department the character of friendly and familiar conversations; and to afford the students every encouragement to state, without reserve, whatever they found difficult or embarrassing, and to offer freely the thoughts which presented themselves to their minds, in the persuasion that more may be learned by unreserved communications, than by formal lectures; and that the lively and unbiassed intellects of youth may sometimes produce combinations of ideas, from which even veterans in literature may derive advantage.

"Clement C. Moore,
"Professor of Oriental and Greek Literature."

Agreeably to the order of attendance established by the faculty, the professor of the evidences of revealed religion, and of moral science in its relations to theology, was not to commence instruction in his department until the second session, which began after the Easter recess. Owing, however, to unavoidable absence from the city, he has but just entered on his duties, and, consequently, has no report to make.

The faculty feel great pleasure in being able to state the satisfaction afforded them by the spirit and success with which the studies and exercises of their respective departments have been prosecuted by those students of the seminary who have not been impeded by ill health, or other unavoidable causes. This remark is especially applicable to the department of Oriental and Greek literature, as most young men feel an aversion to the difficulty of learning the Hebrew language, the whole structure of which, as well as every word, and every character, is totally different from any thing to which they have ever been accustomed; and in the acquirement of which, they are obliged, at first, to resume the elementary lessons of childhood.

At the same time, the faculty feel still higher gratification in the reason they have to hope, that the industry of the students in the prosecution of their studies, is not only with a view to their advancement in theological science, and their respectable standing in a learned profession, but principally with the hope of being thereby better qualified to advance the glory of God, promote the great interests of his Church, and be humble instruments in the salvation of their fellow men.

The faculty, therefore, encouraged by the opportunity which they have of becoming acquainted with the characters, talents, and acquirements of the students, beg leave to congratulate the trustees on the prospect of the great good to the cause of religion and the Church, which may be anticipated from the future services of those whom the institution under their protection is engaged in preparing for the ministry.

In conclusion, the faculty solicit the prayers of their fellow members of the Church, that in all the doings of this institution, it may be directed with God's *most gracious favour*, and furthered with his continual help, for his sake to whose honour and glory it is devoted, Jesus Christ, our blessed Saviour and Redeemer.

Signed, by order of the Faculty,
J. H. HOBART, *President.*
New-York, May 14th, 1823.

Report of the Professors in the Branch Theological School, Geneva, to the Trustees of the General Theological Seminary at New-York.

The professors report the following young gentlemen as members of the Branch School, viz.

William W. Bostwick, Richard Salmon, Marvin H. Cady, Orsimus H. Smith, reading Theology.—Ira White, Seth Davis, Henry Gregory, Thaddeus Garlick, John Gavott, Isaac Elwood, Isaac Pardee, and Henry S. Atwater, pursuing academical studies, preparatory to reading Theology.—Burton H. Hecox, having recently received deacon's orders, has left the school.—John A. Clark, formerly in the school, entered the senior class in Union College last autumn; but he will return at the end of the ensuing summer.—Henry Graves, now in South-Carolina for the benefit of his health, will enter the school upon his return.—William W. Weber, M. D. has entered his name as a student in Theology, to commence after having renewed his classical studies.

On the 5th of August last, the students took possession of their apartments in the new academy, eligibly situated on the high western bank of Seneca Lake. The change has been found to be not only pleasant, but advantageous to the student, by enabling him to pursue his reading in his own retired room, at all hours of the day, unmolested by the noise of business, and uninterrupted by incidents, from which not even private families are always free.

The four first mentioned students have passed their second examination, but have been prevented from passing the third one, from the ill health of the professor of systematic divinity. The professor of ecclesiastical history has uniformly caused the students to recite Theology daily, and he has devoted as much time each day to lectures, as the multiplied duties of the academy would permit. The professor of systematic theology has devoted as much time as the duties of a parochial clergyman would permit, to examining the compositions of the students, in causing them to perform the service, and deliver their sermons before him; this practice he continued until extreme ill health compelled him to relinquish it.

D. M'DONALD.
Professor of Ecclesiastical History, &c.
ORIN CLARK,
Professor of Systematic Divinity.
Geneva, April 10th, 1823.

From the Gospel Advocate.

Convention of the Eastern Diocese.

The annual convention of the Eastern Diocese was held in Windsor, Vermont, on Wednesday the 24th Sept. 1823.

Present—the Right Rev. Alexander V. Griswold, D.D Bishop.

Clergy—Rev. Samuel F. Jarvis, D.D. James Morss, Asa Eaton, Aaron Humphrey, Titus Strong, Benj. C. Cutler, deacon, Lott Jones, deacon, Massachusetts.—Rev. George Leonard, Abraham Bronson, Joel Clapp, Carlton Chase, Benj. B. Smith, Elijah Brainard, deacon, Samuel B. Shaw, deacon, Vermont.—Rev. James B. Howe, New-Hampshire.

Laymen—Mr. Dana Miller, Bellows Falls; Mr. Guy Bridgman, Guilford; Mr. Danforth Billings, Arlington; Hon. Dudley Chase, Bethel; Hon. Jona. H. Hubbard, Windsor; Hon. Dudley A. Tyng, Newburyport; Mr. John Sowdon, Boston; Mr. Christopher Seaton, Cornish; Major Ezra Jones, Claremont; Mr. C. C. Brainard, Walpole.

Divine service was performed by the Rev. Dr. Jarvis; sermon by the Rev. Mr. Strong. The holy communion was administered by the bishop, assisted by the Rev. Dr. Jarvis.

The Rev. Titus Strong was chosen secretary, the former secretary having declined a re-appointment.

Voted, that such clergymen, candidates for orders, and lay members of the Episcopal church as may be present, who are not members of the convention, be admitted to honorary seats. The Rev. Mr. Marshall, and the Rev. Mr. Robertson, from the diocese of Virginia, and the Rev. Mr. Dyer, from the diocese of New-York, took their seats accordingly.

Voted, that the rules of order be observed which were adopted at the last meeting of this convention.

Voted, that the thanks of the convention be given to the Rev. Mr. Strong, for his sermon this day delivered, and that a copy be requested for publication in the Gospel Advocate.

Voted, that the thanks of the convention be given to the Rev. Mr. Eaton, for his faithful services as secretary, from the organization of the diocese in 1810, to the present time.

The Rev. Messrs. Morss and Howe were appointed a committee to communicate the two foregoing resolutions.

The following persons were appointed the standing committee for the ensuing year, viz. The Rev. Asa Eaton, Rev. Samuel F. Jarvis, Rev. James Morss, Rev. Nathan B. Crocker, Rev. Carlton Chase, Rev. Petrus S. Ten Broeck, Rev. Charles Burroughs, Hon. Dudley A. Tyng, George Brinley, Esq.

Voted, that the alteration in the second article of the constitution, that the words, "in each of the states by rotation," be struck out, and the words, "such place as shall be agreed upon at the preceding convention," be inserted, which alteration was proposed at the last meeting of this convention, be, and the same is hereby adopted.

Voted, that the alteration proposed at the last meeting of this convention in the same article, that after the words, "lay delegate," the words, "or delegates, not exceeding three," be inserted, be, and the same is hereby adopted.

Voted, that the alteration in the tenth article of the constitution, proposed at the last meeting of this convention, that the word, "biennial," be struck out, and the word, "annual," inserted, be, and the same is hereby adopted.

Voted, that the next meeting of this convention be held at Portland, Maine.

The Rev. Messrs. Morss, Howe, and Chase, were appointed a committee to report a regular and correct list of the clergy and churches in this diocese.

The report includes—in Maine, two churches and two presbyters; in Massachusetts, eighteen presbyters, five deacons, and twenty-one* churches; in Vermont, five presbyters, two deacons, and nineteen churches; in New-Hampshire, five presbyters, and six churches; in Rhode-Island, six presbyters, two deacons, and seven churches. Total, 36 presbyters, 9 deacons, 55 churches.—Adjourned to Thursday.

Thursday, Sept. 25.—The bishop delivered his address, agreeably to the provisions of the 45th canon.

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* There are 23 churches in Massachusetts, in the sense of incorporated societies, though there are but 21 buildings for public worship.

Resolved, that the thanks of this convention be, and they hereby are returned to the right reverend the bishop of the diocese, for his excellent address; and that a copy of the same be requested for publication in the Gospel Advocate.

Resolved, that for the better circulation of this address through the diocese, it be made the duty of every clergyman to read the same to his congregation, or congregations, on some occasion of public worship.

The Rev. Mr. Leonard and the Rev. Dr. Jarvis were appointed a committee to present the foregoing resolutions to the bishop; who reported that he would comply with the request of the convention.

Resolved, that the committees reported at the last diocesan convention, to solicit subscriptions and donations to the episcopal fund, be requested to attend to the business referred to them the ensuing year; and that the secretary furnish each member of the said committees with a copy of this resolution.

Resolved, that the committee appointed at the last convention of this diocese, upon the subject of providing a uniform system of catechetical instruction, be requested to prosecute the object contemplated in their appointment, and report to the next convention.

Resolved, that the standing committees of the several states in this diocese be requested to make inquiry into the character and situation of such clergymen as have been reported within this diocese, who are neglecting the duties of the ministerial office; and to take such measures respecting them, as the canons of the church may authorize and require.

The Rev. Dr. Jarvis, the Rev. Mr. Morss, and the Hon. Mr. Tyng, were appointed a committee to ascertain whether any, and what clergymen are in the diocese, whose names ought to be added to the list as reported.

Divine service was performed by the Rev. Mr. Humphrey; sermon by the bishop; and the holy communion was administered. The Rev. Lot Jones was admitted to the priesthood; and the convention adjourned sine die.

Attest. T. STRONG, *secretary.*

Constitution of the Protestant Episcopal Church in the Eastern Diocese of the United States of America.

Article 1. The States of Massachusetts, Rhode-Island, New-Hampshire, Vermont, and Maine, shall constitute one episcopal diocese, in subordination to the general convention; and shall be entitled, "*The Eastern Diocese of the United States.*"

Art. 2. There shall be annually held a convention of the church in this diocese, on the last Wednesday in Septembet, in such place as shall be agreed upon at the preceding convention, composed of the clergy belonging to the diocese, and a lay delegate, or delegates not exceeding three, from each of the churches which may have been recognized by the bishop, or standing committee of the diocese.

Art. 3. The convention shall deliberate and act in one body, but shall vote in distinct orders, when any member shall call for such a division on any question; and in such case, a concurrence of a majority of both orders shall be necessary to give validity to any measure.

Art. 4. The bishop, or if no bishop be present, a clergyman chosen by ballot, shall be president of the convention.

Art. 5. At each meeting of the convention, a secretary shall be chosen by ballot, who shall keep a true and fair record of the proceedings of the convention; and at the close of each session, shall furnish the bishop with a copy of the same, or, if there be no bishop, the standing committee.

Art. 6. There shall be a standing committee, elected at each stated meeting of the convention, consisting of nine persons, one of whom shall be from each state in the diocese.

Art. 7. Whenever, hereafter, the episcopate of this diocese shall be vacant, the standing committee shall give information thereof to the secretary of each state convention in the diocese, and also of the time and place of a special convention for the purpose of filling up such vacancy; which special convention shall consist of the clergy belonging to the diocese, and a lay delegate from each of the churches, which may have been recognized by the bishop or standing committee, and shall be held at least three months after such information is given. And in every election of a bishop, the clergy shall make a nomination by ballot, which nomination shall be approved by a majority of the lay delegates present, before the choice shall be considered valid.

Art. 8. Standing rules, for the orderly conducting of business, shall be devised from time to time, in biennial convention.

Art. 9. No state shall withdraw from this diocese, without the approbation of the house of bishops.

Art. 10. No alteration shall be made in this constitution, but in annual convention, nor unless it has been proposed in a previous convention, nor without the concurrence of a majority of the delegation from at least three of the states in the diocese.

Adopted May 31, 1810; amended Sept. 1822, and Sept. 1823.

From the Christian Remembrancer.

A Pastoral Letter from the Bishop of Bath and Wells, to his Clergy, concerning their behaviour during Lent.

ALL GLORY BE TO GOD.

REVEREND BROTHER,

THE time of Lent now approaching which has been anciently and very Christianly set apart, for penitential humiliation of soul and body, for fasting, and weeping, and praying, all which you know are very frequently inculcated in Holy Scripture, as the most effectual means we can use, to avert those judgments our sins have deserved; I thought it most agreeable to that character which, unworthy as I am, I sustain, to call you and all my brethren of the clergy to mourning; to mourning for your own sins, and to mourning for the sins of the nation.

In making such an address to you as this, I follow the example of St. Cyprian, that blessed bishop and martyr, who from his retirement wrote an excellent epistle * to his clergy, most worthy of your serious perusal, exhorting them, by public prayers and tears to appease the anger of God, which they then actually felt, and which we may justly fear.

Remember that to keep such a fast as God has chosen, it is not enough for you to afflict your own soul, but you must also, according to your ability, deal your bread to the hungry: and the rather, because we have not onely usual objects of charity to relieve, but many poor protestant strangers are now fled hither for sanctuary, whom as brethren, as members of Christ, we should take in and cherish.*

That you may perform the office of a public intercessor the more assiduously, I beg of you to say daily in your closet, or in your family, or rather in both, all this time of abstinence, the 51st Psalm, and the other prayers which follow it in the commination. I could wish also that you would frequently read and meditate on the Lamentations of Jeremy, which holy Gregory Nazianzen was wont to do, and the reading of which melted him into the like lamentations as affected the prophet himself when he penned them.

But your greatest zeal must be spent for the public prayers, in the constant devout use of which, the public safety both of Church and State is highly concerned: be sure then to offer up to God every day the morning and evening prayer; offer it up in your family at least, or rather as far as your circumstances may possibly permit, offer it up in the church, especially if you live in a great town, and say over the litany every morning during the whole Lent. This I might enjoyn you to doe, on your Canonical obedience, but for love's sake I rather beseech you; and I cannot recommend to you a more devout and comprehensive form of penitent and public intercession than that, or more proper for the season.

Be not discouraged if but few come to the solemn assemblies, but go to the house of prayer, where God is well known for a sure refuge: go, though you go alone, or with but one besides yourself; and there, as you are God's remembrancer, keep not silence, and give him no rest, till he establish, till he make Jerusalem a praise in the earth.

The first sacred counsel of Nice, for

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* Ep. ii. Ed. Oxon.

* The Bishop on this occasion addressed a Pastoral Letter to his clergy, exhorting to charity.

which the Christian world has always had a great and just veneration, ordains a provincial synod to be held before Lent, that all dissensions being taken away, a pure oblation might be offered up to God, namely, of prayers, and fasting, and alms, and tears, which might produce a comfortable communion at the following Easter: and that in this diocese we may in some degree imitate so primitive a practice, I exhort you to endeavour all you can, to reconcile differences, to reduce those that go astray, to promote universal charity towards all that dissent from you, and to "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, even as Christ forgave you."

I passionately beseech you to reade over daily your ordination vows, to examine yourself how you observe them; and in the prayers that are in that office fervently to importune God for the assistance of his good Spirit, that you may conscientiously perform them. Teach publicly, and from house to house, and warn every one night and day with tears; warn them to repent, to fast and to pray and to give alms, and to bring forth fruits meet for repentance; warn them to continue steadfast in that faith once delivered to the saints, in which they were baptized, to keep the word of God's patience, that God may keep them in the hour of temptation; warn them against the sins and the errors of the age; warn them to deprecate public judgments, and to mourn for public provocations.

No one can read God's holy word but he will see, that the greatest saints have been the greatest mourners: David wept whole rivers; Jeremy wept sore, and his eyes ran down in secret places day and night like a fountain; Daniel mourned three full weeks, and did eat no pleasant bread, and sought God by prayer and supplications, with fasting, and sackcloth, and ashes; St. Paul was humbled, and bewailed and wept for the sins of others; and our Lord himself, when he beheld the city, wept over it. Learn then of these great saints, learn of our most compassionate Saviour, to weep for the public, and weeping to pray, that we may know in this our day, the things that belong to our peace, lest they be hid from our eyes.

To mourn for national guilt, in which all share, is a duty incumbent on all, but especially on priests, who are particularly recommended to weep and to say, Spare thy people, O Lord, and give not thine heritage to reproach, that God may repent of the evil, and become jealous for his land, and pity his people.

Be assured that none are more tenderly regarded by God than such mourners as these; there is a mark set by him on all that sigh and cry for the abominations of the land, the destroying angel is forbid to hurt any of them, they are all God's peculiar care, and shall all have either present deliverance, or such supports and consolations as shall abundantly endear their calamity.

Now the God of all grace, who hath called you unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you in the true Catholic and Apostolic faith professed in the Church of England, and enable you to adorn that apostolic faith with an apostolic example and zeal, and give all our whole church that timely repentance, those broken and contrite hearts, that both priests and people may all plentifully sow in tears, and in God's good time may all plentifully reap in joy.

Your affectionate
Friend and Brother,
Tho. Bath and Wells.
From the Palace in Wells,
Feb. 17, 1687.

Of the Divinity of Christ.

The British Critic for June last contains a review of Archdeacon Blomfield's Lectures on the Gospel of St. John, from which we extract the following.

'It cannot be doubted that the Socinian cause, a cause in its own nature so uninviting and unpopular, has been preserved from utter ruin by the combined operations of infidelity and fanaticism. Freethinkers who do not care to avow their opinions, or who believe that mankind are not yet prepared for naked Deism, consent to adopt the gospel as a system of morals, while they reject it as a system of faith. On the subject of the authenticity and inspiration of scripture, they preserve a suspicious silence; but interpret its contents in a manner which makes the first unimportant, and the second impossible. They have a quibble by which to escape from its most important assertions, and they charge it with such gross inaccuracies of language and of reasoning, as are incompatible with our ideas of a revelation from God, and must eventually breed contempt for the volume in which they are contained. And the proselytes to such opinions are principally to be seen among uninstructed and presumptuous men, who may be easily persuaded to venture into the perils of controversy, and can find in scripture any doctrine which they are predisposed to adopt. And where would such persons be found if the labours of fanaticism were suspended? It is this which first teaches the flock to wander, which renders it distrustful of the shepherd, and a stranger to the fold. And when principles and opinions have been again and again changed, when the whole man is unsettled, and reason nearly upset, then it is that recourse is had to reason falsely so called, and the gospel which has been recently regarded as a scheme of enthusiastical mysticism, is degraded to the level of natural religion. As long as sectarianism makes a prey of the serious and devout, and infidelity gathers recruits from the profligate, so long will Unitarians increase in activity and numbers. Instead of searching the scriptures as a rule of faith and conduct, the fashion of the present day is to make them a pretence for dissension. In those dissensions every heresy will have its advocate, and with whatever rapidity one false doctrine spreads, with the same rapidity, when the tide turns, will its opposite error run in.

'It is incumbent upon the clergy, therefore, to be upon their guard against more enemies than one. Their attention must not be engrossed by the noisier and more violent attacks, while a silent but insidious adversary is sapping the foundations of the fortress. Plain and perspicuous lessons upon all parts of Christianity are indispensably necessary to the people, and as indispensably required from their teachers. It is idle to imagine that we can conceal difficulties or silence doubts. Christianity will no longer be believed unless its truth is established by argument. Its doctrines will no longer be embraced unless they are systematically deduced from the Bible, and as systematically explained and inculcated. Error will not be avoided unless its existence and its varieties are honestly unfolded, and all its windings unravelled. With an overwhelming conviction of these facts, it is with sincere pleasure that we are enabled to adduce the high authority of Archdeacon Blomfield in support of the practice which we recommend. His Lectures contain a clear and concise statement respecting one branch of the evidence of our Lord's divinity; and that statement not merely adapted to the scholar or the controversialist, but brought down to the level of common men. The following extracts will show how admirably the task is performed.'

"The Gospel of St. John was written several years after those of the other Evangelists; and evidently with a different object. They relate the principal *incidents* of our Saviour's life; St. John is more diligent in recording his *discourses*. The other Evangelists enumerate a great variety of miracles; St. John describes only a few of the most remarkable, which had a more immediate reference to the particular object of his gospel. *They* repeat the discourses which Jesus held with the people, mostly in Galilee, in the form of parables and short moral sentences: John has preserved the longer and more argumentative conversations of our Saviour with the learned Jews, on the subject of the Messiah; and those in which he explained to his disciples the nature of his mission and office.

"Now it is very plain, that whatever other objects St. John may have had in view, this was one; to convey to the Christian world just and adequate notions of the real nature, character, and office of the great Teacher, who came to instruct and redeem mankind. For this purpose, he studiously selected, for his narrative, those passages of our Saviour's life, which most clearly displayed his divine power and authority; and those of his discourses, in which he spoke most plainly of his own nature, and of the efficacy of his death, as an atonement for the sins of the world. The object, which this Evangelist had in view, is very clearly stated in the words of the text. It was not to accumulate as many instances as possible of the miraculous power exerted by Jesus; but only those, which most distinctly illustrated his peculiar office and nature: 'Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book. But *these* are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' This expression seems to prove, that those persons are wrong, who suppose that St. John wrote his gospel, merely to supply the defects and omissions of the other Evangelists. The real difference between them is, that *they* wrote a history of our Saviour's life; but St. John, of his person and office.

"Whoever then desires to form a just notion of the real office and dignity of the Saviour of the world, let him study the representations which Jesus has given of himself, in the discourses recorded by St. John. The apostles speak of him in their epistles, it is true, in noble and characteristic expressions: but *here* the Saviour speaks of himself, and in language which no ingenuity can pervert.

"St. Matthew and St. Luke begin by relating the circumstances attending the birth of Jesus; and trace his genealogy from David, whose descendant the promised Messiah was to be. But John introduces him at once in his divine character, as having existed before the world began, himself Creator of the world. And having thus, in the very opening of his gospel, announced the transcendent dignity of his subject, he takes occasion to inculcate the same truth throughout the whole of his subsequent history. With this notion of the scope and purpose of the Evangelist, his gospel is clear, consistent, and intelligible: upon any other supposition, it is obscure and inexplicable."

"Let us put the following case to a Unitarian, who maintains that the simple humanity of Jesus Christ is the plain undeniable doctrine of the New Testament:—Suppose that the gospel had been recently published to the world; and that a diversity of opinions had begun to prevail amongst those who had embraced it, relating to the person and office of Jesus Christ. His favourite disciple, who must naturally be desirous that correct notions should be entertained upon this point, knowing that men's opinions are divided, applies himself to record certain incidents of his Master's life, and certain of his discourses, which may throw some light upon the points in dispute. If he is convinced that Jesus, although an inspired prophet, was no more than a man, he will take care to avoid all ambiguous expressions, which may be construed into an assertion of his divinity.

"Now St. John was precisely in that predicament; he knew that erroneous opinions were abroad concerning the nature of Christ; for he says in his first Epistle, (ii. 22,) 'Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.' Yet how does he begin his account of Jesus Christ? Does he speak of him as a highly gifted and divinely commissioned man? No; he seems to take all possible care to exclude the supposition. He says of John the Baptist, (whom our Lord pronounced to be 'more than a prophet,') that he 'was a man sent from God;' but of Christ he declares, in unqualified terms, that he was in the beginning; that he was with God; that he was the only-begotten Son; in the bosom of the Father; that he was God; that he was the Creator of all things, himself uncreated; that he is the source of life, and the light of men; that he was made flesh, (having therefore of necessity borne a spiritual nature before); and that John the Baptist, although older than Jesus, declared that Jesus was preferred before him, 'for he *was* before him,'[*] *i. e.* ex-

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"[*] The Unitarian Version says, 'for he is my principal.' It would be easy to show, that this interpretation is wholly unjustifiable."

isted before him; an expression which would be well understood by the Jews who entertained a notion of the pre-existence of their expected Messiah.[*] Would an Evangelist, entertaining the opinions which the Unitarians of the present day profess, have opened his gospel with a series of expressions, so strongly declaratory of the divine nature of Christ, that in order to avoid the force of them, we must call in the aid of allegory of the harshest and most unusual kind? Surely it is not possible to read the first verses of St. John, taking for our guide the acknowledged and usual rules of interpretation, without perceiving the irresistible evidence which they afford to the grand doctrine of our Lord's divinity."

From the Christian Remembrancer.

Extracts from the late Bishop of Calcutta's Address on Confirmation.

1. The first requisite, perhaps, is that you be impressed with a just idea of the dangers of life, and especially of youth: when that period shall have been passed, not merely in innocence, but in Christian improvement, little is afterwards to be apprehended; though not so little, as to excuse you from vigilance and anxiety for your spiritual state. In youth you are by nature exposed to a combination of dangers, resulting from the violence of the passions, and from evil example, and from easiness of temper, and from want of experience, from precipitate dicisions, from fascinating views of the world, and from a vain confidence, that as it will never be too late, abundant opportunity will be afforded you hereafter, of making up your minds on the subject of religion, and of living as it may require: in the mean time, if you conform to the received usages of propriety and decency, you will hold it to be sufficient for the present, and set your consciences at rest. It is my duty to warn you of the grossness of such delusion: unquestionably God *may* bring us to reflect and to inquire, at any period of our lives: but the question to be considered is, whether he *will* do this, when we have deliberately and perseveringly treated the matter as of little importance, compared with the worldly objects on which we have set our hearts. The way, indeed, in which he usually brings such persons to reflect, if at all, is by some severe affliction; by the loss of friends, of health, or of fortune; by some change in their outward circumstances, which strips the world of its allurements, and impels them to seek a refuge with God. You will not say, that such an alternative is to be regarded without alarm: but something worse may happen: it may be that their delusion may continue to the end: year after year may roll away, without bringing any signal warning; and the hand of death may be upon them, before they have examined their state. You have, therefore, no security but that of beginning well, and persevering in the right way: your safety lies wholly in your sense of the danger which threatens you on every deviation. And far easier is it to keep in the path of religion, than to recover it, when once it is lost: other paths will be pleasant to you for a time, and you will have no desire to quit them. True wisdom, therefore, will prompt you to resist the first solicitations of sin; you cannot listen to them, and preserve your powers of resistance unimpaired.

"It is fit, however, that you should know the nature of such solicitations; for they are not confined to what the world condemns: you must appeal to a purer standard: the tempter assails the innocent and unsuspecting most formidably, when he would draw them into practices and indulgences, which though they are at variance with the spirit of the Gospel, are not, perhaps, subjects of common censure or remark. Be that as it may, there is mischief in every thing, which has a tendency to the relaxation of genuine religious principle; in every thing, which would oblige you to give up, or even to be remiss in habits, inculcated and prescribed by religion; in every thing which requires you, before you can give assent to it, to tamper with the conscience, to argue with yourselves from the practice of others; or to efface or soften down any virtuous and Christian impression. Whatever is really good and right, recommends itself at once, to minds not corrupted by the world. This moral feeling is invaluable; and is, therefore, by all means to be retained: and thus it is, that a correctness of principle, and a certain firmness of character, will be found indispensable in your Christian career.

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[*] "The following expression occurs in an ancient Jewish commentary on Genesis xlix. 2. 'It is written, (Gen. i. 2.) *The Spirit of God brooded on the waters.* That Spirit is the Spirit of Messiah the King.'"

2. But then, in the second place, it were vain to talk to you about religious principle and Christian firmness, if you are to be left to suppose, that they are absolutely within your own power. There could not be a more fatal error. In our fallen nature "nothing is strong, nothing is holy," but through the grace of God: we owe our knowledge, and still more our love, of what is good, to the sanctifying influences of the Holy Spirit: and our power of persisting in the practice of holiness is derived from the same source: no truth is more clearly laid down in the Scriptures; and it is illustrated in our own experience. It will be, therefore, to little purpose, that you shall resolve to lead Christian lives, unless you will maintain a continual intercourse and communion with God: I do not exceed the truth, when I affirm, that prayer is as necessary to the well-being of the soul, as food is to that of the body: we have no spiritual strength without it: we are left to our natural weakness: for what confidence can we place in the divine protection, unless we seek it? or how can we expect to resist evil, if we take not the means to confirm ourselves in the love of that which is good? But these effects flow from prayer: we are sure that God will hear us, if we earnestly ask, that he will enable us to fulfil his commandments, and teach us to love his law: and as little can we doubt, if we believe in a gracious Providence, that he will direct us aright, when we submit ourselves entirely to his disposal. The very habit, indeed, of prayer is salutary to the soul: it keeps alive within us whatever is pure and holy: it creates in us an abhorrence of sin: it gives us an interest in the service of God: it dispenses a sanctifying influence, and places us above the world; not above the duties, or the charities, or the wants of life; that were, indeed, a delusion; but above its vicissitudes, its fashions, its corruptions and temptations: in the constant practice of prayer our nature is gradually changed: we are benefited by frequent and intimate intercourse with men, who are eminently good: how, then, can we fail to be improved, and even transformed, by the habit of holding communion with God? Let, therefore, the good resolutions, whatever they may be, which you have this day formed, be connected and blended in your minds with the need of divine succour: our best resolves are, that we will do what we know to be right, with the help of God: but a part of every such purpose will be, that we will *seek* for that help, and cease not to pray for it from day to day, while we remain in this state of trial.

3. In the next place, however, let me remind you, that though our secret and individual wants should be the subject of *private* prayer, (and they cannot be fully represented in any other) the religion of Christ could not be maintained in the world without the public service of the church: and to imagine that either supersedes the use of the other, is to mistake the proper objects of both. The uses of private prayer may be gathered, in some measure, from what has been already said: but the service of the church is a public and continually renewed profession of our faith in Christ, and that not merely for our own sakes, but for the good of our brethren. If I might venture to make such a distinction, I would say, that self-examination, and contrition, and gratitude for especial mercies, are the principal features of secret devotion; which, however, refer chiefly to ourselves: whereas of public prayer the prominent character will be, that it proclaims "glory to God in the highest, and goodwill towards men." We meet in this place to offer to the Almighty the tribute of our common homage, to give evidence to others of our faith in the Redeemer, and to show, that however some may think or act, *we* are "on the Lord's side;" that in a conflict between religion and irreligion, such as exists

in the world, we throw our weight, whatever it may be, into the scale of the former; that we acknowledge our deliverance from sin and misery to be only through Christ; that we delight in beholding others making the same profession; that we can cordially join with our brethren in calling down on our common frailties the mercy of God, and his common blessing on our endeavours to serve him; *and we attest, what in an age of religious empiricism and causeless separation is not unimportant, that we are in the unity of the Church.* It is not, however, my meaning, that social worship has no relation to private and individual wants; and as little should it be supposed, that in our most secret devotions our brethren are altogether overlooked: I speak only of these leading distinctions of the two, with the view of showing you, that both are necessary to the Christian. Let it, therefore, be your care to lose no opportunity of joining in the service of the Church: let your attendance be not casual, but regular: no measure of secret piety will excuse you: what you need not for yourselves, you will in charity ask for your brethren, and assist them in their prayers: above all, you will feel it incumbent upon you, especially in this heathen land, to bear testimony unto Christ. It is, indeed, deeply to be lamented, that many of you may be thrown into situations, where religion is not publicly maintained: if, however, you shall feel the privation, (and such it must be to every Christian mind) you will be the more anxious to avail yourselves of the public worship, whenever it may be had. It might, indeed, be expected, that they who have resided at stations where no religious provision exists, would, on the first opportunity, direct their footsteps to the house of prayer: we do not, however, always find this to be the case; and we account for it by the melancholy truth, that men may live without religion, till they cease to think of it, or perhaps regard it with disgust. From this fact I will derive one word of advice, which, however, I would press upon you with all earnestness; that if God has blessed you with religious impressions, cherish and mature them by all means, which he has graciously afforded you; or they will become weaker, till they are effaced for ever."—*To be continued.*

We have been requested to copy the following from 'Swords's Pocket Almanack, Christian's Calendar and Ecclesiastical Register,' for the present year.

"*Directions for Candidates for Orders.*

"There being often misunderstanding as to the requisitions of the canons relative to the testimonials of candidates for holy orders, the publishers think it would be a useful addition to the Almanack to state them.

"Every person wishing to receive holy orders in the Protestant Episcopal Church, must be admitted a candidate for orders, by the bishop, or such body as the church in the diocese or state in which he intends to apply, may appoint, at least one year before his ordination.

"In order to his being thus admitted, he must lay before the bishop or body aforesaid, a certificate from the standing committee of the diocese, that from personal knowledge, or testimonials laid before them, they believe that he has lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and that he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God, and the edification of the church.

"The canon does not say by whom the above testimonials are to be signed. They must be such, however, as to satisfy the committee. The standing committee of New-York have published a resolution that they *prefer* having the testimonial signed by the minister and vestry of the parish where the applicant resides; and will *expect* the signatures of at least one minister, and three respectable laymen of the Protestant Episcopal Church.

"The applicant must also, in order to being recommended by the standing committee for admission as a candidate, produce to the said committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate of two presbyters appointed by the bishop or ecclesiastical authority to examine him, of his possessing such academical learning as will enable him to enter advantageously on a course of theology.

"But when a person applies for holy orders, the canons allow the bishop, with the advice and consent of all the clerical members of the standing committee of his diocese, to dispense with the Latin and Greek, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the gospel ministry. If a person wishing to become a candidate intends to apply, at the time of his ordination, for this dispensation, he must, before he can be admitted as a candidate, lay before the standing committee a testimonial, signed by at least two presbyters of the church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.

"The above directions relate solely to a person's being received as a *candidate for orders.*

"When he applies for *deacons' orders*, he must produce to the standing committee testimonials of his piety, good morals, and orderly conduct, for three years last past; and that he has not, so far as the subscribers know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. This testimonial must be signed by the minister and vestry of the parish where the candidate resides;* or by the vestry alone, if the parish be vacant; or if there be no vestry, by at least twelve respectable persons of the Protestant Episcopal Church. It is not necessary that the signers of this testimonial be *personally acquainted* with the candidate. Information respecting him from any source which is satisfactory to them, is a sufficient warrant for their signatures.

"The candidate, however, must produce testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church, from his *personal knowledge* of the candidate for at least one year.

"The above testimonials are to be handed to the standing committee, who may proceed thereupon to recommend him to the bishop for orders. If they do so, the candidate must present their recommendation to the bishop.

"When a deacon applies for priests' orders, the same process must be gone through, except that his testimonials need embrace only the period since his ordination as deacon; his letters of deacons' orders being sufficient testimonials for the three years immediately preceding that event; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

"It is farther provided, that 'no person shall be ordained priest, unless he shall produce a satisfactory certificate from some church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state for which he is to be ordained, shall certify to the bishop their full belief and expectation that he will be received and settled as a pastor by some one of the vacant churches in that state.'"

"*Qualifications for entering the General Theological Seminary of the Protestant Episcopal Church in the United States.*

"Candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) qualifications, will, on application, and satisfactory testimony of being such, be admitted.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and of such dispositions and habits as may render them apt and meet to exercise the ministry.

"The evidence of classical and scientific attainments must be a diploma from some college, or a satisfactory examination by the faculty, on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered as an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

"Every student must enter the third or lowest class, at the commencement of the first session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance."

On seeing an interesting and beautiful young Lady confirmed at Church.

By the Boston Bard.

The matin bells have peal'd the hour
To summon holy hearts to prayer;
And beauty owns religion's power,
And pays her adoration there.

The temple of the Lord is still—
A halo round his priest is shed;
And glory beams from Zion's hill,
To crown with light his hallowed head.

Hush'd now the organ's deep-toned note,
The vocal sounds of music cease,
And only inward breathings float
Toward the azure throne of peace.

Before the altar humbly kneels
The fairest of the works of heaven;
And Mercy to her heart reveals
The promise of salvation given.

Confirm'd at Truth's eternal shrine,
A member of the house of God,
Her robe is spotless and divine—
Her feet are with salvation shod.

"* The standing committee of New-York requires, that if the testimonial be not signed in regular vestry meeting, it must have the signatures of a majority of the whole number of wardens and vestrymen."

Oh, if in heaven above the rest,
One joy a brighter ray afford,
'Tis when on woman's virtuous breast
The cross she beareth of her Lord.

And blest art thou, whose soul from earth,
And earthly thoughts, itself has freed,
Received in Christ thy second birth,
And won of faith the glorious meed.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Revelation xv. 3, 4.

How wondrous and great
Thy works—God of praise!
How just, King of saints,
And true are thy ways!
O who shall not fear thee,
And honour thy name!
Thou only art holy,
Thou only supreme.

To nations long dark
Thy light shall be shown,
Their worship and vows
Shall come to thy throne;
Thy truth and thy judgments
Shall spread all abroad,
Till earth's every people
Confess thee their God.

JEDUTHUN.

Version of Malachi iii. 15, *&c.*

Ah! how vain the world's applause!
Happy we esteem the proud,
Vice triumphant we exalt,
Further those who tempt their God.

Mark the few who fear the Lord;
Humble, oft despised, unknown,
Meek they whisper of their cares,
Kindly urge each other on.

These, who think upon his name,
God, in kindest mercy, hears;
He remembers, in his book,
All their virtues, all their tears.

These, when he collects his saints,
God declares shall be his own;
He will spare them in that day,
As a father spares his son.

Turn ye then, misjudging world!
Vice from virtue learn to know;
Him who serves his God approve,
Him who hates Him disavow.

JEDUTHUN.

For the Christian Journal.

Written on the Death of Danforth Billings, late of the Theological Seminary, New-York.

Sainted spirit, call'd away,
From earthly cares, and mould'ring clay,
To endless joy, and nightless day;
Bless'd, oh! bless'd art thou:

We trust that thou hast fought that fight,
For which thy God, with glory bright,
Will crown thee in his blissful sight,
That thou art with him now.

May we who now weep o'er thy tomb,
Cut off in manhood's early bloom,
Reflect that we must follow soon,
That we are born to die.

Children of frailty from our birth,
Nor *learning*, *talent*, *youth*, or *worth*,
Can keep us from our kindred earth;
Still friend for friend must sigh.

But God, thy God, has call'd thee home,
And we have cause to grieve alone,
Whilst thy freed spirit soars above,
Rejoicing in a Saviour's love.

M. A. W.

Sir Charles Asgill.

Incidents relating to the war of the revolution are always interesting, and worthy of preservation. For this reason we insert the following, as it furnishes a pretty accurate statement of an event which, involving an important principle among belligerants, excited no ordinary degree of sensation, not only in America, but throughout great part of Europe. The first paragraph is from the Boston Centinel, the last from the Plattsburgh Republican.

"Died, in England, General Sir Charles Asgill, baronet, aged about 70. It will be recollected that this officer, when a captain, and a prisoner to the American arms in the war of the revolution, was designated, by lot, to be executed in retaliation for the barbarous execution of Capt. Lippencot, of the American army, by the British army in New-York, in case the murderers of the American captain were not given up or punished. It will also be recollected, that the delay of the execution was owing to promises on the part of the British general, to seek out and punish the authors of the outrage; that the perilous situation of Capt. Asgill occasioned a great sensation in England, France, and all Europe; and that his agonized mother, Lady Asgill, repaired to Paris, and supplicated the beautiful Maria-Antoinette, of France, (one of the best friends America then had in Europe,) to interpose her powerful solicitation to our great commander in chief, to revoke his order, and liberate the devoted officer; and that the petition of Lady Asgill to the Queen was considered to be one of the most pathetic appeals in the English language. This interposition of the Queen and of many others, was received by Gen. Washington, it is well known, with the respect they merited; but it is equally well known, that it had no effect on his great mind to divert him for a moment from his inflexible resolution to put a stop to the enormities of the enemy: and when he found—as he did find—that the conduct of the enemy had been wholly changed by the measure he had adopted, and had assurances that the executions would not be repeated, that then, and then only, the Christian chief voluntarily, and of his own accord, countermanded the orders given for the execution of his prisoner, and restored him to his afflicted family and friends. It is known, that this family, and nation of Capt. Asgill, at first were so ignorant of the character of our great chief, as to believe and report, that Asgill owed his life to the powerful applications made for his liberation, and not to a sense of duty in the American general. But it is due to history to repeat, what is well known to hundreds now alive, and well acquainted with the motives which always governed the conduct of Washington, that the eventual revocation of the order was dictated wholly by that moral principle, the attainment of a great object by the least sacrifice, without fear, favour, or affection."

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"The following article is furnished by one who was present when the fate of Capt. Asgill was decided *by lot.*

"'*Mr. Flagg*—I see in the papers an account of the death of Gen. Sir Charles Asgill, who was a captain in the British army during our revolutionary war, and was made a prisoner at the capture of Lord Cornwallis, at Yorktown, in Virginia, in October, 1781, and was sent, with many other prisoners of war, into Pennsylvania: they were lodged at Lancaster, Yorktown, and Reading, at which several places guards were stationed. In the spring of 1782, an order was sent from the war department to the commanding officer, to send a refugee captain, taken at discretion, if there was one among the prisoners; and if there was no one of that description, then to assemble all the captains then under his charge, and select one of them by lot. The captains were accordingly assembled in a room in Lancaster, thirteen in number, and then were told for what purpose they were called together. After being seated, their names were taken on thirteen slips of paper, and put into a hat or box; twelve slips of blank paper were then put into another hat, and one on which was written, *Unfortunate:* two small drummers were then called into the room; one drew from the hat or box that contained the names, and handed to the commissary of prisoners, and the other to the aid of the commanding officer. Captain Asgill's name was the eleventh drawn, and the paper on which was written *Unfortunate,* came out against his name. On this the prisoners all rose, and were very much affected, as was every person present.—Captain Asgill was a promising young officer, then called about nineteen years of age. It was mentioned that some little time might be wanted to prepare for the journey; four days were asked for, and granted—all the officers pledging themselves that he should be forthcoming at the time. He was taken to Philadelphia under a guard of dragoons, and accompanied by Major Gordon, the senior officer of the prisoners.'"

Obituary.

Rev. William S. Irving.

Died, on the 15th November, 1823, the Rev. William S. Irving, at Le Luc, a small town in the South of France, between Toulon and Fresus. Mr. Irving was ordained a deacon by the Right Rev. Bishop Hobart, in St. John's chapel, New-York, on Tuesday, August 4, 1822; and had been settled for a short time at Le Roy, in the western part of the state of New-York. His unwearied assiduity in preparing for the ministry, enfeebled a constitution which was naturally delicate; and his fidelity and zeal, after he entered upon his office, led him to expose himself on all occasions, without that just regard to his health which might have been reconciled with the most scrupulous sense of duty. It was in a ride of twenty miles, during a severe snow storm, to visit a church connected with his charge at Le Roy, that he laid the foundation of that fatal disease which has so soon arrested his course. From that time, an obstinate cough, and an extreme debility, constrained him to suspend his useful labours; and in a few months, the more marked symptoms of consumption appearing, he saw no hope of recovery, except in the healing influence of a sea voyage and a milder clime. He sailed for Havre in August, where he arrived after a short passage, without any sensible improvement. At Paris, he met with one of his nearest relatives,* and from his kind and fraternal attentions—from his cheerful, and, as it were, domestic apartments—from favourable weather, and the excitement of a new and animating scene—so great a change took place as to inspire him with fresh hopes, and encourage him to proceed on his journey to the South of France. The gloomy apprehensions of his friends at home began to give way to cheerful and sanguine feelings, when, in the midst of their flattering expectations, they received a letter from him, dated at Marseilles, written apparently with a weak and faltering hand, in which he mentioned, that frequent rains and the fatigue of his journey had increased the violence of all his symptoms: that he was resigned to the will of God: and he concluded with the hope, that they would prepare themselves for more painful tidings. He travelled two days longer, took to his bed on the third, and the same day died among strangers. An accidental companion,† whom he met with on his route, but a kind and humane man, stood alone, in the place of all those attached and tender friends who would have soothed his pangs and gathered his sighs. But they have the confident and consoling persuasion, that a life so pure and holy, was closed in peace and submission, in faith and hope.

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* Mr. Washington Irving.

† Mr. Kerr, of Virginia.

From natural constitution and the influence of the Spirit of God, he was enabled to exhibit an eminent example of the Christian virtues and graces. He was the most quiet and gentle of men. He loved his books, his friends, and the retired joys of domestic life; and without feeling any asperity towards those who differed from him in their temper or pursuits, he kept the even tenor of his way, without disturbance from vain imaginations or fretful cares. Indeed, his serenity never seemed to be ruffled by the trifling vexations or serious ills of life; and fewer fell to his share than the common allotment to men, for he neither provoked the petulance, nor offended the prejudices or passions of those around him; but was rather willing to be *evil entreated* himself, than to wound the feelings, or injure the reputation and interests of others.

The meek composure of his mind, and the gentleness of his temper, were not more remarkable than the purity of his character and the singleness of his intentions. It may be said of him almost in strictness of speech, that he *kept himself unspotted from the world.* From his childhood up to the end of his brief term, he never had any corrupting intimacies; and though, in the company of those for whom he had a fond and familiar regard, he could unbend in innocent mirth, and even assume a playful and facetious character; yet he was an utter stranger to the wild sallies of passion and irregularities of conduct, which are so common in early life, and are so easily atoned for by the sober conduct of riper years.

In his intentions he was as simple as a child, without selfishness or guile. The very turn of his character led him to commune with his own heart; and the grace with which he was inspired, brought him into close communion with God. He had an earnest wish to advance the divine glory, by promoting the salvation of men. It was counteracted by an oppressive and overwhelming modesty, and by the want of some of those personal gifts of voice and manner, which are such important qualifications in a preacher of the gospel. But he seemed to think that a great cause would ennoble the humblest attempts, and that *God's strength would be made perfect in his weakness.* He gave himself up to this cause, body and soul. With such a spirit of devotedness and zeal, united with a firm and ardent attachment to the distinguishing principles of the church—with a general soundness of doctrine, with innocency of life, and a good measure of sacred and human learning, the work of the Lord must have prospered in his hands. It had not been his intention, in earlier years, to prepare himself for a liberal profession; but the want of a collegiate education was, in some degree, supplied by his long and unremitted diligence in private study, and by his singular improvement of the time which he passed in the Theological Seminary. He had thus made considerable proficiency in classical and oriental learning, and acquired a knowledge of several modern tongues. In English literature his reading was various and extensive, and his compositions were enriched with that vein of elegance and refinement that runs through the writings of his family. All these endowments and talents, together with the promise of better things to come, he had consecrated entirely to the service of the giver. God accepted the first fruits, and without waiting for any further oblations, took him early to his reward, among *the spirits of just men made perfect.* And there, we trust, he is employed in offering up that more glorious and acceptable sacrifice of praise *unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*

At a meeting of his late associates, the students of the General Theological Seminary of the Protestant Episcopal Church, held January 15, 1824, the following preamble and resolutions, indicative of their high sense of his worth, were unanimously adopted:

Whereas the members of this institution, having heard, with deep regret, of the premature decease of their late fellow student, the Rev. William S. Irving, are desirous of testifying their sense of the loss sustained by the church of which he was a minister, and of paying their feeble tribute of respect to the memory of departed piety and worth: therefore,

Resolved, That the members of this institution wear the usual badge of mourning for thirty days.

Further, *resolved,* That the proceedings of this meeting be published in the Christian Journal and Gospel Advocate.

HENRY J. WHITEHOUSE, *Chairman.*
J. L. Yvonnet, *Sec'ry.*

DANFORTH BILLINGS.

Died, on the 29th of January, 1824, in this city, in the 28th year of his age, Mr. Danforth Billings, a student of the General Theological Seminary of the Protestant Episcopal Church. His interment took place on the following day; the professors of the institution, several of the Episcopal clergy of the city, and the students (as mourners) attending the funeral. The funeral service was performed by the Rev. Professor Turner.

At a meeting of the students, held immediately after the interment of the de ceased, the following resolutions were unanimously adopted:

Whereas we, his associates, who knew the worth of our deceased brother, and were acquainted with his amiable disposition, his zealous attachment to the church, and the religion it is designed to extend, do greatly lament his loss, and respect his memory: therefore,

Resolved, That we continue the badges of mourning worn this day at the funeral of the deceased, for six weeks.

Resolved, That a committee, consisting of his classmates and one member from each of the other classes, be appointed to draught a letter of condolence to the parents of the deceased.

Further, *resolved,* That the above-mentioned committee be requested to take into consideration the propriety of paying further marks of respect to the memory of our deceased friend and brother.

Further, *resolved,* That the proceedings of this meeting be published in the Christian Journal.

HENRY J. WHITEHOUSE, *Chairman.*
W. R. WHITTINGHAM, *Sec'ry.*

SUSAN ANN COLT.

Died in New-York, on Thursday evening, the 13th November, Miss SUSAN ANN COLT, the only child of Gen. Samuel Colt, of this place, aged 23 years and 4 months. Her remains will be brought to this village for interment.

Seldom has it fallen to our lot to record a more afflicting bereavement than her parents and friends have sustained in the death of this truly amiable young lady; and seldom does an event of the kind furnish a more striking illustration of the vanity of all human expectations. Few, on the opening of life, had a fairer prospect of happiness in the present world. Surrounded by every earthly blessing; the only child of parents most affectionately devoted to her happiness, and to whom she was endeared by every amiable virtue; with a mind highly cultivated, and fitted to relish the highest pleasures of rational existence; she, but a few months since, promised to be long the honour and delight of her friends, and an ornament to society. But, alas! fell disease came, and has suddenly blighted all these bright prospects. Yet, to the unspeakable comfort of her parents and friends, brighter and fairer, it is hoped, have opened upon the departed: for, having looked to a higher source than this world for happiness; having "looked unto Jesus" for the pardon of her sins, and an interest in a better world; she died with entire resignation to his blessed will, and in a firm hope, through his merits, of a joyful resurrection to eternal life. "Blessed are *the dead* who die in the Lord!"—*Geneva Gazette.*

Awful Death.

From an English paper.

Early on Monday morning last a young man, named Thomas Burr, was found dead in a cherry orchard at Oare, near Feversham. It appeared that the deceased had been up in one of the trees, stealing cherries, when a large arm broke off, and precipitated him to the ground: and there is no doubt but that he fell directly on his head, as the ground was indented where his head came in contact with it: his neck was dislocated, and his head much forced on his body; the stones and juice of cherries still remained in his mouth, and nine shillings were found in his pockets. The unfortunate young man had been to Tenham on the preceding day, to see some relations: he returned home about twelve o'clock, and asked his fellow lodger, who was in bed, if he would rise early and go and get some cherries, but he refused: the deceased then said he should not go to bed at all, but would get some himself, as he was going to the Isle of Sheppy in the morning, and wished to take some cherries with him. After changing his dress, and sitting some time on the side of the bed, he took leave of his companion, and no doubt proceeded to the spot where his existence was terminated in so sudden and awful a manner. A coroner's inquest has been held on the body; verdict—*Accidental death.*

Ordinations.

ON the festival of the Epiphany, Tuesday, January 6th, 1824, in Christ church, New-Brunswick, New-Jersey, the Right Rev. Bishop Croes, acting for the absent bishop of New-York, admitted to the holy order of deacons, Samuel R. Johnson, late of the general theological seminary, and William C. Mead, candidates for orders in the diocese of New-York. Morning prayer was read by the Rev. Lewis P. Bayard, rector of Trinity church, New-Rochelle, and St. Paul's church, Eastchester, Westchester county, New-York; and the sermon preached by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York.

Calendar Notices for March, 1824.

3. Ash Wednesday—the first day of Lent.
7. First Sunday in Lent.
10. }
12. } Ember days.
13. }
14. Second Sunday in Lent.
21. Third Sunday in Lent.
25. The Annunciation of the blessed Virgin Mary.
28. Fourth Sunday in Lent.

THE
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For the Christian Journal.

The Holy Ghost the only efficient Agent in constituting Overseers of the Flock of Christ, and the Duties resulting therefrom: set forth in a Sermon, *delivered in St. James's Church, Milton, July* 16, 1820, *by the Rev.* David Butler, *Rector of St. Paul's Church, Troy; at the Ordination of the Rev.* Charles M'Cabe *to the holy Order of Priests, and Mr.* Ambrose S. Todd *to the holy Order of Deacons; by the Right Rev. Bishop* Hobart.

[Published by request.]

> *Acts* xx. 28.—Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

These words are contained in the last solemn charge of the Apostle Paul to the elders of the Church at Ephesus, whom he had sent for to Miletus, while on his way from Greece to Jerusalem. The admonition contained in them is striking, and must fall with great force upon all to whom is committed the charge of souls. All such are not only to take heed unto themselves, but to all the flock over which the Holy Ghost hath made them overseers: they are to feed the church of God; and to do it under the solemn consideration, that he hath purchased it with his own blood. No language could more powerfully excite the ministers of religion to circumspection and care; no motive could be laid before them more operative in awakening their attention to duty to their flocks; to be diligent in feeding them with that truly spiritual food which they are to prepare and distribute to the family of God.

These are reflections that immediately arise upon perusing the text.

But my duty requires me to illustrate it more fully; to methodize, and draw from it a discourse suitable to the solemn occasion of our present meeting. This, according to my best ability, and with reliance on divine grace, I shall now endeavour to do.

We learn from the words of the text, first, that the Holy Ghost is the agent by which the ministers of religion are made overseers of the flock of Christ. And, secondly, that in consequence of this they are to take heed unto themselves, and to all the flock over which they preside.

To the consideration of these two points, thus connecting the ministerial office and duties, I now, my brethren, ask yonr serious and candid attention.

I. After the apostacy of our first parents, the Son of God, viewed in the divine mind, as clothed with humanity, became the Mediator between God and man. This office, as it relates to the Deity, is represented as transacted by him in his own person: he stepped forth as the representative of fallen man; took upon him the burden of our guilt; offered himself in person as the sacrifice for it; and, in virtue of that sacrifice, became personally our Intercessor with the Almighty Father. But as it relates to immediate agency with us, in the great work of reconciliation with God, this part of his mediation is executed not by himself in person, but by his Holy Spirit; by the Holy Ghost, who "proceedeth from the Father and the Son." It is true, that, during the time of his incarnation, he had immediate and personal intercourse with a few of our race; instructed and encouraged them in duty, and likewise commissioned and sent forth his ministers: but he never represented himself distinctly and personally as the Sanctifier of any one. This office in scripture is always ascribed to the Holy Ghost. In one instance Christ says, "I sanctify myself;"[*] but this he doubtless speaks of doing by his divine to his human nature; and whatever is done by either of the persons in the Trinity, merely as God, is done by all: But as it relates to the application of the benefits of Christ's redemption to us, this is always represented as effected by the Holy Ghost. Even his assumption of our nature is ascribed to the operation of this person in the Trinity. His inauguration into the sacred office of the priesthood was by the ministry of the Holy Ghost, who lighted upon him in the form of a dove; and a voice proceeded from the Father, acknowledging him "his beloved Son, in whom he was well pleased."[†]

Indeed, the Holy Spirit is set forth to us as the immediate and efficient agent in all the operations in the natural world, and the only mover and prosecutor of all that is good in the moral. Still his agency in all his operations in both, is invisible to us; and it is by his effects only that we recognize his presence. He gives us spiritual life, and sustains us in it, by his perpetual succours: yet we feel not sensibly his immediate agency on our minds. We find that we relent for sin, and turn from the love of it to the love of God. But all this is apparently done by the operations of our own minds: we are conscious of our own agency: and we are conscious of no other. Still faith recognizes a divine hand moving, guiding, and effecting this great change in our minds: yet it is faith—it is not sense—it is not feeling. This faith is grounded on the testimony of God, who has revealed to us, in his word, that these effects are produced not by any native powers of our own, but by the silent and imperceptible influence of the Holy Ghost. To him, therefore, we look for the regeneration and sanctification of our nature.

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[*] John xvii. 19.

[†] Luke iii. 22.

But besides this communication in the word of God, he has in kindness given us certain external signs, tokens, and pledges of imparting to us those internal graces we need, in rectifying the disorders of our souls, and fitting us for his approbation. The certainty of the Holy Ghost's cleansing our nature from the defilements of sin, by the application of the blood of Christ to our souls, and invigorating us with a divine and spiritual life, is set before us in the sacrament of baptism, wherein we are washed with water, and have the name of the sacred Trinity pronounced upon us, as a pledge and token of our adoption into the family of God as his children, and of course, of being invigorated with the life that flows from this relation.

In confirmation we have a sign given us, not merely of the Holy Spirit's being imparted to us, but of his perpetual residence with us, on the condition of our faithfully using all the means through which he operates in the sanctification of our nature.

A sign and pledge of the refreshing, strengthening, and sustaining grace of the Holy Spirit is given us in the sacrament of the Lord's supper. By this God gives us assurance, that our souls shall never languish for the want of his sustaining grace; but that as surely as our bodies are refreshed and nourished by bread and wine, so surely shall our souls be refreshed, strengthened, and sustained by the aids of his grace.

Thus far we see, that in the economy of our salvation the Holy Ghost is the immediate and only efficient agent, on whom we are to depend, to rectify the disorders of our nature, and bring us into a state of reconciliation with God. We likewise see that we have external pledges set before us, giving us absolute assurance of all the aid we need in working out our salvation, on condition of our seeking it in the way appointed; and availing ourselves of the use of it to the purposes for which it is offered.

By this view we discover that God does all things in order; that he has left us under no uncertainty how we are to obtain help from him; nor in any degree doubtful as to our application of that help, since it is by the fruits of the Spirit that we are to judge, whether we are influenced and directed by him, or not. But we have not yet ascertained the whole order in the economy of grace; we have only been led on in a manner to give us a right understanding of this clause of our text—"over which the Holy Ghost hath made you overseers."

All the external ordinances I have now mentioned, as pledges, and tokens, and, I might have said, instruments of the agency of the Holy Ghost in the restoration of our nature, are exhibited in the church of God, and are to be found no where else. This church, therefore, constitutes a very essential part of the Christian system; consequently its organization and continuance were provided for by its Divine Author; and the immediate agent by whom it was done was the Holy Ghost.

The church is gathered out of the world, and is a society not only distinct from it, but totally opposite to it in its nature. The whole world lieth in sin—it is sinful by nature. The church is holy—it is holy by nature; and if its members are not so, their guilt is greatly aggravated, and they will not only perish with the wicked world, but their destruction will be infinitely more dreadful.

The office alluded to in the text, is an office in this holy society, the church; and as the church itself is, in the personal absence of its Divine Head, put under the immediate superintendency of the Holy Ghost, it is he that commissions its officers: he is the efficient agent by which they are authorized to administer the external ordinances of Christ's kingdom. "We are ambassadors for Christ."* Who made us such? Did Paul, or Peter, or James, or any of their successors, the bishops of the church? No; they may have been, and some one of them at least must have been (if we are such ambassadors) the instruments by which the Holy Ghost hath made us such. But they did not "make us overseers;" they neither instituted the office, nor are they the efficient agents by which we came into possession of it. The holy office of the priesthood is conveyed by the Holy Ghost—"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." What a solemn consideration! It awes the considerate mind into a most attentive concern, faithfully to discharge an office imparted by the agency of the Holy Spirit of God. What effect would be produced by language like this from the apostle? "Take heed unto yourselves, and to all the flock over which I have made you overseers." In this there is as little force as there is truth. No; the mere volition of a bishop, or even that of St. Paul, or St. Peter, has nothing more to do in constituting an overseer of the flock of Christ, (any farther than in singling out who shall be such,) than water, and bread and wine, have in the sacraments, in the regeneration and sanctification of our nature: they are mere instruments through which the Holy Ghost executes his office.

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* 2 Cor. v. 20.

But though the Holy Ghost imparts the gift of office to an overseer, yet he does it in such a way and manner, that we may know that it is so imparted. As his agency is invisible to mortal eye, to all mortal apprehension, he has condescended to operate through mediums discernible by us. This we have seen in the instances I have already mentioned; and without this gracious condescension on his part, we should not only be for ever bewildered in search of his influence, but totally at a loss to determine when moved by him; or when by a malignant spirit; since the latter can "transform himself into an angel of light."* And as it relates to the office alluded to in the text, we should never know when it was really imparted by the Holy Ghost, when mistakenly taken up by the weak and deluded enthusiast; or assumed by the designing agent of an evil spirit, the more effectually to accomplish his diabolical purposes.

To save us from this dreadful state of uncertainty and perplexity, God in his goodness has been pleased to institute an order of men, who should be the instruments, by which the Holy Ghost should constitute overseers of his flock. This order of men were originally the immediate apostles of Christ. These he personally commissioned as the chief ministers in his church; still apparently signifying, that the Holy Ghost was the agent by which this commission was effectually conveyed; conveyed in such a manner as to enable them to carry it into execution; for "he breathed on them, and said, Receive ye the Holy Ghost."† This order of the ministry is to be continued by succession, till the mediatorial authority of Christ himself is at an end, and he delivers up the kingdom to the Father: for when he imparted this commission, he said to those to whom he gave it, "Lo, I am with you alway, even unto the end of the world.‡" These apostles were therefore careful, before their death, to be instrumental in imparting this commission to others; and those others have continued their instrumentality in the same way to the present time; so that the same commission which Christ gave to them, and by the same Holy Ghost with which they were invested with it, still continues in the church, and is the medium through which the Holy Ghost now makes men overseers of the flock of Christ. Those who are thus set apart, we may know, are separated by the Holy Ghost for the work of the ministry. Even if they are personally unholy, (which God grant they never may be,) yet they are sanctified for the ministry; for sanctification to this office, and the sanctification of their souls, are distinct effects of the agency of the Holy Ghost; the one is his agency for the benefit of the church at large, the other for the personal benefit of the individual.

In the ministry of the church, the Holy Ghost hath been pleased to constitute different orders, different degrees. The apostles were, and their successors, the bishops, now are, chief ministers in the church; endowed with the full powers of external government; with authority, instrumentally, to impart both their own commission, and all subordinate degrees of it, to others. The Holy Ghost instituted, through the medium of the original apostles, two other orders of ministers, presbyters, and deacons, in subordination to them; and thus perfectly organized the church of Christ; which organization has by his Almighty protection been preserved, (and frequently under the most inauspicious circumstances,) to the present day: and the church, thus formed by a divine hand, is now to be seen, as a city (though a small one) set on a hill. The ministry is the germ of the church, from which its branches spring, and extend themselves as members of the vine that God hath planted. The order given to those who first participated of it, was, "to go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."* Those, therefore, who have been gathered by them and their successors, have constituted the church of Christ. Here have been seen, and here are seen, both the flock, and those whom the Holy Ghost hath made its overseers. This is the church which God hath purchased with his own blood. Ministers so constituted are placed over us in the Lord, and such that Lord commands us to obey.

God's mercy is over all his works,† and how far it may extend in the salvation of mankind, we know not: but, as his ministers, it is our duty to admonish men to conform to his appointments; to enter into his church; to submit to his institutions; to attend his ordinances; and to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."*

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* 2 Cor. xi. 14. † John xx. 22. ‡ Matt. xxviii. 20.

* Matt. xxviii. 19. † Psalm cxlv. 9.

Thus we see by what means men are invested with the sacred office of overseers of the flock of Christ.

II. In consequence of this investiture, they are to take heed unto themselves, and to all the flock over which they are placed.

1st. In the first place, the overseer is to take heed unto himself; "take heed unto yourselves." This heed must be taken by all who enter the ministry, by being careful to qualify themselves with a thorough knowledge of the religion they are to teach: they must know their Master's will before they can communicate it to others.

As the sacred scriptures are the only source from whence the will of God can be ascertained, they must be careful to make them their principal study, and avail themselves of all the helps within their reach, rightly to understand them. It likewise becomes them to endeavour to attain all those accomplishments, by which the truths of the gospel may be the most fully illustrated, and the most effectually impressed upon the minds of men. They must live under the habitual sense, not only of the source from whence they derive their commission, but of their need of his perpetual succours, to enable them suitably to execute it; and these they must seek by humble and ardent prayer. They must be peculiarly watchful, and guarded in all their words and actions; remembering that they have not only to maintain the sanctity of Christians, but the sanctity of those who are separated to God by an holy office. A solemn foppery, and a light frivolity of behaviour, are equally to be avoided; and a grave, yet cheerful simplicity of manners, always practised. Meekness and humility are essential, and ornamental, to all Christians; and indispensably necessary in a clergyman. Of all objects of disgust, an arrogant, self-conceited clergyman, stands forth pre-eminently the first.

It is important in him who officiates in holy things, to perform all the offices of religion in a manner becoming their awful solemnity—with gravity, deliberation, and decorum: indeed, in all his words and actions, he should ever appear to be impressed with a sense of the sacred office he sustains, and the peculiar relation in which he stands to that Almighty Being, whose presence perpetually surrounds him. Thus he is to take heed unto himself.

2d. He is likewise admonished, under the same awful sanction, "to take heed unto all the flock."

This he is to do, by seeing that there is, by his neglect, no openly vicious or heretical member retained in it. He must take heed to admonish all who are going astray, and, if possible, bring them back to their duty, to preserve order and regularity in the flock. He is "to feed the church of God;" to instruct it in the doctrines and duties of Christianity.

In the church he has authority, in proportion to the degree of his commission, and according to the jurisdiction given him by that branch of it to which he belongs. It is to the flock of Christ that he is to take heed: it is the church of God that is to be fed by him. It is here only that he can claim jurisdiction; it is here only that he can expect to be sought to, for the bread of life. In the world, merely as such, he has no authority; and nothing to offer to its members, only as they can be persuaded to enter into the community in which he officiates. Still, as the minister of Christ, he is to proclaim to the world, that if they will repent, sorrow for, and forsake their sins; believe in Christ, and follow his directions; they shall be restored to the divine favour. This we are authorized from the very highest authority to declare, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;"* that "he who believeth, and is baptized, shall be saved."† All this, I say, we are authorized, and bound in duty, to proclaim to the world. But we are "to feed the church of God." Those persons, who have entered into the sacred enclosure of the church, have a claim upon us for the bread of life. This is a solemn consideration to the ministers of religion; and they should, in consequence of it, be careful, and faithful in administering to every one his portion in due season.‡

As it is by penitence and faith only that men are permitted to enter into the church, the ministers of religion should press upon all its members the indispensable necessity of the habitual exercise of these; and, as our gracious Lord admits us into his flock in infancy, those who are so entered, must be made to understand, and feel, as far as language and persuasion can have this effect, that all the privileges of the gracious covenant into which they have been admitted, are forfeited by impenitence and unbelief; that their everlasting salvation is suspended on certain conditions; that unless they turn from every wicked way—submit their hearts to the gracious change of the divine Sanctifier of our nature—live habitually in holy communion with God, by prayer and meditation—reading his word, and devoutly attending his ordinances—they will inevitably perish everlastingly. This, I say, every member of the church must be made to know and feel, as far as the most clear, energetic, and impressive language can make him know and feel it. "Feed the church of God;" feed it with these salutary truths. Make them to understand, that it is from no deservings of their own, that God looks upon them with approbation; but solely on account of the merits of Christ, applied to them by faith; that it is his blood only that cleanseth from sin; that God is propitious, is gracious, is merciful unto us, only on account of the obedience, sufferings, and death of Christ; and that, therefore, all thanks are due to him, for the unspeakable gift of his dear Son.

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* Prayer for all conditions of men.

* John iii. 16. † Mark xvi. 16.
‡ Luke xii. 42.

Too much pains can hardly be taken, to impress upon the members of the church, that it is not by their uprightness, their rectitude of heart, their good works, that they are to expect the favour of God. Still the indispensable necessity of their fulfilling the conditions annexed to a gracious acceptance by him, is to be pressed upon them. Those conditions are, not only the habitual exercise of the penitence and faith I have mentioned, but the conscientious practice of all the moral and positive duties prescribed by Christ. They are to be made to understand, that "the grace of God, which bringeth salvation, hath appeared unto all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;"* that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things we are to speak, and exhort, and to rebuke with all authority."

We are likewise to endeavour to make the people committed to our charge understand, and know, and be duly impressed with this truth, that they have not power of themselves to comply with the conditions of salvation, required in that gospel covenant into which they have been admitted; but that it is the Holy Spirit of God only that can enable them to do so. They must be made to feel their own impotence—their own inability to bring into exercise supreme love to God, a hearty submission to all his laws, and an entire acquiescence in all the dispensations of his providence. They must be taught to look up to God for the continual aids of his grace; to be watchful and attentive to every good motion within them; and to notice every internal and external admonition against the danger of sin; to watch and to pray, lest they fall into temptation. The law of God, in its full extent, must be set before them; by which they will not only be led, as far as human infirmity will admit, to fulfil all righteousness; but be led to see their own defects, and to feel that eternal life is the gift, the unmerited gift of God, through Jesus Christ; and, of course, their hearts will be filled with all love, gratitude, and praise, to the Father of all mercies, and the God of all consolation. In this way, if they suitably attend to what is laid before them, they will become sober and good Christians.

They must likewise be taught, that their covenant relation to God is through the medium of his church. It is not in their private and individual capacity that they are entitled to the privileges of redemption: in the church they are first admitted to them, and in the church only can they retain them. "There is one body: by one Spirit we are all baptized into one body, and made to drink into one Spirit."* Christ gave himself for the church. "Feed the church of God, which he hath purchased with his own blood."

The church is not a community of human contrivance or compact: it was purchased by Christ, formed by his own hand, and committed to the holy keeping of that divine Comforter, which he sent down to abide with it for ever. No human power can add to, or diminish its privileges and obligations. Its officers, we have seen, are commissioned by the Holy Ghost; and it is he only that is the Sanctifier of our nature: we must therefore seek his sanctifying influences in the community in which he dwells. As God, he pervades the universe; as Sanctifier, the church is his habitation.

It is on this ground that we are so frequently admonished against the sin of schism; and directed to live in the unity of the church; to submit to its instituted authority; to hold to the head; to abide in the vine; to grow up into Christ; to continue in our appointed place, in that building which is fitly framed together. The church is figured forth to us under the image of a human body, of which Christ is the head; and the Holy Spirit its vital principle, by which it is animated, moved, and directed.

Thus, while feeding the church of God, it is necessary to explain to its own members, what it is, what are its privileges, what are its obligations, and by what means its unity is to be preserved. In fine, the overseer of the flock of Christ is to declare the whole counsel of God, as revealed in the sacred scriptures: he is to keep nothing back, from the fear of man; and he is to add nothing, from the fear of God.

Thus we have been reminded, from a consideration of the words of the text, of the source of the ministerial office—the agency by which it is conveyed; and as a consequence, the duties incumbent upon those who hold it. They are God's spiritual stewards, and, as such, are "to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers:" they are "to feed the church of God, which he hath purchased with his own blood." It is certainly a most solemn thought, that the Holy Ghost makes us overseers of the flock; and it is an alarming admonition that he gives us, "to take heed unto ourselves, and to all the flock—to feed the church of God, which he hath purchased with his own blood." This must excite solicitude in the breast of every one, to whom any degree of this sacred office is committed.

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* Titus ii. 11, 12, 14, 15.

* 1 Cor. xii. 12, 13.

When we consider the infirmities of our nature; the imperfection of our understandings; the great range of doctrines and duties we are to inculcate; the variety of characters that we are to address, and to deal with; the mistakes that we must expect to find in many of the well disposed; and the opposition to be calculated upon, from the proud, the envious, the malicious, the selfish, and the depraved;—when we consider these difficulties, we are ready to sink under the weight of our charge, and to cry out in despair, "Who is sufficient for these things?"* But we have support promised us adequate to our need. Our divine Master has assured us, that he will be with his ministers "alway, even unto the end of the world."† In every scene of difficulty and distress, the same Holy Ghost that commissions us, will be with us, and carry us safely through. If we "take heed nnto ourselves, and to all our flock;" if we are faithful "to feed the church of God," we have nothing to fear. If we suffer distress in this world, we shall be infinitely more than remunerated for it, at the resurrection of the just. God is with us, not only as Christians, but as his ministers; therefore, in the faithful execution of our office, nothing need to dismay us: and it becomes us to be patient and resigned under every evil with which we are assailed. Nothing must discourage us in the great and holy work in which we are engaged: we must "be instant in season, and out of season,"‡ in the sacred duties of our profession. We must let no occasion slip us, favourable to the great object of our ministry We must watch every individual in our flock; and when the frame of mind in any one indicates that religious impressions may probably be made, we must seize the opportunity, endeavour to stamp them with the hand of our Master, and beg of God to render our endeavours effectual. The seasons of sickness and sorrow are, in general, of all others, the most favourable to produce in the minds of men serious reflections, upon the vanity of the world, the worth of their souls, a just sense of their guilt, and a true estimate of the blessings of redemption, the means of grace, and the hope of glory. It becomes us, therefore, to be peculiarly attentive to every member of our flock, in the seasons of calamity and distress; with the tenderest sympathy, to weep with those that weep; with the most affectionate kindness, to administer the comforts of religion to those who are languishing with sickness; and humbly, and ardently recommend all who are in trouble, to the compassionate regard of our heavenly Father, our divine Redeemer, our holy Comforter, one God, blessed for evermore.—Thus, by attention and care, we may "show ourselves approved unto God,"* and in so doing, "save both ourselves and them that hear us."†

From what has now been said of the source, the nature of the office, and the duties of the spiritual overseer of the flock of Christ, I must suppose that you, my brethren of this congregation, are sensibly impressed with the sacred nature of the relation that subsists between you and him‡ The relation that subsists between him and you, is of the most sacred nature. He is the overseer—you are the flock. The Holy Ghost hath placed him in his office; and he is to watch not only over himself, but over you; and he is to feed you, under the impression that you are the sheep for whom Christ shed his blood. You therefore see the solemn, the highly responsible situation in which he is placed. Remember likewise that he is a man, encompassed with the infirmities of human nature, holding his sacred treasure in an earthen vessel. In this situation, what mighty succours of divine grace does he need? Will you not, therefore, constantly pray that they may be supplied to him? In praying for him, you pray for yourselves; for every defect in him, is damage to you.

But it is not he only that is placed in a responsible situation: it is likewise the case with you. He is to watch over you; but he cannot preserve you: therefore you are to watch over yourselves, and to look continually to God, who alone can keep you from falling, and direct your steps aright. He is to feed you: you are therefore to receive the nourishment he offers, listen to the doctrines and duties he lays before you, and, as far as they agree with the word of God, receive them, and be directed by them. These are duties due from you to him, as well as from him to you. You are to make due allowance in him for the infirmities of human nature; to extenuate rather than aggravate his defects, and to strengthen his hands in the sacred work in which he is engaged. You are likewise to afford him a temporal support in proportion to your ability; "considering it no great matter, while he sows unto you spiritual things, that he should reap your worldly things;" remembering that "the Lord hath ordained, that they who preach the gospel, should live of the gospel."*

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* 2 Cor. ii. 16. † Matt. xxviii. 20.
‡ 2 Tim. iv. 2.

* 2 Tim. ii. 15. † 1 Tim. iv. 16.
‡ Rev. Charles M'Cabe, Rector of St. James's church, Milton, Saratoga county, New-York.

It becomes you to take great care to live in peace and harmony among yourselves, and, as far as possible, with all men. The leading feature of our religion is charity; and every community actuated by it, will be at peace within, and give no occasion for disturbance from without. But the Christian ministry was not instituted merely for the promotion of social and moral duties; but to lead us to God, through the mediation of his Son Jesus Christ. It becomes you, therefore, to render the labours of your overseer effectual to this purpose, by the habitual exercise of penitence, faith, love, gratitude, obedience, and trust in God; and feeling your own inability to do it without the aid of his grace, to seek it, not only by private devotion, but by a devout attendance, with your minister, upon all the public ordinances of the church; where Christ hath promised to be present, and where you will always be sure to find him. In this way "you will grow up into him in all things, who is the head, even Christ."†

Remember, then, the vast importance that it is to you, thus to profit by the ministry of him whom the Holy Ghost hath made your overseer. It is but a short time that this connexion can last between you, and it is every day liable to be dissolved by death: let it then be duly improved while it continues. Soon we, who are here now acting in the things immediately relating to another world, shall enter into that world. How solemn is the thought! We are now engaged in transactions designed to render us comfortable here by faith and hope, and to prepare us to launch with safety on the boundless ocean of eternity. How sacred is the work in which we are engaged! How circumspect should we be in attending to it! We are now drawing from the wardrobe of God, the habits he offers us, in which to appear before him—in his own immediate and transcendent presence; and according as we array ourselves, so are we to stand—we who are overseers, and you of our flock—before the judgment seat of Christ; and there to have our fate decided for eternity—to be consigned to the abodes of blackness and darkness for ever, or to rise triumphant, with our blessed Lord, into the regions of everlasting day. When that decisive hour arrives, may we who preach, and you who hear, meet together in joy! May not only the transactions of this day be then viewed by us with pleasure, but may the general tenor of our lives meet with the approbation of that great Judge, before whom we shall then stand, and entitle each one of us to that blessed sentence—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

For the Christian Journal.

Gen. xxviii. 12.—And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of GOD ascending and descending on it.

Various as have been the interpretations of this wonderful, and (notwithstanding the *enlightened hypotheses* of some modern critics) inspired vision, none appear more worthy of attention than that which supposes it intended to signify to the afflicted and seemingly friendless patriarch, the existence of a particular providence. The wild reveries of the Jewish rabbies, making the ladder a type of the rise and fall of the four great monarchies, or a prefiguration of the sacerdotal ministry, are equally absurd with the notions of some of the Christian fathers, referring it to the doctrine of the transmigration of souls, or to the intercourse which was afterwards to take place between God and man on mount Moriah, where, without the least authority, they suppose Jacob to have seen this vision. Their fanciful accommodations of the fact to imaginary hypotheses, are undeserving of serious consideration. But other more specious explanations have been offered, which yet are neither as satisfactory nor as instuctive as that first mentioned. The ladder and its concurrent circumstances have been supposed by a learned Jew to figure the connected gradation of beings, and their mutual dependance, commonly expressed by a figure extremely similar to that in the vision, "the great chain of being," "nature's connecting chain." The similarity is certainly in many respects great, and the fact supposed to be enforced, not less certain than astonishing. Yet of what great importance was the knowledge of this fact to Jacob in his then present situation? What solace or support would it afford him in his trying circumstances? What immediate connexion would it have with the promise directly following, or rather forming a part of the vision? An answer to these interrogations will at once conclude this explanation, and assist us in deciding on the merits of its competitors.

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* 1 Cor. ix. 11 & 14. † Eph. iv. 15.

This dream has been considered as "intended to point out the intercourse between heaven and earth, and the connexion between both by the means of angelic ministry." This exposition is in most respects the same with that which refers it to a particular providence, conducted most probably (as appears from many passages of Scripture[*]) by the interference of angelic spirits, and can hardly be considered as distinct, unless it be meant to refer rather to the *modus agendi* (the means and mode of acting) than the fact itself. If this should be the case, it certainly incurs the same objections as the last, as it would but little avail the patriarch to know *by what means* his preservation was to be effected, were he but assured of the protection of his God.

Again, Jacob's ladder has been supposed "a type of Christ," to use the words of a pious and learned, yet not infallible commentator,[†] "in whom both worlds meet, and in whom the divine and human nature are conjoined; the ladder was set up on the earth, and the top of it reached to heaven; for God was manifested in the flesh; and in him dwelt all the fulness of the GODHEAD bodily." In order to support this exposition of the text, it is indispensably necessary to produce some passage of the New Testament in which this vision is referred to as a typical event.

Accordingly, the author just quoted produces as such two passages from the gospel according to St. John. The first is "that remarkable declaration to Nathaniel," John i. 51, "Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the Son of man." That CHRIST herein *refers* to Jacob's dream is probable, from the great similarity of expression; but in order to understand him as referring to it *as a type*, we must suppose that this prediction was to be literally fulfilled. But this it was not during Christ's stay upon earth; we must therefore refer it, (as has been done by some) to the day of judgment: but this is rendered impossible by the limitation of time in the Greek, απ' αρτι, *henceforth from this time*, or as Whitby prefers, *within a little while*. Either of these renderings is more literal than *hereafter*, and either is sufficient to overthrow the flimsy hypothesis which renders it necessary to refer this prediction to the day of judgment.

But if this prediction be understood as figuratively referring to the especial providence displayed towards CHRIST in his ministry, repeatedly spoken of as performed by the interposition of angels,[*] and continually displayed in his miracles, its perfect accomplishment will be plainly perceived; while the whole force of the passage may be preserved, as within three days after this conversation with Nathaniel, that most remarkable manifestation of the divine power present in JESUS, by the conversion of water into wine, emphatically styled by the Evangelist (John ii. 11,) "The beginning of miracles," by which JESUS manifested forth his glory, took place at Cana. This interpretation, which is that most generally adopted, and the only one that is free from objections, entirely precludes the necessity of a typical interpretation of Jacob's dream, it being merely referred to as the source of the figurative language used by CHRIST, not of a type which should be accomplished in the fulfilment of this prediction.

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[*] Among others "Matt. i. 20, While he thought on these things, behold the angel of the Lord appeared unto him: iv. 6. *as quoted from Psalm* xci. 11, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone: 11, And behold angels came and ministered unto him: xviii. 10, In heaven their angels do always behold the face of my Father which is in heaven: Acts v. 19, The angel of the Lord by night opened the prison door, and brought them forth;" strongly support this supposition.

[†] A. Clark on Gen. xxviii. 12 where he *follows* (almost verbatim) the learned but not *always judicious Lightfoot*.

[*] For example, Mat. iv. 11, Angels came and ministered unto him: xxvi. 53, Cannot I now pray to my Father, and he shall give me more than twelve legions of angels: Luke xxii. 43, And there appeared an angel unto him, strengthening him.

The second passage quoted as a proof of the typical nature of Jacob's vision,* is too obviously strained to be of any weight, when unsupported by stronger testimony. That our LORD should, when answering a simple question put by Thomas, obscurely hint at a type which has no obvious connexion with the subject of discourse, and that without any direct or verbal reference, is wholly contrary to his usual custom, and unworthy of a moment's credence. If such interpretation were offered, typical reference in the New Testament might be found for almost every occurrence narrated in the Old.

There remains, then, but one interpretation of the dream of Jacob, merely that which considers it as indicative of the *particular providence* of GOD. This exposition, besides the confirmation by the numerous passages (some of them already cited) which represent GOD's particular providence as carried on by the ministry of angelic spirits, derives great support from the nature of the case; the knowledge of the existence of a particular providence being not only of great importance to Jacob in his desolate situation, but also affording much solace and support in his present circumstances, and being intimately connected with the divine promise which it immediately precedes.

The patriarch, driven from his paternal home, and condemned to a tedious and melancholy exile by the dread of his brother's vengeance on account of the injury he had sustained, directing his wandering steps to an uncertain place of refuge, with no prospect of a speedy return, without a shelter for his weary head, or friend to give a hospitable reception when fatigued by his journey; of how great importance was the intelligence, that he was under the immediate protection of his Maker; of the God of his fathers, who had promised to Abraham that his seed should possess the land of Canaan! The knowledge that though an exile from the paternal roof, GOD's watchful providence could make every slave a home; that the place of a kind and affectionate father would be abundantly supplied by the protection of the ALMIGHTY; and that wherever he might sojourn, at Beersheba, at Bethel, or at Padan-aram, the favour and assistance of his GOD should always accompany his steps!

What a source of comfort in his destitute condition, to know that though torn from his friends and relations, he was still accompanied by a friend who was both able and willing to provide him with all things necessary, to aid him in his difficulties, and to comfort him in all his afflictions!

The connexion which this intimation of a particular providence would have with the promise which it immediately preceded, is too obvious to be insisted on, especially if we compare it with verse 15,* which is almost a literal explication of the vision, and contains a plain and explicit declaration of a particular providence attending him and his affairs.

That the doctrine of a particular providence was unknown to Jacob until this occurrence, cannot be certainly affirmed, as most remarkable instances had occurred in the lives of their forefathers, with which he could hardly be unacquainted. But that (if this be the proper interpretation of the vision) it was calculated to give the patriarch a livelier conception of this providence, and a stronger confidence in the protection of GOD, is undeniable. Accordingly, the next day we find Jacob, after some ceremonies, probably at that time connected with religious worship, making a vow, evidently occasioned by his vision, and certainly founded upon this very doctrine. 'And Jacob vowed a vow, saying, If GOD will *be* with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my GOD.' What can contain a more explicit reference to a particular providence than is manifested in these expressions? or what can more fully explain the sense in which the vision was understood by the patriarch himself? U. U.

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* John xiv. 5, 6. Thomas sa'th unto him, Lord, we know not whither thou goest, and how can we know the way. Jesus saith unto him, I am the way—

* And, behold, I am with thee, and will keep thee in all places whithersoever thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

For the Christian Journal.

A SERMON, *delivered before the New-York Protestant Episcopal Missionary Society, in St. Paul's Chapel, Dec. 14th,* 1823; *by the Rev.* John Sellon, *Minister of Christ Church, Ann-street, New-York.*

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Matthew xxviii. 19.—Go ye, therefore, and teach all nations.

IT is a duty, my brethren, which has been allotted to me to direct your attention this evening, to this, the last commandment which was delivered by our blessed Saviour to his chosen Apostles, here on earth; and most gratifying is it to my feelings to be enabled upon this occasion to point out to you the means by which, through the grace of our Almighty Father, you may be empowered to aid in the performance of this last injunction of your crucified Redeemer. On less important occasions, when the merits of the case require to be elucidated and supported by the abilities of the speaker, I should feel a degree of diffidence in addressing you; but on this subject all such feelings vanish; and with the fullest confidence I declare to you my most sincere conviction, that when you have heard the plain statement which I shall now deliver to you, you will be as ready and anxious to contribute amply and cheerfully towards the support of that charity in favour of which I address you, as I can possibly be to entreat you so to do: nay more, my brethren, that each of this assembled congregation who cherishes within his bosom the glow of gratitude to his Redeemer, or in whose breast the spark of Christian love has not become extinct, will leave this holy temple of our God, with the pure hope that he may be enabled to aid in spreading his Redeemer's name; and thus become the blessed instrument, of giving to his fellow beings here, a treasure greater than the wealth of worlds; of spreading wide that holy flame of love, our only solace mid the cares of life; the only ray which serves to cheer our path through this dark vale of misery and woe, and light our way to immortality.

I feel this confidence, my brethren, from the knowledge of whom I am addressing, and for what purpose. Who can doubt a moment of the success of an appeal to Christians, to urge them to obey the last command of him who died for them and all mankind, to urge them to bestow of their abundance a trifle, scarcely felt, to spread around them the boundless blessings of redeeming love; to shed upon the dark and gloomy dwellings of their less happy brethren, the heavenly light thereof and of peace; to carry to the faint and famished soul the spiritual food of life eternal, and offer to the parched and thirsty lip, the cordial cup of hope and consolation. I call then upon you, my Christian brethren, who are now assembled in the immediate presence of your God; and in the name of that Almighty Saviour I here implore of you to aid in the extension of his kingdom. On you I call, and on you only who believe yourselves to be the sons of God, the favoured children of his unbounded mercy; heirs of glory, and the inheritors of heaven and of happiness; on you, to whom the everlasting doors of heaven are opened; you, for whom death is conquered, and who now look forward with a proud triumphant hope to more victory over all your foes, and are enabled by the grace of God to smile at all the petty cares of life, secure of an eternity of bliss, prepared for you hereafter. Ye who now own a gem beyond the wealth of countless worlds, rich in exhaustless treasures, what were ye once? The children of perdition, the beings of corruption, lost through sin, at enmity with God, doomed to eternal misery and woe, sunk in the depth of darkness and despair, without one ray of hope to gild the gloom, and cheer your future prospects, justice had doomed you to eternal woe, and mercy must have sued for you in vain. But to redeem you from iniquity, the ransom of the Son of God was paid to raise you from the lowest depths of ruin to light, and life, and immortality. The Son of God descended from his throne, and died upon the cross; for you he died, for you he rose again; he died to be a ransom for your sins, he rose to give you immortality: and when triumphant over sin and death, he burst for you the barriers of the tomb. The last commandment which he gave on earth to his beloved disciples—the last important charge which he delivered ere he ascended to his throne of glory, was that which is recorded in my text, *Go ye, therefore, teach all nations.* What need I then of further arguments? Can there exist within a Christian bosom one feeling hostile to this glorious cause? If so, no words that fall from human tongues, no arguments of reason could avail to soften and subdue the flinty heart. But, my brethren, that we are now assembled to aid this glorious cause, is a full proof that such are not our feelings. All therefore that can now be necessary in order to insure your most zealous and fervent exertions in aid of the beneficent and Christian objects of that society, in whose behalf I now appeal to you, is merely a statement of its object and constitution; from whence I shall endeavour to prove to you, that it is founded on such principles, and directed to such purposes, as are best calculated to perform the commandment of our blessed Saviour, recorded in my text. The New-York Protestant Episcopal Missionary Society was first established in the year 1817. By a canon of the church in this diocese, the appointment and direction of missionaries *are* vested in the bishop and a committee appointed by the convention. The fund from which the missionaries are supported, is constituted principally by the yearly contributions of the congregations in the state. It is with a view to increase this fund, and thus to aid in the support of missionaries, that the New-York Protestant Episcopal Missionary Society was instituted. The object then of this society, in the words of its own constitution, is, "to assist, but not in any degree to interfere with the established authority of the church in the support of missionaries." The Committee for Propagating the Gospel, in aid of which this society was established, professes not to extend its sphere of action beyond the wants of our immediate brethren in this diocese. Would that it possessed the means, as it most surely does the will, to extend the bounds of our Redeemer's kingdom to the remotest regions of this earth. But we may not, my brethren, delude ourselves with that Quixotic spirit, that mad misguided zeal, which, when the children of our own household are famishing with hunger, would take from them the bread that should support them to give it unto others; and imagine that this unprecedented zeal, this cruel conduct, springs from an ardent love for all mankind. From such a love, my brethren, as he would show, who would neglect his children, and while they starved, should give their food to others. The object then of this society is, to assist the exertions of our church in the performance of the last commandment of our Almighty Saviour, and through the medium which our God appointed, to spread the blessings of the Christian faith, and dissipate that darkness which surrounds us; to carry the glad tidings of salvation to those who, lost in ignorance and error, amid the thick and dreary wilderness, have never yet beheld the light of life, who know not that the sun of righteousness has risen on this world of sin and woe, who in distress and abject poverty are strangers to the only consolation that can support them. Some of whom, perhaps, once listened with delight to the pure doctrines of this our holy Church, but now, alas, driven by penury to seek a refuge far from their native home, behold their children departing from the faith of their forefathers, that faith which they so loved and revered, without the power to save them. If then it shall appear to you, my brethren, that this society is calculated to aid in spreading the Redeemer's name, and by the means which he himself appointed, I need not urge you to support its cause. There is, I hope and trust, within your bosoms an advocate more powerful than any which human means could offer. Let us then see, my brethren, is the society for which I now entreat your aid, in principle and action, in strict accordance with our Saviour's will? Go ye and teach all nations, is the commandment which our God enjoined on his apostles. To them and their successors was intrusted this all important charge, but it was accompanied with an assurance of support and help from heaven. How could they fail with this most gracious promise, Lo, I am with you always, even unto the end of the world? When the Saviour of mankind suffered an ignominious death upon the cross, that we might live for ever, not one written memorial existed, not a single word was left, not a memento remained behind, to convey to the distant ages of the world, pure and uncorrupted, those divine doctrines and precepts, on the observance of which their eternal life and happiness depended. The revealed will of God then—the glad tidings of salvation to mankind, to publish which, the Lord of life, the only begotten of the Father descended from on high, and to confirm which he died the death of a malefactor, were left without one human record to preserve them from oblivion and destruction. But that gospel through which life and immortality are brought to life, was not to be supported by the frail arm of any earthly power. Its divine doctrines were not to be explained, or its precepts enforced, by the vain teaching of this world alone. The Lord of eternal life himself, that God who revealed to man the terms of his salvation, that Saviour who died for our sins and rose again for our justification, has promised that he will himself, by his own divine presence, continue to promulgate, explain and enforce his blessed doctrines and precepts, to all nations and in all ages, even unto the end of the world—Lo, I am with you alway. 'Tis through the medium of that ministry on whom this gracious promise of our Lord has been bestowed, that this society endeavours to extend the light of grace. The means then which they use are not the fallible suggestions of human reason; they are the plans of everlasting wisdom, and must be adequate to their great purpose. But are not its exertions limited, its views too bounded? *Go ye and teach all* nations, was the commandment of our blessed Saviour. Oh that we had the power to carry the glad tidings of salvation to earth' remotest bounds—to shed the heavenly manna on the desert, and bid the dry and barren rock send forth the living waters of eternal life—to plant the rose of Sharon in each rough and dreary wilderness, till all this goodly heritage, this garden of our God should smile in peace, and yield the golden fruits of Christian virtue in rich abundant harvest! But alas! when we behold the boundless magnitude of this important object, and reflect upon the trifling means which we possess, oh! how inadequate do they appear to the great purpose! To human comprehension, they are indeed inadequate; but he who never will desert us, has declared, the time shall come when every nation upon earth shall call him blessed. Till then, my Christian brethren, let us employ the means intrusted to us by our Almighty Father, where best we can bestow them. If we are faithful stewards of our God, he is not a hard master, seeking to reap where he hath never sown. The widow's mite, though small to us, was greater in his eyes than all the splendid contributions which wealth could offer. We cannot indeed extend the bounds of our Redeemer's kingdom wide as our wishes; but by the grace of God we have the means to light the holy flame of pure religion in the darkened bosoms of our benighted brethren; we have the means to wake the dying embers into light, and kindle into warmth the spark of love almost extinct within them. The field of our exertions is indeed bounded; but we yet may rouse the slumbering zeal of many of our brethren to active energy:—

"As when the pebble stirs the peaceful lake,
"The centre moved, a circle straight succeeds;
"Another still, and still another spreads"—

So may your bounty, though confined to few in its effects, spread wide its influence; and ages yet unborn shall bless that goodness which planted in their land the tree of life, from which their children's children may be fed, and countless generations yet to come, eat of its holy fruit, and live for ever. It is most gratifying to me, my brethren, to be enabled to inform you, that, as far as their means have extended, success almost unprecedented has hitherto attended the efforts of this society. There are now in this state many flourishing, and well attended churches, which owe their origin solely to its benevolent exertions. The parish of Geneva, in which but a few years since there was not even an Episcopal congregation, now possesses a church, and the congregation most liberally support their clergyman. This church owes its origin to the zealous and indefatigable labours of the venerable Davenport Phelps, whose memory will ever be dear to Churchmen. This excellent servant of the cross, after planting most triumphantly the banner under which he laboured in the west, long since went to receive the immortal honours prepared for him in heaven. Not only has a church been built and well supported in this parish, but there is also found there a zealous Missionary Society, auxiliary to this, and which has liberally contributed to its funds. But though by the grace of the Almighty great have been the benefits attendant on the exertions of this society, yet numerous and most urgent are the calls for spiritual aid and sustenance from others of our brethren, who are yet destitute of all those blessings, which we so abundantly partake of. Allow me, my brethren, to appeal to you in the words of one, who, whilst from the duties of his office, he was of all others best acquainted with the spiritual wants of his brethren, was ever most ready and anxious to relieve them; whose ardent zeal and indefatigable exertions in the cause of our holy church, will be remembered with respect and veneration, long as that church which, by his fostering care and fatherly attention, has grown and flourished beyond all precedent, shall cherish in the bosoms of her sons, feelings of gratitude towards their benefactor, of love for unaffected piety, of admiration for extensive talents devoted to the best and noblest cause, and of respect and reverence for firm undeviating constancy, built on the base of conscious rectitude—of one, who, though now absent, yet lives within the bosoms of us all, and ever is most present to our minds when works of charity and Christian love, of warm benevolence and ardent zeal, engage our notice, and turn our thoughts with fond regret to him, who when amongst us, was ever foremost in these works of love. As president of this society, his warmest wishes were engaged in its success; for well he knew how many and how urgent were the calls from our less happy brethren, for comfort and assistance. "In my visitation of the diocese," says our revered bishop in his address to the convention of 1819, "I have seen many places, white unto the harvest, but there were no labourers to put in the sickle. I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances, Can you not supply us with missionary services, and thus establish among us the church to which we are attached? And I have been compelled to depress their earnest desires, by an answer in the negative." Shall these things be, fellow Christians? No, let me entreat you in the words of the last annual report of this society, to contrast your own spiritual advantages and comforts and blessings, with the destitute and forlorn situation of our brethren, who, in the midst of a Christian land, and forming part of a Christian community, are nevertheless deprived of the ministrations of the church of Christ, and all the hopes and privileges of the gospel. Shall those who are connected with us by all the ties which bind man to his fellow men, our own countrymen, our immediate neighbours, live and perish under our own eyes in this land of abundance and plenty, without ever enjoying the consoling ordinances of the church, or being called to participate in the glorious inheritance of the sons of God? Shall these things be, my brethren? Is there among us one whose heart is hardened to this holy claim for sustenance and succour? Is there among us one who would refuse to yield of his abundance to aid his cause who gave eternal life—to aid his fellow beings to perform the last most sacred charge of their Redeemer? Then be it said that there exists a Christian for whom the Lord of life was crucified, that he might save his soul from eternal misery, and raise him up to everlasting glory, who yet beheld his brother perishing, beheld him sinking in eternal ruin, and with a look of cold indifference refused to stretch a helping hand to save him. Oh no, my brethren, these feelings dwell not in a Christian bosom, there harbours universal charity, there dwells a fervent love for all mankind, there glows the holy flame of gratitude. All, all unite to urge you to support this glorious cause; your fellow beings pray to you for succour, your God who died for you demands it for them.

Extracts from the late Bishop of Calcutta's Address on Confirmation.

[Continued from page 59.]

4. But under the head of your religious obligations, I must not, especially on such an occasion, overlook the Sacrament of the Lord's Supper, to which you are henceforth to be admitted. I need not, indeed, explain to those, who have been competently instructed in the church catechism, the nature of that solemn ordinance; the ends for which it was instituted, or the blessings which it dispenses. You know it to be for a perpetual remembrance of the death of Christ, whereby we obtain redemption, and that in the worthy participation of it the spiritual principle within us receives fresh supplies of strength. It combines, in fact, all that is sublime, and tender, and humble, and holy in the character of religious adoration; self-examination, the confession of sin, pious resolves, thankfulness for our Saviour's love to us, the complete surrender of ourselves, 'of our souls and bodies,' to his service, and an acknowledgment of our faith in his blood, all of them co-existing in our minds and hearts with brotherly love and charity.

It is, however, a subject of deep regret, that so many are found to excuse themselves from the table of their Redeemer. Some are unfit to appear there, as perhaps they themselves allege; and while they lay great stress *upon the sin of receiving* this sacrament unworthily, forget that they are guilty of the greater sin of not renouncing the course of life, in which alone their unworthiness consists; while others seem to consider the sacrament, as something which is left to their option, whether they will receive it or reject it: and yet our church has pronounced, that both the sacraments 'are generally necessary to salvation,' meaning, no doubt, where they may be had. Both, indeed, are intimately connected with the great object of the gospel dispensation, 'the remission of sins:' it was for this end that St. Peter called upon the people to be baptized, (Acts ii. 38:) and our Saviour, when at the institution of the other sacrament, he gave the cup to his disciples, declared it to be his 'blood of the New Testament, shed for many, for the remission of sins,' (Matt. xxvi. 28:) and it is hardly possible to understand otherwise than in relation to the same sacrament, though not then instituted, that most awful saying of our Saviour, 'Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,' (John vi. 53.) It must not, indeed, be taken to mean the *mere act* of eating and drinking the sacred elements, but the spiritual use and application of it; in which, however, the act is supposed. But independently of these considerations, it may be enough for you to know, that this sacrament was ordained by Christ himself, as a standing memorial of the one great sacrifice for sin: it cannot, therefore, be innocent, or even a matter of little moment, that any man shall deliberately refuse to bear testimony to the merits and the efficacy of that sacrifice, in the manner prescribed; it is, in truth, however it may be meant, little less than a denial of the Lord that bought him, (2 Pet. ii. 1.)

5. But among the topics of advice respecting your conduct in life, I must not be altogether silent on the subject of your worldly occupations. Religion, strictly so called, cannot engage all your thoughts; and the world has claims upon you in your several stations and callings; and yet even in your secular duties religion will enter, if they be discharged in a Christian spirit, and in due subordina-

tion to the law of God; with diligence and fidelity and integrity, and without suffering them to encroach upon religious principle, or to interfere with those obligations, which have a distinct and immediate reference to the Almighty. This, however, is the great error, into which persons of industry and enterprise are liable to fall: they attach too much importance to their secular pursuits; because these are useful to the world, and probably much more, because they are profitable and lucrative, they would make attention to business a plea for the neglect of every thing else: they seem to ascribe to it a merit, which supersedes religious obligations, as if religion were not enjoined on all men alike; as if it were required only from persons, who have abundant leisure, and who cannot otherwise occupy their time. Absurd as are all such pretences, they operate to a great extent: what is more common than the neglect of private and of family prayer, and even the desecration of the day of holy rest, upon the plea of the urgent demands on time? There cannot, however, be a plainer confession, that of such men the world is really the idol, to which they pay the homage due to God alone; nor do they consider that wealth, or reputation, or even secular usefulness will avail them nothing to the pardon of sin, or that they cannot thus acquire the habits, and sentiments, and desires, which alone will prepare them for eternity.

It must not, however, be dissembled, that with a portion of our Christian population the disposition to excess in laborious employments is by no means prevalent; against bodily and manual labour, there is even a prejudice: it is thought disreputable, and to be resorted to only in the case of actual necessity. Here, then, is an error of an opposite character; and though it operates very differently from the former, its effects are not less injurious. Idleness is incompatible with religion, as being the parent of vice and folly: and those pursuits are not favourable to it, which require but little active exertion: they produce a general listlessness and indifference, which relax the mind, and render it as unfit for the practice of religion, as for every thing else, which demands resolution and firmness. It is true, that all cannot choose their occupations, and that all the offices of human life must be filled: but I would abate, if possible, the prejudice against manual employment: it is allied more nearly than some suspect, both to virtue and happiness: health and cheerfulness follow in its train; its habits are generally frugal and simple; the vigour of the body gives a tone to the mind; and its intervals of rest are periods of real enjoyment. Such a state is not ill adapted to the service of God: it is connected with humility and thankfulness for the measure of good vouchsafed, and with that teachable disposition, which is the proper soil to receive the seed of the gospel.

6. But let me not forget, that many of you are removed, by the gifts of Providence, from the necessity of actual toil; and even they, who will be most engaged, will have short intervals of time at their own disposal: in offering you advice, therefore, for the conduct of life, something should be said upon the proper use of leisure. With respect, then, to those of you who may have much, I would earnestly recommend to you to consider it as a trust, for which you must account. It is a plea in frequent use, and sometimes it is truly urged, that men have not spare time to do much good to others, or to advance their own improvement, so far as they really wish; but where this plea cannot justly be used, there is a proportionate responsibility; and certainly they who are exempted from the *necessity* of close occupation, should consider that their privilege is rather in the *choice* of their employment, while others have their particular course of duty marked out for them, and absolutely enjoined. Our time, in fact, is our life; and it is not to be spent unprofitably, unless it can be supposed to be venial to live in vain. Consider, then, you, whom Providence has favoured, (I speak to persons of either sex,) what opportunities are open to you for the exercise of benevolence; nor is this to be considered, as confining itself to almsgiving, but as exerted in a general solicitude about the miseries of

mankind, in patient thought how they may most effectually be mitigated, and in ascertaining and establishing the merits of those, who have fallen into distress. Half the suffering in the world would be relieved, if the deserving could be distinguished from the worthless, and wretchedness could assert its claims, free from the suspicion of imposture.

There is one use, however, of leisure, whether it be much or little, on which I should earnestly insist; I allude to your advancement in Christian knowledge: there cannot be a greater error, common as it is, than to suppose that religious studies may be allowed to terminate with the discipline of the school, or are dispensed with after confirmation, or, at the utmost, need be prosecuted no further, than by listening to instruction from the pulpit. With respect to the religious knowledge conveyed to us before the usual period of confirmation, it is necessarily very limited; and with regard to the instruction delivered from the pulpit, the improvement to be derived from it is much retarded by that scantiness of religious information, which unhappily prevails in most Christian assemblies. Where a multitude are to be addressed, consisting of persons of very different attainments, and all of them to be in some measure benefited and improved, a competent acquaintance with scriptural subjects is requisite, even in the least informed.

My counsel, then, to all of you is, that you cultivate religious knowledge, according to your opportunities, especially in the study of the Holy Scriptures, assisted by the valuable and various helps which the divines of our church have provided: there is not, in fact, any doctrine, or any duty taught by our religion, which they have not powerfully enforced, or any difficulty, except it be such as eludes our finite understandings, which they have not satisfactorily explained. I feel it, therefore, to be a cause of thankfulness, that the *tracts* and large *treatises* of the *Society for Promoting Christian Knowledge*, have of late years been abundantly supplied to every part of the diocese. The means of improvement are *thus within* the reach of all, who really desire it, and whose wants shall be made known, as they easily may be, to any one of the members of the respective committees. It is moreover the praise of that ancient society, as tending to enlarge the wide sphere of its usefulness, that it now adopts and disseminates books of general information, adapted however, with the divine blessing, to promote the glory of God. The age, indeed, in which we live, is remarkable for a prevailing disposition among almost all classes of people, to devote some part of their time to reading: it were, however, an error to suppose, that there is a proportionate advancement in scriptural, or even in other knowledge; much of the time spent in this way is utterly lost, as to any valuable purpose: it serves only to amuse, while probably it perverts, the minds of those, who can find no rational employment. Still it is not my meaning that scriptural reading, or what is closely connected with it, should alone engage your leisure, if it be abundant; but I should not fulfil my purpose in alluding to this subject, if I did not strongly urge the importance of your assigning the first place to that knowledge, which will make you 'wise unto salvation;' and let me add, of abstaining from such reading, as is at least frivolous, and, if it does no other harm, will give you a distaste for higher and better things. You, however, whose lot is humble, and who can have little time to spare from worldly occupations, will do well to keep to the Bible, and to the best helps to the true understanding of it; blessing God, that he has afforded you a measure of education, whatever it may be, and seeking to advance both your knowledge and your love of the scriptures by a holy and a Christian life.

7. In the last place, let me not dismiss you without adverting to the circumstances of the country, in which your lot is cast. Among the nations around you, the God of Christians and the Saviour of the world are unknown. Few of you can be ignorant of the endeavours, which are made, to bring the heathen to a knowledge of the truth: but the truth will never beam upon their minds in its genuine lustre, unless it be

found to influence the lives of those who profess it. I cannot, indeed, repress the thought, how great the effect would be, if all, or even the greater part of those, who from time to time are the objects of these solemnities, would through life remember their sacred engagements; and would think of the day with holy awe, when they pledged themselves before God to fulfil their baptismal vows. We should then see persons in various ranks of life, and in considerable numbers, going forth through these wild regions, not indeed actually to *preach* the doctrine of God their Saviour, but to *adorn* it; to exhibit in their lives and conversation the meekness, and the purity, and the charity of the gospel, and to bear testimony to the truth of what is affirmed of them, that their hope of salvation is in Christ. Let then this idea, beloved, be realized in *you;* consider yourselves to be severally responsible, so far as the example of each of you may extend, for the opinion, which the heathen may form of the religion of Jesus Christ, and for its consequent success in the word. To every one of you, various as your conditions in life will be, is assigned a part in the greatest work, which God has ever delegated to man; the bringing of the nations out of darkness and the shadow of death, into the kingdom of the blessed Redeemer. May the Holy Spirit keep these things in your remembrance, and 'stablish you in every good word and work!'

For the Christian Journal.

REVIEW *of Calvinistic Travels in America.*

THIS appellation is given to the book before us by way of perspicuity. Its actual title is—"Travels through part of the United States and Canada, in 1818 and 1819, by John M. Duncan, A. B." It contains an account of the usual matters noticed by travellers. But there is something so striking in the religious part of the book, that, though not occupying most space, the majority of readers will deem it very particularly prominent. Religion is the main "subject of his story." And Calvinistic religion is obviously his standard. In most other matters Mr. D. is singularly candid; in this he is a determined partizan.

A partizan! when I have said so many civil things of various denominations! exclaims perhaps Mr. D.; should this paper ever reach him. A partizan! exclaim his friends; should they venture to peruse so heterodox a book as the Christian Journal. He and they doubtless feel themselves securely entrenched in *liberality*. Perhaps they are so; for liberality in these days has a new meaning; and those who are loudest for the *name* liberal, have the least to do with the *real* virtue. They profess well; they mean well: but they delude *themselves*—uniting much charitable feeling with actions neither charitable, nor strictly decorous or honourable. Mr. D. is exactly one of these paradoxical beings: amiable enough; yet perpetually seeking to aggrandize his religious party; and that, by questionable means. How different from the liberality of former days, when words had their right meaning! Bishop Burnet so composed his work on the Articles, that no one could, from that work, discover his opinion in the Calvinistic controversy: nay, his arguments *there* given are most favourable to the sentiments opposed to his own. We will not ask such *ultra* liberality in the present day. But we cannot but think the modern virtue of that name might copy the *genuineness* of this example of Bishop Burnet.

The partizanship of Mr. D. resembles the warlike propensity of Ishmael—"his hand is against every man" who agrees not with him in religious dogmas. He spares not the Romanists; nobody could expect it of him. He applies the title Socinian to the Unitarians, at least to those in Harvard college; though they generally profess to be only Arians. He has exposed more heresy and infidelity among the Quakers, than they will hold themselves accountable for. He is dissatisfied with Methodist preachers who recommend "piety" and a good life; and what, reader, think you, is his reason? because they did not explain what piety is, and he, of course, could not determine whether it agreed with his own standard. And even a Presbyterian clergyman in Baltimore, and those in Canada, come under his reprobation, for not reaching his superlative orthodoxy.—In some cases his attacks are such as may prove seriously detrimental to the usefulness of particular clergymen: thus, the said Presbyterian minister in Baltimore, who, though not named, will be immediately identified in that city, is accused of preaching what was "inconsistent" with evangelical truth; and in a Baptist minister in Philadelphia, "there was a degree of mannerism," which reminded Mr. D. of Cowper's satirical lines; and again, in Batavia, an unknown minister is pronounced—as are others elsewhere—to have "abilities of a very moderate kind." Now is not this vastly decorous, in one who desires to further the cause of religion! Are such remarks, when republished in this country, as Mr. D. well knew would be the case,* calculated to increase the usefulness of these pastors? Are not preachers generally characters too humble, and always in an office too sacred, to be held up to reprobation or malignant criticism, in their pastoral functions? Luckily there is an alternative for the friends of the clergymen so abused; they may regard Mr. Duncan as a mere gossip-traveller, as tattling as he is over-curious and meddlesome; or perhaps as one of that nameless class who scatter firebrands, and say, it is in sport—no, in love.

Strange would it have been had our Ishmael allowed Episcopalians to escape him. Like the very Arab, he makes his incursions at moments the most unexpected, and bears off a full spoil of materials for detraction. But let us be candid. He discovered, or some of his religious friends gave him to understand, that Episcopalians have a sort of family quarrel; and with this cue, he is singularly fortunate in being displeased with them—in the proper cases only; while, with equal felicity, he has a compliment ready whenever he hears an Episcopal preacher, who is—worthy of his fellowship. This we state candidly. To a few individuals among us, he is abundantly loving. For the denomination, as such, he has no mercy.

One of the Unitarian churches in Boston is said to be "Episcopalian in its ecclesiastical system;" the only ground for which assertion is, that it uses a "prayer book, altered in accommodation to its sentiments." Did Mr. D.'s party feeling blind him to the fact, that this church has entirely gone out from among us, and acknowledges as little of bishops as it does of orthodoxy?—Again in Newark, Canada, he spends not a Sunday; he only sees its one church; yet he cannot but "fear" that the "theology" of that church "is of a lifeless kind." It was a parish of the Church of England; and he "feared" for it as a matter of course.—So, of the "Episcopalian churches" of that province which he visited, "the doctrine which was preached was decidedly subversive of the distinguishing principles of the gospel." These are some sprinklings of Mr. D.'s liberality which we have disposed of first.

His principal scene, however, of Episcopalianism is laid in New-York and Baltimore—"New-York may be regarded as its polemical head quarters." We are pronounced "Arminians," (a term always meant in reproach from such persons as Mr. D.) "intolerant," desiring conversions only for party's sake, and even popish.

> "The prevalent theology of this body is at present decidedly and avowedly *Arminian*, and its ecclesiastical spirit is the very highest of high church; the more *intolerantly* so, perhaps, from its being totally destitute of government patronage and support, and enjoying no privileges which are not common to the most democratic of the surrounding sects. Among its clergy I have already noticed two distinguished exceptions* in regard to doctrine; and although these are all that have fallen within my personal observation, I am informed that there are a few others no less decided. These ministers, I have reason to believe, dissent no less sincerely from the prevalent exclusive spirit in ecclesiastical politics. Its *bishops* are, *without exception*, cha-

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* "Republished," "well knew:" the copies of Duncan's Travels offered for sale in this country were printed in Britain, and sent out hither in sheets, with a title-page intimating that they are from an American press! The reviewer is almost tempted to endeavour to argue and prove the custom-house regularity of this proceeding,—as also its entire congruity with the character and standing of one engaged in a *religious* pilgrimage, and in high favour with *certain religious circles*.

* One in Baltimore, the other in New-York.

> racterized by unswerving adherence to the dominant opinions." Vol. ii. p. 362.

How keen an insight on the part of Mr. D. into the opinions of *all* our bishops! But we proceed with his picture.

> "One can hardly help being amused at the tenacity with which the authors cling to the potent virtue of *apostolic ordination*, of which they are the legitimate inheritants, and *the excellence of the church*, which is, and can be, none other than that in which they exercise their talents." P. 363.

> "In their zeal for making converts, it is not so much the extension of the knowledge of the word of God which they have at heart, as the enlargement of "our church," as their writers in all their publications invariably style it." P. 365.

> "Some rags of *popery* are unfortunately interspersed—*Laus Deo*, for instance, upon the organ, and I. H .S. encircled by rays upon the back of the pulpit." Vol. i. p. 242.

> "Those in this communion are careful to prefix the appellation 'Protestant' to the designation of their party; but I have sometimes been tempted to suspect that it has arisen from a secret conviction that some of the most distinguishing characteristics of Protestantism are not to be discovered in their system." Vol. ii. p. 379.

And now, kind and liberal reader, think you not that Mr. D. has travelled to some purpose? Think you not that his book sent over here will serve—*some purpose?*

How tender is Mr. D. concerning rags of popery! His conscience would have been a model for James Naylor, or his own countryman, Knox. *Laus Deo*, on an organ! how shocking! particularly to an A. B.! We presume that he does not tolerate the Latin language. How did he miss the Hebrew inscription over the chancel of St. Paul's in New-York? Happy that he *did not* see it! he would have called it a rag of Judaism. And then too the initials, I. H. S.—popery again! Pray, Mr. D. cannot a few words and signs from another language be naturalized, and become intelligible to those who use English only? What are Genesis and Apocalypse, and many titles of the intervening books, but Greek words? And does the use of them bring Protestants into any affinity with the Greek church? For shame, to ascribe rags of popery to a church, sister to the one which the Pope knows to be his most efficient enemy.

We must not omit to notice another sad discovery made by our author. He heard somewhere a discourse, the text of which was from Ecclesiasticus—a mere motto-text, to introduce the subject of death —and it affords him an opportunity to say very prettily that the sermon was as apocryphal as the text. Such was Mr. D.'s judgment; and we have no means of assenting or dissenting. But how is it that Mr. D. says nothing against choosing texts from the Apocrypha? that point is passed over in silence. Can it have been because his reverend countryman, Mr. Irving, has printed a volume of pulpit exercises without any texts at all?

We were at a loss whether or not to term our author a full Calvinist, till we came to his criticisms on the *doctrines* generally of the Episcopal church. And even here we are not positively certain but he may plead that he is no true Calvinist, but a non-descript. We have done our best, however, to interpret him fairly. Naming "the most important of all subjects, the foundation of a sinner's hope," he is dissatisfied with the printed address of an Episcopal preacher who asserts the doctrines of "the divinity of Christ, and salvation through the merits of his atonement," to be "fundamental;" and thinks those who depart from them "to be in a great and most dangerous error;" yet "would shrink with horror from consigning Jews, Arians, and Socinians, to indiscriminate perdition." With such doctrine, we repeat, he is dissatisfied. He would have preferred it, we presume, had it included somewhat of "indiscriminate perdition;" that is, had it asserted that Christ died for a few only. More than this—In the matter of *obtaining* pardon, Mr. D. would equally retreat from the said address, and even from the doctrine contained in the Collect for Ash-Wednesday—strange to tell, he has printed that collect as a curiosity, "drawn up" by the "present bishop of New-York," for the use of Sunday schools—he cannot symbolize with language which intimates that by "worthily lamenting our sins, and acknowledging our wretchedness, we obtain, of the God of all mercy, perfect remission and forgiveness." We obtain mercy therefore, in his opinion, independently of this contrition and sorrow for sin; that is, we are pardoned while *in* sin, and repent as a consequence of that pardon. Such a pardon comes of course of an irrespective Divine decree. This is true Calvinism. And Mr. D. holds Episcopalians cheap enough for the want of it,—those we mean of the Episcopal family with whom he is at feud.

And now for those Episcopalians with whom he is *not* at feud. Gladly would we omit this part of our review; but Mr. D. has left us no alternative.

First. We would give these our brethren a friendly caution. Mr. D. took them for Calvinists, or something very like it; for we have seen what is *his* creed, and what his toleration for those who differ from him; and yet how lovingly he *fraternizes* with these choice Episcopalians! Calvinists then they are, or Calvinism they nearly approach, in the opinion of our author. We are happy however in being able to assure him he is mistaken. They profess to disclaim that system of doctrine; and *they* could no doubt put a sound construction on the sermons which, according to Mr. D.'s sagacity, were based upon Calvinism. Besides, they use the collect for Ash-Wednesday with as little reserve as does the bishop to whom Mr. D. ascribes its composition; and that prayer is entirely at variance with the doctrines in question.—While thus correcting our author, may we not suggest a hint to these our good brethren—to be more cautious in their religious friendships? Shew me a man's company, saith the proverb, and I will tell you what he is.

Next. We must show our readers some of the peculiarities of these brethren which so charmed Mr. D.

> "The clergyman and the service were both equally distinguished by their adherence to simplicity. The minister in a black gown went at once into the pulpit, where he read prayers and delivered his sermon, without conforming to the usual but unmeaning ceremonial of changing his robes. When the sermon was finished, he offered up an extemporaneous prayer, of considerable length and great devotional fervour. To complete the external characteristics of this congregation, they have no organ,* or instrumental music of any kind; a choir is placed in front of the gallery which leads the singing, and the congregation pretty generally unite in it. These variations from customary form in Episcopalian worship, are favourable symptoms of the spirituality of the congregation and its pastor." Vol. i. p. 242.

A happy state of things doubtless! A most favoured congregation! We have known the surplice dispensed with when the parish felt too poor to buy one, or when, in the new countries, it was inexpedient to raise a question on matters indifferent. But to set it aside in a city, where every thing around is wealth and elegance, and where other Episcopal clergymen are using it—what can be the motive? doubtless that it is "unfavourable to the spirituality of the congregation," yes, and of the "pastor" too! Why then is it used by other pastors of the same stamp? can they so risk their spirituality? Mr. D. and they must solve the matter.—The "organ" too a detriment to "spirituality,"—yes, "instrumental music of *any* kind"—our author is opposed to instruments in worship upon "abstract principles"! What says Mr. D. then to the "harps" in the worship of a better world?

Thirdly. Our worthy author takes a particular fancy to this class of brethren on account of their holding certain *extra* services, of which we shall take his own description.

> "The ministrations of this worthy and zealous pastor are not confined to the Sabbath. On Wednesday evening he has a meeting for prayer, in a large room near his church, at which a very considerable number attend."—"At this meeting nearly all the formalities of Episcopalianism were excluded; the prayer book was not introduced, and excepting that the assembly kneeled during prayer, there was *nothing from which any one could have guessed at the denomination to which it belonged.*"—"On concluding the address he called by name on one of the members of his *congregation* to pray." Vol. i. p. 244.

Again we are forced to exclaim—a happy state of things! If these good

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"* It is not without some degree of regret that I have learned that an organ has been subsequently introduced. (1822.)"

people would conceal "the denomination to which they belong," why do they not abandon it? We have heard of a canon—it must be obsolete—which expressly orders that "on *all* occasions of public worship," the minister shall "use the book of common prayer," and "*no other* prayer shall be used than those prescribed by the said book."—Such is the canon. Yet by Mr. D.'s pattern-episcopalians "the prayer book was not even introduced"! Can any man of conscience elude so plain a regulation? Oh yes; it was not "*public* worship;" it was a *prayer-meeting*, and held in a *lecture-room.* Now, if a profligate lawyer were to confess to such a pastor some of his quibbles, with what face could he bid him repent? What better quibble can be devised to elude the canon mentioned, when extemporary prayer is introduced into the pulpit of the church itself?—But we have not done with this case. One of the *congregation* is called on to pray at this meeting—a prayer meeting of an Episcopal church. Of the prayer meetings, however, of a Presbyterian church, Mr. D. informs us—"it was formerly customary for some of the private members to deliver an exhortation at these meetings, but by desire of the presbytery this has been *discontinued.*" The "presbytery" have such influence with their denomination as to be at once respected and obeyed. But the episcopate, our good fathers the bishops, might "desire," and desire again till doomsday, without the least effect on the lay-exhorters of a certain part of their denomination. But let us rejoice that these obstinate ones are but the few among us. To those few we would respectfully put the question—now that Presbyterians have set the example of prudently silencing laymen—will you not do the same for their sake? for *our* sake we ask nothing.

We might say more, under this head, of Mr. D.'s partialities to favourite Episcopal clergymen. But we should trespass on his rights. He gave his admiration as pleased himself; and far be it from the reverend body who think with us to court any share of it.—One thing however we must note. He heard Episcopal clergymen in New-York "occasionally;" but he does not, fault-hunter as he is, find one accusation against their preaching. To disparage their doctrine and their denomination, he is obliged to pervert printed documents, as we noticed above, and make the popular hue and cry against Bible and Prayer Book societies. We do not notice the fact of his finding nothing blameable in our preachers in New-York with the least feeling of complacency, but only to shew that in his efforts to criminate them, this author is what we pronounced him to be—a determined partizan,—and that he is not above equivocal methods of sustaining his cause. Nay, we have hinted something of dishonourable practices: we allude to his betraying of confidential expressions. When a churchman, speaking of a particular clergyman, "shook his head, and said significantly, Ah, he is a black sheep," was not confidence implied? the very language was but "thinking aloud," as "talking with a *friend*" is denominated; it meant not half the *real* enmity or mischief that Mr. D. means in accusing a clergyman of his own persuasion of not preaching gospel truth. Every honourable man would regard such free expressions as not intended—for publication.—Was not the case also of the lay navy chaplain meant as private information?

Our author is about as honourable in relating the religious affairs of the Indian tribes. Forty pages are devoted to the subject when the case of the Tuscaroras is before him; and very rightly, for it was highly interesting. But of that of the Oneidas not a word is written. They had, the winter before Mr. D.'s tour, sent to the governor of this state a letter from the once Pagan party, announcing their conversion, and that the whole nation was now Christian. The nation had sent an address to the bishop of New-York, signed by thirteen chiefs, "entreating him, as the head and father of the holy and apostolic church in this state, to take a special charge of them." Bishop Hobart had accordingly visited them, just before Mr. D.'s last journey to the west; and had confirmed 89, and administered the communion, "several hundred being assembled for worship." Yet—

will the reader believe it!—this religious traveller passes twice through their nation, stops neither time to become acquainted with a matter so recent and so interesting, and even mentions seeing some Oneidas, and their huts, all without lisping a word that there was a Christian among them! without a word of their place of worship, which was then by the road-side! The Oneida converts are far more numerous than those of the Tuscaroras, and they are a more important tribe. Yet not a word records the faith of the one nation, while forty pages flow on in rapture at the happy condition and prospects of the other. Reader, it is not for you or the reviewer to criminate motives. Facts however are within our cognizance. It is a fact that the missionary at the Tuscarora village is not an Episcopalian. It is as indubitable a fact, that the Oneidas belong to that community, and acknowledge Bishop Hobart as their spiritual head and father. How signal an omission in an author making religious researches! Can it be possible, however, that the fault is not Mr. D.'s? Can it be that the religious circles he mixed with left him uninformed of this conversion, —a conversion, more numerous perhaps than most of those among the heathen, the tidings of which are rung and resounded in magazines from one ocean shore to the other?

We have now adjusted accounts with Mr. Duncan; at least to our satisfaction, though we could have found other charges against him. We have written with unfeigned sorrow and disgust. But will any reader of his book, any *candid* reader, alledge that we have written unprovoked? Let polemics have the proper vent, in open and manly controversy; and we shall cast no stigma on the champion who meets us. But when controversy, polemics, and party virulence are disguised as a book of travels—craven and spiritless must they be who are not indignant at the pitiful artifice. Mr. D.'s book, we repeat, contains some information, and many peculiarly candid remarks on general subjects. But on religious matters his statements sometimes, and his *colourings almost always*, are indecorous and unfair. It is only against this want of decorum, and this unfairness, that we have entered the lists. Towards misrepresentations so wilful and gross, our motto is—and we deem it the motto of true charity, charity to those who are vilified—"war to the knife,"—*bellum dum ferrum*.

MILES.

Illustration of Mark xiii. 2; *Luke* xix. 41—44.

It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and he who spake as never man spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies, and resting in peace; with every man sitting under his own vine, and under his own fig tree, with none to disturb, or make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns; so strong that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, " Surely, we have had God for our assistance in the war; for what could human hands or human machines do against these towers?"—*Richardson's Travels along the Mediterranean*, 1822.

From the Gospel Advocate.

Convention of Vermont.

The annual convention of Vermont was held June 25, 1823, in the church at Middlebury. The bishop being absent, the Rev. Abraham Bronson was elected president. The Rev. Joel Clap was elected secretary. Of the clergy there were present 5 presbyters and 1 deacon, and of the laity 17 delegates, the represeutives of 15 parishes. There are 19 parishes in Vermont, the most of which are very small.

The following gentlemen were elected the standing committee for the ensuing year: Rev. Abraham Bronson, Rev. Carlton Chase, Rev. George Leonard, Rev. Benj. B. Smith, and Rev. Joel Clap.

The following canons were adopted by the convention.

CANON I. *Of the mode of trying Clergymen accused of misdemeanor.*

Whenever the standing committee shall have reason to suspect any clergyman of this church to be guilty of infidelity, heresy, vice, or irregularity of any kind, it shall be their duty to inquire into the circumstances of the case; and if, upon such inquiry, they are convinced that there exists sufficient cause of complaint, they shall represent the same to the bishop, at the same time stating specifically whereof the party is accused; whereupon, by order of the bishop, a council of presbyters, consisting of not less than three, shall be convened, who, under the direction of the bishop, shall proceed in due time to try the party accused; a copy of the accusation or accusations, and twenty days notice of the time and place of trial, being first communicated to such party. And furthermore, it shall be the duty of the standing committee, at such trial, to lay before the bishop and his presbyters, such evidence as they may be able to obtain relative to the case under investigation.

CANON II. *Of the forming and organizing of churches.*

Whenever any number of persons in this state shall form themselves into a regular society, of the Protestant Episcopal faith, in such a manner, as that they will become a body corporate according to law, and their proceedings shall be sanctioned by the bishop of the diocese, and standing committee of this state; or, in case of a vacancy in the episcopal office, by the state convention, or its standing committee, they shall be admitted to all the rights and privileges of a regular church, subject at all times to the authority and discipline of said bishop, or, in case of a vacancy in the episcopal office, of said convention, or its standing committee.

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The agents and attorneys of the Incorporated Society established in London for the Propagation of the Gospel in Foreign Parts, having been requested to lay before the convention information relative to the lands owned by the said society, made the following *report*. We give this document entire, as we trust our readers will be much interested in its contents.

"To the convention of the Episcopal Church of the state of Vermont, now convened at Middlebury, the undersigned, agents and attorneys of the Incorporated Society established at London for the Propagation of the Gospel in Foreign Parts, for recovering the possession of their lands in the state of Vermont, and appropriating the avails thereof for the support of the Protestant Episcopal Church in said state, in compliance with the request contained in your resolution of the 24th inst. cheerfully give to the convention the following information relating to said lands.

"By the charters of most of the townships in the state issued by the governor of New-Hampshire, one right in each township was granted to the Incorporated Society established at London for the Propagation of the Gospel in Foreign Parts. Soon after the issuing of the charters, and before the towns were generally settled, the revolution intervened, by which the territory became independent of Great Britain. Soon after the treaty of peace, to wit, on the 20th May, the society knowing they were vested with property in the late American colonies, and that their title thereto was secured to them by the treaty of 1783, passed the following resolution: '*Resolved*, That the secretary do write to some one or more members of the Church of England in each of the states of America, in which the society has any property, to take all proper care in securing said property, and further to inform such persons, that it is the intention of the society to make over all such property to the use of the Episcopal Church in that country, in whatever manner or form, after communication with the several governments, as shall appear most effectual for that purpose.' A copy of the foregoing resolution having been transmitted to the principal Episcopalians in the United States, measures were immediately taken by the church in the state of New Hampshire, to procure the lands belonging to the society in that state, consisting of a right in most of the towns, granted in the same forms as were the townships in the state. And they soon after procured from the society a conveyance to Messrs. Adams and Sheaf, or rather procured a power of attorney to them, authorizing them to recover possession of the lands in the name of the Society, and to appropriate the rents and profits to the support of the church in that state. Suits were afterwards commenced by said agents, to recover possession of the lands, in the state courts, and in the court of the United States, and recoveries had in both. It does not appear by the journals of the convention in this state, that any thing was done by the church towards procuring the lands from the society, until the month of September, 1794, when the convention appointed a committee to make application to the society for the lands, consisting of the Rev. Bethuel Chittenden, the Rev. Daniel Barber, the Rev. J. C. Ogden, Messrs. Eleazer Baldwin, Truman Squire, Matthew Lyon, and Ebenezer Marvin. It appears that this committee made application for the lands to the society through their agent, Col. John A. Graham, but were unsuccessful.

"It does not appear that any further step was taken by the church, to obtain said lands, until the meeting of the convention at Arlington, in the year 1805, when the convention directed their standing committee to take further steps to obtain the Society lands in Vermont; and appointed on said committee the Rev. Bethuel Chittenden, the Rev. Abraham Bronson, Daniel Chipman, Truman Squire, Martin Roberts, and Anson J. Sperry, Esqrs. This committee also made application to the society for their lands in this state, but failed in their application, as appears by a letter from the secretary of the society to Bishop Moore, through whom the application was made, bearing date Nov. 30, 1808. The reason why this application was unsuccessful, is perfectly obvious from the following extract from said letter. 'There have been indeed a variety of applications from the state of Vermont, so different in their object and design, that the society could not comply with any of them, desirous as they are to extend the cause of religion to the utmost of their power.' No further steps were taken to obtain the lands, until the year 1811, when the Rev. Abraham Bronson, and Anson J. Sperry, esq. delegates from this state to the General Convention of the Protestant Episcopal Church of the United States, holden at New-Haven, in Connecticut, in the month of May, obtained a resolution of the convention, directing Bishop White, the presiding bishop of the house of bishops, to write to the society in London, in behalf of the convention, and inform them, that the church in Vermont was regularly organized, and under the care of the bishop of the eastern diocese, and that a board of trustees of donations to the church had been incorporated in Massachusetts, and that it was the opinion of the convention that their lands in Vermont might be safely conveyed to such agents and attorneys, as might be recommended by said board of trustees, and approved of by the convention of Vermont. In pursuance of the above resolution, such letter was written by Bishop White, and on the recommendation of the leading church people in Vermont, the said trustees in Boston, on the 5th day of June, 1815, recommended the present agents, and this recommendation was approved of by the convention of this state, holden at Arlington, on the 28th day of the same June. The agents thus appointed, by order of the convention, immediately transmitted all the papers and documents relating to the application to the society for the lands, to the Hon. and Rev. Charles Stewart, who then resided in the province of Canada, and was about to visit London. This extraordinary man was one of the Scottish nobility, who had taken orders in the church, and whose piety and zeal in promoting her interest, had prompted him to cross the ocean, and to place himself in that part of the province of Lower Canada which borders on this state, and there spend his time and his income in forming churches, and in visiting the families in that new settled country, and giving them moral and religious instruction. The influence of such a man, the agents were sure would remove that jealousy and suspicion, which the society had imbibed, in relation to the church in Vermont. In this they were not disappointed. A power of attorney was executed by the society, bearing date the 5th day of December, 1816, authorizing the agents and attorneys 'to sue for and recover possession of said lands, and for and in the name of said society, to lease them or any part of them, to such person or persons, and for such term or number of years, and at and under such yearly and other rent, as they, or a majority of them, should think fit and proper, and also to sue for, recover, and receive all rents, incomes, and profits which then were or should become due and owing to said society.'

" The power given to the agents to appropriate the rents and profits is as follows, to wit. 'There shall be appropriated such parts and shares of such incomes and profits as the agents and attorneys shall judge just and proper to the use and benefit of such person as may be elected and canonically consecrated to the office of bishop over the said state of Vermont, and to the use and benefit of his successors in the office of bishop in said state, and the remaining incomes and profits of said lands to be appropriated to the use and support of a clergyman and his successors of the Protestant Episcopal Church in each of said townships, when a church shall be formed therein, and the worship of God performed according to the liturgy of the Protestant Episcopal Church in the United States of America. And in such towns where no church shall be established as aforesaid, the remaining income, rents, and profits to the support of clergymen, building of churches, defraying the expense of suits for the recovery of said lands, and the incomes and profits thereof, and for such other uses and purposes as the said agents and attorneys shall judge will best conduce to the welfare of the church in said state of Vermont, and to do all other acts and things concerning the premises, as fully, in every respect, as the said society can or could do. And one or more attorneys under them for the purposes aforesaid, to make, and again at their pleasure revoke.'

"After the receipt of the foregoing power of attorney, the agents waited until well advised respecting the title of the society, before they commenced any suit for the recovery of the lands. When satisfied that the fee of the land was in the society, and that they must recover possession of them in a court of law, the agents caused an action of ejectment to be commenced before the circuit of the United States, against the town of New-Haven, and William Wheeler, their tenant on a lot laid to the society right in that town. The object of the agents in commencing the suit against the town of New-Haven, in preference to any other town, was, that they were sure the suit would be defended to the utmost, and carried to the supreme court of the United States for a final decision, that all further litigation might be prevented. In this they were not disappointed. The town of New-Haven employed counsel to defend the suit, and, while pending in the circuit court, made application to the legislature, who appointed an agent to defend the suit, and made a liberal appropriation of money to defray the expense. The counsel for the society, and the counsel employed by the state on the part of the defendants, united in taking such a course with the suit, that a final decision might be had therein by the supreme court of the United States, which should satisfy all parties in relation to the title of the society to these lands, and thus prevent further litigation. With this view it was agreed that a special verdict should be drawn up, embracing all the material facts; and it was further agreed, that if, on the argument of the case before the supreme court, it should appear that any material facts on either side had been omitted, they should be added to the special verdict. Mr. Hopkinson of Philadelphia, argued the cause for the society, and Mr. Webster of Boston, for the defendants, and both were satisfied that the special verdict embraced all the material facts in the case. The cause was argued *in the winter of* 1822, and taken under consideration by the court until the last term of the supreme court, when judgment was rendered for the plaintiffs by six judges, one judge dissenting.

"The agents are therefore confident that all further litigation would be useless, and that it will not be necessary to resort to any further action of ejectment.

"On the 30th of April last, the agents met at Middlebury, to take measures for leasing the lands, and although satisfied that they could recover all the prior rents which had been paid to the towns, yet under all the circumstances it was unanimously agreed to lease them to the present tenants, without requiring the payment of the rents which had become payable before the decision of the supreme court was made known. That the buildings and betterments made on the lands by the tenant should be considered as his, and the land be leased to him at a rent proportioned to the value of the land, without reference to the buildings and betterments made by him; but this on condition that the tenant surrender his lease from the town, so as to cut off all claim of his against the town.

"Agents were also appointed in the different counties authorized to execute leases in the name of the society, and it is confidently believed that leases will be taken of the lands, and no further sum expended in hopeless litigation.

"In relation to the probable income of the lands, the agents cannot at present give any satisfactory information. We believe that the annual income will amount to four thousand, and that it will not exceed five thousand dollars.

Abraham Bronson,
Daniel Chipman,
Anson J. Sperry.

"*Middlebury*, June 26, 1828.

"*Note.*—It is necessary to remark that the only remaining agent, the Right Rev. Alexander V. Griswold, was unable to attend the state convention, and that his signature is, therefore, necessarily wanting."

(*To be continued.*)

For the Christian Journal.

Notice, in English publications, of the American Episcopal Church, and particularly of the General Theological Seminary.

We were truly gratified, on the receipt of the British Critic for November, and the Christian Remembrancer for December, last, to find in these respectable English journals, a very favourable notice of our Church, and its Theological Seminary. We proceed to lay before our readers the most interesting extracts. The article on this subject in the British Critic, is a review, occupying thirty pages, of Bishop Hobart's address at the opening of the Theological Seminary, 1822;* the constitution, act of incorporation, and statutes, of the General Theological Seminary; the pastoral letter of the house of bishops, 1823; and the journal of the last General Convention.

The review opens with the following remarks:—

"We are inclined to believe, from the sources of information to which we have had access, that the state of religion in the United States of America, is not so unpromising as has been sometimes supposed. The old settled parts of the Union, and particularly the eastern and middle states, are in general well furnished with places of worship, in which service is regularly performed by the ministers of the various religious denominations to which they belong. In some places the congregations possess property; but in general the clergy are supported by the rents of pews, and the subscriptions of the people. The new settlements, which comprise a considerable portion of the country, are not so well furnished with the means of public worship and religious instruction. Missionary societies are, however, organized, who send out missionaries to these destitute settlements; and the people, where they have neither a minister nor a place of worship, meet on Sundays in school-houses, and some approved person among them offers social prayer, and reads a sermon. These persons are styled in the Episcopal church, *Lay-Readers*, who, when there is no minister, read such parts of the liturgy as are not strictly appropriated to the clerical office.

"The Protestant Episcopalians in the United States are not near so numerous as the Congregationalists or Independents, who constitute the great bulk of the population of the eastern states, and the Presbyterians, the Baptists, and the Methodists. The original settlers of New-England, which has been the hive that has peopled, in a great measure, the new regions of the western world, were Puritans. The Episcopal Church commenced in the then colony of Connecticut, only about the middle of the last century, and since has been gradually extending itself, and is now very respectable in that state. The close of the war, however, which led to American Independence, found the Episcopal Church in the United States deprived almost entirely of its clergy; who being loyalists, had generally left the country. It had to contend with various other difficulties of the most serious description. From this state of depression it is emerging, and the increase of its members is greater in some places than could reasonably be expected. It is, we believe, most numerous and influential in the state of New-York; one fourth of the whole number of clergy in the United States being in that diocese, and the number having doubled within twelve or fifteen years. We are pleased to find, that besides the diocesan missionary societies, a General Missionary Society is organized, the especial object of which is to provide for the wants of the newly-settled districts in the United States.

"It is with no little pride and gratification that we thus perceive the Protestant Episcopal Church in that country, a church which gratefully acknowledges, in the preface to her Liturgy, that she is 'indebted to the Church of England for her first foundation, and for a long continuance of nursing care and protection;' and from whom she has not essentially departed, further than local circumstances required; rising in importance and respectability, both as to the number and to the principles and character of her clergy and members. The journal of the proceedings of a convention of her bishops, clergy, and laity, and several documents relative to the General Theological Seminary for the Education of Candidates for Orders, which she has established, and which now lie before us, afford striking evidence of this fact.

"At the close of what is called in America, 'the war of independence,' the Episcopal Church, as has been observed, was almost extinct. The numbers of the clergy are *now* as follows:—*Eastern Diocese*, consisting of New-Hampshire, Massachusetts, Rhode-Island, and Vermont—One bishop, forty clergymen. *Connecticut*—One bishop, forty-six clergymen. *New-York*—One bishop, ninety-two clergymen. *New-Jersey*—One bishop, thirteen clergymen. *Pennsylvania*—One bishop, thirty-six clergymen. *Maryland*—One bishop, forty four clergymen. *Delaware*—Three clergyman. *Virginia*—One bishop, thirty-three clergymen. *North-Carolina*—One bishop, eight clergymen. *South-Carolina*—One bishop, twenty-seven clergymen. *Ohio*—One bishop, seven clergymen. *Georgia*—Four clergymen. Total—363.

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* The reviewers have annexed to the article this note—"The following year, an address was delivered by the Rev. Dr. Turner, the Professor of Biblical Learning, of which, we regret to say, we have not a copy."

"In each state or diocese there is a convention meeting annually, consisting of a bishop, of the clergy, and of lay delegates from the congregations. In this convention the bishop presides, and delivers annually an *address* on the state of the Church. A *charge* is a distinct act, and is considered as particularly directed to the clergy on their duties, or on some important points of doctrine. These diocesan conventions, acting under the authority of the bishops, make such regulations as local circumstances require.

"But the Church at large is governed by a General Convention, meeting triennially, consisting of the bishops, who sit and vote as one house; and the clerical and lay deputies from the diocesan conventions, who meet and vote as another. A concurrent vote is necessary to every act of the convention; and in the house of clerical and lay deputies, whenever demanded by the clerical or lay representation from any state, the clergy and laity vote separately, and a concurrent vote is necessary to constitute a vote of that house. Thus the bishops, the clergy, and the laity of the Church, have a negative on one another, agreeably to the principle on which Hooker defends the constitution of the Church of England, in uniting the king and parliament in ecclesiastical legislation with the bishops and clergy in convocation.

"This General Convention met in May last; and we observe in their journals, a Report on the State of the Church, from which we make the following extracts."

Then follow copious extracts from the above-mentioned report. After which, the reviewers proceed:—

"It appears from the journals of the Convention, that very great interest is excited in favour of the General Theological Seminary. For many years there was a diversity of opinion on this subject.

"It was at first, we believe, placed in New-York, and afterwards removed to New-Haven, with an *express understanding*, and with the *express permission of the bishops*, that a Diocesan Seminary was to be established in New-York; a measure which, under the circumstances which *then* existed, was advocated by the bishop of that diocese. Happily, however, as we conceive, for the dignity and unity of the Church, and for the successful prosecution of theological education, events occurred which indicated a probability that a junction of the seminaries could be effected on principles which would remove objections that heretofore existed to the General Seminary, and which would unite the whole Church in its support. Bishop Hobart, of New-York, in an address to the convention of his diocese, stated this probability, and advised the measure of uniting the two institutions. This was effected with great unanimity, in a general convention of the bishops, the clergy, and the laity, in November, 1821. The following constitution for the seminary, which was removed from New-Haven to New-York, was adopted."

Then follow the Constitution of the Seminary, a notice of Bishop Hobart's address, and of the reports of the professors in July, 1822, and May, 1823, and large extracts from each. Then quoting, at large, the fifth section of chapter vii. of the Statutes, which enforces on the students the duty and means of assiduously cultivating "evangelical faith, and a sound practical piety," the reviewers observe:—

"We are happy to find, from the above extract, that provision is made for the important union of study and devotion, for cherishing not merely the ardour of the theological student, but the humble and fervent piety of the candidate for that ministry, which devotes all human talents, and faculties, and attainments, to 'serve God, for the promoting of his glory and the salvation of the souls of men.'

"It certainly would be cause of great surprise and regret, if an institution which is thus organized, and which, if it continues as it has commenced, will furnish the Episcopal Church with a clergy inferior to those of no other church, in all the qualifications which will render them apt to teach, and meet for the ministry, should not excite the solicitous hopes, and engage the active exertions of the bishops and the clergy, and the laity of that Church. That it does thus excite and occupy their hopes and exertions, is evident from the following extracts from a report of a committee to the House of Clerical and Lay Deputies of the General Convention, and from the resolutions passed by the House of Bishops."

The above-mentioned extracts and resolutions are then subjoined; also the resolution of the standing committee of the Trustees of the General Seminary, published among the documents from England, which appeared in our January number; and an extract from the last Pastoral Letter of the bishops. The following remarks are then added:—

"The General Theological Seminary, providing as it does for the more minute diffusion of its benefits, by the institution of *branch* schools under its control, *wherever* and *whenever* the wisdom of the General Convention and the Board of Trustees may deem the measure expedient, ought to receive the undivided and zealous support of the whole American Church. Short-sighted and highly injurious, we conceive, will be that policy, which, swayed by local circumstances, would dictate, or sanction, or aid a contrary course. Under the deep impression of this sentiment, we confess we have *heard* with inexpressible regret, that a plan for a *theological* seminary in the diocese of Ohio, independent of the general authority of the Church, has been formed; and that a person high in office in the Church in that diocese, is at this moment in this country, soliciting contributions for that and other diocesan purposes; that he is circulating a pamphlet, containing matter which delicacy and dignity require should never have been published in his own country, and least of all here; that this pamphlet, professing a candid exhibition of the whole case, keeps back some documents more important than any inserted in it; and that the pretext for this is, a state of suffering in that diocese, very highly coloured, but, as far as it is correct, common to that with many other parts of the United States, as well as of British America, and for which relief should be sought in the institutions which his own Church has provided, and on the wisdom of its councils. And we have heard that all this is done in opposition to the almost unanimous remonstrances of the bishops, and the general sentiment of the clergy and laity. We say we have *heard* all this: but we trust and we *pray* that it is not so. For if thus early in the American Episcopal Church, an example is to be recorded of a disregard of considerations deeply involving her dignity, order, unity, and peace, we own that our sanguine anticipations of her future elevated standing, will be somewhat diminished."

The extract from Bishop White's second letter to Bishop Chase, also published in the above-mentioned documents, is then introduced; and the article closes as follows:—

"The following document relates to another object of the mission here referred to:—

'At a meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held at the residence of the Right Rev. Bishop White, in the city of Philadelphia, on the 1st day of October, A. D. 1823:

'It was stated to the board, that there has been announced the design of making an application in England, for the raising of money to be applied to missionary purposes in the United States.

'*Whereupon, resolved,* as the opinion of this board, that every expedient for the said object may have an unfavourable effect on the prospects of the Society which we represent; that it may excite other applications to the same source: and that the effect of such measures will probably be, the lessening of the respectability of our Church in the estimation of our venerable mother the Church of England, and, as we believe, will have that effect with our fellow-citizens of the American Union.

'The opinion now expressed, is not designed to discountenance the thankful acceptance of any pecuniary contributions which may be *presented* from a foreign country, either generally to the Society which we represent, or for the missionary exertions of any particular state.'

"Knowing the interest which is taken by many of our readers in the concerns of the American Episcopal Church, and their desire for information on the topics which this article explains, we trust no apology is necessary for having devoted to it so many of our pages."

The article in the Christian Remembrancer commences as follows:—

"In the absence of subjects more strictly political, we feel peculiar pleasure in being able to present our readers with the following interesting extracts from an American journal."

Then follow many of the particulars relative to Bishop Hobart's departure from this country, as given in our number for October last; and this editorial paragraph:—

"Bishop Hobart is since arrived, and is at present in this country; and we may be permitted to add, that every testimony of esteem and regard offered to him by his own countrymen, has been abundantly confirmed by a personal knowledge of his character. His presence in this country at this moment is peculiarly seasonable, as it affords an opportunity to the members of our own Church, of acquainting themselves more fully and intimately with the constitution of that in the United States of America, and of the feelings and habits of her clergy; and to the bishop himself, of setting in their true light certain exertions which are at present making in this country, for procuring assistance towards establishing local and district seminaries in two of the American dioceses —exertions at once inexpedient, as it would appear, in themselves, and unauthorized by the American Church as a body."

The remainder of the article consists of extracts from the documents published by us in January, and the subsequently received resolution of the Directors of the General Missionary Society, published above.

For the Christian Journal.

MESSRS. PUBLISHERS,

I WAS one of the many readers of your January number, who perused, with feelings of astonishment and regret, the "Address and statement in behalf of the Episcopal College in Connecticut," which had been published and circulated in England. It is therein stated, that "the Episcopal Church in the United States looks, with filial solicitude, to her parent Church in Great-Britain" for "aid" in promoting "the prosperity of the Church in this country." As a member of the Church thus presented before the British public, as a suppliant for their bounty, I have asked myself, What evidence is there that she has any concern in this business? A college in a single diocese, has indeed undertaken to solicit this bounty; but surely that is not "the Episcopal Church in the United States." Have not, then, the members of that Church a right to ask the trustees of this college, by what authority they used their Church's name? From a recent publication, there is ground for the belief that by far the greater number of our bishops decidedly disapprove of any application to foreign sources for the support of our institutions; and appearances certainly justify the idea, that the clergy and laity of our church generally unite with them in this opinion. What evidence to the contrary had the trustees, when they undertook to pledge "the Episcopal Church in the United States?"

But this is by no means the *principal* source of surprise and regret contained in the address above noticed. I copy from it the following paragraph, rendered the more conspicuous by having been printed in italics—"*The best friends which Great-Britain has in America, will be found among the members of the Episcopal Church.*" Now this, I know, has been a very favourite sentiment with the enemies of our Church, and used much to her disadvantage. Her friends, however, I had thought, had, ever since the revolution, endeavoured to rescue her from the imputation of infusing any foreign partialities into her members, or being at all connected with any civil prepossessions in favour of the country to which she formerly belonged. I refer with confidence to the observation of your readers, in all parts of the country, whether many of the best friends of our Church have not been found among those whose political sentiments are by no means calculated to foster partiality for Great-Britain. I would respectfully ask the trustees of Washington College themselves, whether this has not been, of late years, peculiarly the case in Connecticut. I would ask them, too, whether they could have thought that the expected British bounty would prove a sufficient object for risking the displeasure of so many excellent friends at home, and encouraging the injurious representations of our enemies.

The following extract from Bishop Hobart's sermon at the opening of the General Convention of 1814, I am sure, contains sentiments much more in unison with the views and feelings of the members of our Church generally:—

"Nor is the Church of England contemplated in connexion with the character or conduct of the government or nation where she is established; concerning which, wise and good men, and within the knowledge of him who addresses you, correct and exemplary churchmen, entertain very different opinions; and your preacher would deprecate as unsound in principle, and most impolitic in its results, any connexion of our Church, as a religious communion, with the principles and views of political parties."

A Member of the "Episcopal Church in the United States."

Extract from a Charge to his Clergy, by the Right Rev. David Low, *LL. D. Bishop of Ross and Argyle, Scotland.*

"THE present condition of the Episcopal Church in that country" (America,) "affords a triumphant answer to a thousand illiberal cavils, which have been urged by ignorance, prejudice, and bigotry. The liberty, independence, and national honour of the United States, are as safe in the hands of Episcopalians at least, as in those of any other class of religionists in that growing country; and the descendants of many a moody Covenanter, and of many a narrow-minded Puritan, are now the willing and well principled adherents of that communion which their intemperate and prejudiced forefathers abhorred, because they did not know, and would not learn, its sober principles and beneficent practice.

"I have made this reference, in order to show that Episcopacy, which we consider of apostolical, and, therefore, of Divine institution and authority, is not necessarily confined to any country, nor necessarily incompatible with any form of government. It may subsist in dignified alliance with the state, as in England; under humbler attributes, but still established, as in Sweden and Denmark; on a footing of general equality with all other Christian communions, as in America; and in a state of persecution at one period, and of simple toleration, mixed with considerable neglect and enmity, at another, as in Scotland."

New Episcopal Churches in New-York.

It gives us pleasure to record the recent organization of two new Episcopal churches, that of St. Mary's, at Manhattanville; and that of St. Thomas, in the upper part of Broadway. The following gentlemen compose the vestry of St. Mary's: Valentine Nutter and Jacob Schieffelin, wardens; and Stephen Richard, John W. Schmidt, David C. Colden, Wm. Crawford, Richard L. Schieffelin, Robert Oughton, James Jenkinson, and John Eldred, vestrymen. The corporation of St. Thomas's is composed of Isaac Lawrence and Thomas M. Huntington, wardens; and John Duer, Richard Oakley, William Beach Lawrence, Charles King, Murray Hoffman, William B. Astor, John James Lambert, and David Hadden, vestrymen.—It is understood that arrangements are making for the erection of both buildings, as soon as the season will permit. We are gratified to find that the vestry of St. Thomas's intend locating that church in the vicinity of Broome-street, and that the edifice will be built in a style of architecture which will reflect credit upon the zeal and enterprize of the gentlemen concerned in the undertaking, and be ornamental to that improving and beautiful part of our city. It becomes the duty of persons interested in property in that vicinity, to aid in a plan by which it will be materially benefited, besides adding another to the many beautiful edifices of which our city so justly boasts. Reference for information, as to the plan, &c. may be made to either of the gentlemen of the vestry.—There are now seventeen Episcopal churches in this city.—*Evening Post.*

At a meeting of the wardens and vestry of St. Thomas's church, held on Tuesday the 17th Feb. 1824, the Rev. Cornelius R. Duffie was unanimously chosen rector.

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Ordinations and Consecration.

At a special ordination held at Wambia church, South-Carolina, on Wednesday the 28th of January, 1824, the Right Rev Bishop Bowen admitted to the holy order of priests the Rev. William Mitchell. The Rev. Maurice H Lance, and the Rev. Allston Gibbes, were present, and assisted in the ceremonies.

On Friday the 30th of January, 1824, a new church in Washington, North-Carolina, was consecrated to the service of Almighty God by the Right Rev. John S. Ravenscroft, bishop of the diocese; the Rev. Richard S. Mason, of Newbern, and the Rev. William M. Green, of Warrenton, being present, and assisting in the ceremonies. It was consecrated by the name of St. Peter's.—During the visit of the bishop at this place, 37 persons were baptized, and 78 received the rite of confirmation.

On Sunday the 8th of February, 1824, at St. James's church, Philadelphia, Christian F. Cruse, late pastor of the Evangelical German Lutheran church, was admitted to the holy order of deacon, by the Right Rev. Bishop White. The Rev. Jackson Kemper, the Rev. Charles M. Dupuy, the Rev. Wm. H. De Lancey, and the Rev. Robert Piggot, were present on the occasion.

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Clergy of the Protestant Episcopal Church.

The list of clergy in 'Swords's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register, for the year 1824,' contains the following numbers:—Maine 2; New-Hampshire 4; Massachusetts 22; Vermont 7; Rhode-Island 7; Connecticut 46; New-York 96; New-Jersey 13; Pennsylvania 38; Delaware 3; Maryland 48; Virginia 34; North-Carolina 9; South-Carolina 33; Georgia 4; Ohio 7; Kentucky 2; Louisiana 1; Mississippi 2; Indiana 1. Total 379; of whom ten are bishops.

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On the Cutting of Steel by soft Iron. From Silliman's Journal of Science and Arts.

Extract of a letter to the editor, from the Rev. Herman Dagget, Principal of the Foreign Miss. School at Cornwall, Conn.

Dear Sir, *Cornwall, Feb.* 3, 1823.

I take the liberty to communicate to you a fact which has lately come to my knowledge, and which, I judge, may be of considerable use in mechanics, and perhaps in philosophy. It may not however be new to you.—Mr. Barnes, a cabinet-maker of this place, had occasion to repair a cross-cut saw (a saw to be used by two persons) of a very hard plate, which would require considerable labour in the usual way of filing. He recollected having heard that the Shakers sometimes made use of what he called a buz to cut iron. He therefore made a circular plate of sheet iron, a piece of stove-pipe, fixed an axis to it, and put it in his lathe, which gave it a very powerful rotatory motion. While in motion, he applied to it a common file, to make it perfectly round and smooth; but the file was cut in two by it, while it received itself no impression. He then applied a piece of rock crystal, which had the desired effect. He then brought under it the saw plate, which in a few minutes was neatly and completely cut through longitudinally.—When he stopped the buz, he found it had received no wear from the operation, and that he could immediately apply his fingers without perceiving much sensible heat.—During the operation there appeared a band of intense fire round the buz, continually emitting sparks with great violence. He afterwards marked the saw for teeth, and in a short time cut them out by the same means. It seemed evident that the buz, in effecting the division, never came into actual contact with the plate. Was this fire the electric fluid? If so, might it not be obtained in greater quantity, and be made more effective for chemical purposes, by some such machine, than in any other way?

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Isaiah v. 8, *&c*

Woe to the *miser* base!
Whom gain can ne'er content;
But adds possessions, fills his hoards,
While others are in want.

Woe to the *drunkard* crew!
Ah! how to be restor'd?
The harp and wine are in their feasts,
But they forget the Lord.

Woe to the impious *scoff!*
Vain in its godless hour;
Which boasts—Let God draw nigh and come;
That we may know his pow'r.

Woe to the *hardened* souls!
Who evil call their good;
Who darken virtue's sacred light,
And Satan choose their god.

Woe to the vainly *wise!*
Who trust their feeble mind,
And turn from God's eternal truth,
In unbelieving blind.

Woe to the *treach'rous* tongues!
Which screen for gold the vile,
And falsely charge the righteous man,
And triumph in their guile.

Woe! for the fires of God
In indignation glow:
His anger ne'er will turn away,
His hand will strike their woe.

JEDUTHUN.

Version of 2 Corinthians iv. 16—18.

Although affliction send its rod,
Though outward hopes be all subdued,
Yet faint not, humble child of God!
Thy soul is daily thus renew'd.

Light is our most afflictive fate:
Though for a moment it endures,
Th' exceeding and eternal weight
Of heav'nly glory it secures.

Yes; such a blessing *they* will prove,
Who, visited by care or woe,
Look at the things unseen above,
Not at illusive things below.

For, pleasures seen by mortal eyes
Are temp'ral, and will quickly cease;
But, vail'd and hid beyond the skies,
Are everlasting bliss and peace.

JEDUTHUN.

For the Christian Journal.

Job xiv. 7, *comp.* xix. 25.

Though the tree be cut down, and its wood cast away,
It may spring up, and grow, and with verdure be gay;
Increasing and spreading, its branches may stand
For shelter and shadow the pride of the land.
And though even the root should grow old and decay,
Consuming in rottenness, moulder away;
Yet the waters reviving some germs that remain,
It may blossom and bud, and enliven the plain.
But man, when he dieth and wasteth away,
When his spirit has parted—of him can we say
That the dew and rain moist'ning his mouldering clay,
Shall revive it, and bring it once more to the day?
Ah no! when the grave has received its dead,
And the clods of the valley have covered his head,
He shall sleep, till the archangel's trumpet shall sound,
To awaken the sleepers who lie in the ground.
Then corruption may seize on my flesh and my skin,
And the worms may assist, both without and within;
Yet I in my flesh my Redeemer shall see,
And mine eyes shall behold him who ransometh me,
And redeemeth from Satan, from death, and the grave.
My GOD will preserve me, and, mighty to save,
Will prepare me a place in his presence above,
To adore with the angels his power and his love.

M. A. W.

For the Christian Journal.

Dissatisfaction with the World.

"Use this world as not abusing it; for the fashion of this world passeth away." 1 *Cor.* vii. 31.

What is this world to me—
This world of care and woe?
With all its pride and pageantry—
With all its pomp and show?

A sting's in every sweet,
A thorn in every rose;—
In every joy, we chance to meet,
The mingled draught of woes;—

To every joyous day
An after-night of sorrow—
Who then will lift himself, and say,
That bliss will come to-morrow?

Through trouble and through woe,
Through sorrow and distress,
God is the Christian's guide below—
He shields the fatherless.

And those, who rest secure
Upon th' Almighty's arm,
Will find his promise ever sure
To keep their souls from harm.

'Mid all the pride of power
That lifts its puny head,
The humble Christian's every hour
In sweet content is sped.

Then what's the world to me—
This world of care and woe—
With all its pride and pageantry—
With all its pomp and show?

JULIAN.

Calendar Notices for April, 1824.

4. 5th Sunday in Lent.
11. Sunday next before Easter.
12. Monday before Easter.
13. Tuesday before Easter.
14. Wednesday before Easter.
15. Thursday before Easter.
16. Good Friday.
17. Easter Even.
18. Easter Day.
19. Monday in Easter Week.
20. Tuesday in Easter Week.
25. First Sunday after Easter—St. Mark the Evangelist.

☞ *Delta was not received* until the moment that this sheet was going to press, Monday the *first of March; it has* not even been read. If this piece is temperate, it shall be inserted.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 4.] APRIL, 1824. [VOL. VIII.

From the Gospel Advocate.

*Bishop Griswold's Address to the eighth Convention of the Eastern Diocese, at Windsor, in Vermont, September 25, 1823.**

ONCE more, Christian friends, does the Lord's goodness, in permitting the convention of this diocese to assemble, under circumstances of continued prosperity, and increasing hopes, demand the renewal of our gratitude and praise. The Lord's work in our hands, in a general view, is yet advancing; and the portion of his vineyard, committed to our oversight and care, still enjoys the smiles of his kind protecting providence. The general state of these churches, however, differs so little from what it was the last year, that, in discharging this duty which our canons assign me, it is not necessary to be so particular as on some former occasions. The changes, whether calamitous or favourable, which have occurred, and those of my official transactions more generally interesting, it will be proper to notice.

During the last year the numbers confirmed in our churches have been unusually small. We have frequent cause, and never more than on the present occasion, to notice and lament the too general neglect among our people to avail themselves of those comforting testimonials of God's mercy and salvation so graciously offered in the ordinances of Christianity. The evil originates, no doubt, in a want of regard for its holy doctrines; in too great indifferency respecting the *one thing needful.* At the present season, there is, generally speaking, less appearance of pious zeal, and concern for the spirituality of religion, than at some former seasons; but the Lord, we trust, has yet among us a faithful, praying people.

A few only have been ordained to the sacred ministry. Messrs. Elijah Brainard, Lot Jones, John West, Theodore Edson, and William T. Potter, have been admitted to the order of deacons; and the Rev. Alfred L. Baury has been ordained a presbyter. To the list of candidates for holy orders have been added the names of Daniel L. B. Goodwin, Benjamin C. C. Parker, Charles Dresser, Joseph S. Covell, Ethan Allen, and Henry W. Ducachet. Respecting the gentleman last mentioned, it will be proper, both for information, and to prevent misapprehension, to state, that, during the greater part of a year, he was a candidate in the diocese of New-York. A short time before the meeting of the General Convention last May, I received an official notification from the bishop of that diocese, that he had refused to give Mr. Ducachet orders. Our canons do not, in such case, prohibit an application elsewhere; and he applied to the standing committee of the state of Rhode-Island, requesting to be admitted as a candidate here. That standing committee, consisting of eight respectable and judicious members, all met in council on this difficult and interesting question, and gave it, I have good reason to believe, a faithful examination. I had previously written to the bishop of New-York, informing him of Mr. Ducachet's application to this diocese, and requesting a statement of the objections against his receiving orders. A long, particular, and very friendly answer was promptly returned. This correspondence has also been laid before the standing committee. Mr. Ducachet produced abundant testimonials to his talents, piety, good morals, and respectability of character. With a view to the Christian ministry he had relinquished a successful practice in an honourable profession. The ground upon which he was rejected was violence of temper, and his having used language injurious to the character of individuals. Some instances of this not to be justified, were produced; but not, in the judgment of our standing committee, to a degree which ought to debar him from being admitted as a candidate for the ministry in this diocese. He was accordingly recommended; seven of the committee signed his testimonials. He is not ordained, but received as other candidates, on probation; should any reason hereafter appear why he ought not to receive orders, they will be duly considered.

I desire, also, it may be distinctly, and very carefully understood, that in thus receiving him as a candidate, there is not intended, and ought not to be implied, any manner of censure or even disapprobation of what was done by the ecclesiastical authority in the other diocese. The highly respectable bishop, who presides there, undoubtedly did what he conscientiously believed the honour of the Church and the cause of religion required; and very possibly has acted a wiser part than myself. This case is becoming publick and well known. If in any thing I have done wrong, I can, by such misconduct, injure no character but my own. There may be reasons for refusing a man orders in one diocese, which are not of equal weight in another. And that men should differ in judgment is one of the most common things in life. A number of judges who hear a cause, with the same evidence of facts, and the same arguments of counsel before them, are often in their decisions divided, and, in many cases, equally divided. Each one acts conscientiously according to his own best judgment, without designing or even thinking of any censure upon the opinions of those who judge differently And I can truly say that should our brethren, in any other diocese, judge that one who had been rejected in this, might be useful in the ministry among them, and should ordain him, I should be pleased, rather than offended; should sincerely pray that he might not disappoint their expectations, and should rejoice to hear of his well doing.

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* For the minutes of this Convention, see our present volume, page 51.

During the sitting of the last General Convention, with reference to this case, the opinion of the house of bishops was requested. From what was said on the subject I was the rather inclined to the course which I have since pursued. The presiding bishop, whose opinion is always highly, and very justly esteemed, stated in writing his view of the general question; but not in such terms, or under such supposed circumstances, as, in my apprehension, to include the present case. In all the cases he put, it was supposed that the second bishop applied to is to be a judge of the other's conduct; he views it as "predicating an ordination on the ground of the unreasonable severity, and, as it would be termed, tyranny, of another bishop." In such a case my judgment would coincide with his. But such is not my view of the present case. I am not called, nor am I authorized to judge of the principles, or character, or official conduct of another bishop. My part in this business is not to decide whether Mr. Ducachet ought to have been ordained in another diocese; but whether he may with propriety be received as a candidate in this. Permit me, then, to repeat that I do not, and that I ought not, to judge, nor do I in this case entertain any opinion contrary to Christian charity, respecting the "heterodoxy or injustice of a brother bishop." With such a view of the case, I see no need of "taking the advice of some brother bishops" farther than I have done. Their advice on this and every important point will ever be heard by me with pleasure, and, I trust, respectfully, and duly regarded. If Mr. Ducachet were now ordained, on the score of his being or having been a candidate in the other diocese, the case would be materially different; but, as the case is, he is received on trial, and, like other candidates, to be ordained or not, as he is found worthy.

This, undoubtedly, is a question of some importance; and must be decided with impartial regard to ecclesiastical discipline, and to the character and claims of an individual. We must respect the honour of the Church, that we neither bring it into contempt by enervating its just authority, nor give countenance to the prejudice which unhappily exists respecting its arbitrary exercise of power. Chiefly must we regard the interests of religion; the prosperity of the Redeemer's kingdom. The utmost vigilance should unquestionably be used respecting the character and qualifications of those admitted to holy orders This requires not only the exercise of all the wisdom given us, but we are devoutly to pray the Lord of the harvest to send such labourers, as he approves: we must look in faith and earnest supplication to him, who knows and rules the hearts of men. No Christian is authorized to hope, nor ought he to expect that our churches will or can be well supplied with clergyman, except he often and fervently prays to God to send them. And if we see churches vacant, or, what is worse, filled with disqualified or unfaithful ministers, our first thought should be whether we have been faithful. Have we used the means and efforts which our Lord has given and directed for preventing such great evils? Have we prayed as we ought to "the Lord of the harvest?"

In November last, Trinity church, in Claremont, and St. Paul's, in which, through the Lord's goodness, we are now convened, were dedicated to the service of Almighty God. The day after this church was consecrated, the Rev. Mr. Leonard was instituted into the parish. The services were well attended; and the kind hospitality of the people of the place added much to the satisfaction which all seemed to enjoy. We have rarely, if ever, seen more laudable efforts of pious liberality and united zeal, than that which has added to the number of our churches this beautiful edifice.

In our churches in Maine there has been no material change. At the time of my tour in that state, immediately after our last convention, there seemed to be a good opening for the labours of a missionary; but it has not yet been, and I fear is not likely soon to be, in my power to send one thither. The Rev. Mr. Blake has removed from New-Hampshire to Boston, where he has the care of a school, and preaches occasionally in the neighbouring churches. Mr. Richardson, a candidate for holy orders, has, for many months, read prayers in New-Hampton, and Mr. Brainard has also for some time performed the like services in Drewsville. The labours of a missionary are needed at Colebrook, in the same state. Another minister is also wanted to labour in Cornish, Claremont, and Charleston.

In Massachusetts, the Rev. Mr. Carlile's sacerdotal connexion with the church in Salem was, in October last, by mutual consent dissolved. In Marblehead, the prospects have for some time been discouraging; the late death of Dr. Drury, one of its principal supporters, has diminished our hopes in that place; but the Head of the church is able to build, and it should be the subject of our prayers that he may build up in that place, the walls of Zion. We are very desirous that a suitable missionary should be stationed there. The other churches, in Boston and its vicinity, are in a flourishing state. The Rev. Mr. Baury has been instituted into the parish of Newton. The Rev. Lot Jones has for some time officiated as a missionary in Ashfield, where the numbers and pious zeal of those attached to the Episcopal Church are increasing. In Leicester, we may hope, will soon be a parish established, and a church erected. In Berkshire county, the churches are doing well. In Lanesborough, the parish is increasing. In Lenox, it is still more flourishing; no parish has exerted itself more laudably, and God, who is ever faithful, has blessed their exertions. In Great-Barrington, the prospects are not less comforting. They have improved the interior of their church, and put it in good repair; the parish has become united, and there is reason to believe, was never in a more hopeful state. A few families in Washington have formed a new society, and regularly meet for divine service; and that God, who never forsakes a praying people, we trust will give them prosperity. In other towns in the western parts of Massachusetts, there is some reason to hope new parishes may be formed; especially if one or two missionaries can be sent and supported among them.

In Rhode-Island, the Rev. Mr. Taft has become the rector of the church in Pawtucket. The Rev. Mr. Alden is employed by the Church Missionary Society in Rhode-Island to officiate in East-Greenwich. One of the religious societies in that town, with a liberality which does honour to their religious feeling, allow him the use of their meeting house; attend on his ministry, and add something generous to his maintenance. The parish in Bristol has made liberal contributions to various missionary funds; and their Sunday school, this present year, has been flourishing, and, we have reason to believe, very beneficial.

The present situation of the church in Vermont is critical, but, we trust, not unhopeful. The much lamented death of our Rev. brother, Jordan Gray, was a calamitous event. His talents seemed peculiarly fitted for building up the Redeemer's kingdom in that part of the diocese; and in no part could his labours be more needed. Unerring wisdom has seen it most fitting to remove him from his labours, and from the world. The Rev. Mr. Beach has removed from his parishes in Franklin county, into the diocese of Connecticut. The Rev. Mr. Brainard has officiated some time in St. Alban's. Three clergymen are much wanted in that county, and parts adjacent.

The parish in Berkshire have finished their church, and, with divine permission, it will soon be consecrated to the holy purpose for which it is erected. The parish in Bethel also, much to their praise, have erected, and almost finished, a house for the same sacred use. The Rev. Mr. Shaw has officiated in Guilford, since November last. It gives me pleasure to add, that the Rev. Mr. Smith has taken the pastoral charge of the church in Middlebury, and that little flock, we humbly trust, after so long struggling with adverse circumstances, will find, from happy experience, it is good to wait the Lord's time. The Rev. Alexander Jones has left this diocese.

In May last, I attended the General Convention in Philadelphia. With the exception of Rhode-Island, there were very few delegates from this diocese. Very great unanimity prevailed among the members; all its business was conducted with the utmost harmony, and the friends of the church had much cause to rejoice in its general prosperity. The Rev. John S. Ravenscroft was consecrated bishop of the Protestant Episcopal Church in North-Carolina, under circumstances highly favourable to the continuance and increase of its prosperity.

The interest which was taken in the Domestic and Foreign Missionary Society was gratifying to those who regard the honour of our church, and the spreading of the Redeemer's kingdom. It is natural, and we cannot deny but it is reasonable, that men should form their opinion of our church, not so much from our creeds or articles, or professions of orthodoxy and primitive order, as from our zeal and efforts in converting mankind to the Christian faith; in propagating the gospel, and extending the knowledge of Christ to every creature. The common objection to foreign missions, that our own citizens require our utmost and undivided efforts, though weighty and worthy of much attention, is more than balanced by other considerations. It is like pleading the wants of our family, in excuse for our giving nothing in charity; not considering that alms-giving in proportion to our ability, is the duty of all. They, generally speaking, who are most charitable, provide best for their own families; and have most reason to hope that God will continue to them the means. And it is a fact very much to the purpose, that those of the various denominations of Christians, who do most for foreign missions, do most also for those at home. To determine that foreign nations shall not, by our efforts, hear the gospel at all, till all the people of our own country hear it every week; till our own nation is fully supplied, is not consistent with the principles of Christianity; it is in its effect to determine that the gospel shall for ever be confined within its present limits. Christian charity requires us to give something, not only from the abundance, but even from the necessaries of our table, to feed those who are perishing with hunger. Those to whom we *may send* the gospel, never, while they live, will hear the doctrines of life and salvation, if we neglect to send it. During the last century, there were in England no small number of people, for whose spiritual wants the national church did not effectually provide; but that was no valid objection against the formation of the Society for the Propagation of the Gospel in Foreign Parts; or to its making those generous and noble efforts of which we are still reaping the blessed fruits. True Christian zeal is diffused, like rays of light, in every direction; its beams, indeed, are shed more profusely on nearer objects; yet they extend to regions the most remote. Every Christian, even he who has but little, is bound, and if he is sincerely pious and truly concerned for the salvation of men, he will desire to contribute something for the propagation of the gospel. And we know who has said, that it will be "accepted, according to that which a man hath." She, who in the gospel gave a mite, was highly commended by him who cannot err, though it was her *whole living*.

On this occasion it will not be improper to remind you that some important alterations have been made in the constitution of this diocese, which are now in experiment. In my judgment, they have been wisely made, and they have my cordial approbation. But the utility and success of these, and indeed of most prudential regulations, depend, under God, on the care and zeal with which they are carried into effect; on practically availing ourselves of the good which they are intended and calculated to produce. That we should assemble *annually* in convention, will require an additional expense of time and money, which is certainly of some serious concern. But let us not forget that we have committed to us the same gospel, which apostles and evangelists, at the risk of their lives, proclaimed through all the world. They thought no sacrifice of time or goods, of ease or safety, too great to make in such a cause. Reason teaches, and experience has shown, that the increase of godliness and the prosperity of religion may be much promoted, by the assembling of Christians, of the clergy especially, for counsel, and union of effort. If our coming together is not for the pleasure of a journey, but for the love of Christ; if our hearts are so in the church, that it is our meat and drink to do our master's will; if we are willing to spend and be spent in building up his kingdom, and extending to our fellow men the knowledge and means of salvation; if we convene with the desire and intention as God shall give us wisdom, of devising, and carrying into effect, whatever shall seem necessary or expedient, for promoting the prosperity of Zion, much good will result from our conventions, and the more from their being *annual*. It would be very proper, and permit me to recommend, and even to request that, in some way, either from the parishes, or the state conventions, the parochial reports, which the canons require, be made to this convention of the diocese.

And the mention of this will naturally lead our thoughts to the ways and means of giving religious information to our people. Through the blessing of God we have a way before us, and means already in possession. The monthly journal, or religious magazine, called The Gospel Advocate, and published in Boston, is considered as under your patronage, and is devoted to the general interests of religion; and especially to the promoting and diffusing of piety and Christian knowledge among the members of our church in this diocese. The merit of this work, as a religious miscellany, is already attaining its just level among the best publications of the kind, and is read and admired far beyond the limits of these New England states: I can cordially recommend it to all episcopalians. But to us it is of peculiar importance, as affording great facility of religious intelligence, and communication of what we are much interested in knowing, to every part of the diocese. But this valuable, and very useful, and to us almost necessary work, cannot be continued without patronage: without contributions from the pens and purses of those to whom God has given the talents and the means. They who desire to obtain religious knowledge; to be established in the faith of Christ, or instructed in the duties of Christian life, cannot effect it more easily, or with less expense than by taking the Advocate. And they who are teachers; whose duty or desire it is to instruct and edify others, cannot perhaps do it more extensively and to better effect, than by writing, or selecting suitable matter, for this work. Pious thoughts, and all manner of useful information, of a religious nature, will, through that journal, be very extensively communicated, and may, for years, and perhaps for ages, be read to the edification of thousands.

It is of much importance that, where it is practicable, we obtain and establish parochial and missionary funds, and provide other means of giving a competent maintenance to those who labour in the ministry. And it is equally important, that whatever means or funds of this nature, through the Lord's goodness, we already possess, be managed with the utmost prudence and good economy, and applied to the best effect. Whatever has been given for any religious purpose or charitable use, should be most conscientiously applied, according to the will and intent of the pious donors. It is lamentable that even Christians, in a late, and often the last solemn act of their lives—the bequeathing of their estates to posterity; declaring to what purpose and to whose benefit those good things, which a bountiful God has committed to their stewardship, shall be applied, should so generally forget to honour their divine Benefactor; that by so few any thing should be demised to religious use. Some honourable exceptions there are of names which will long shine among the best benefactors of mankind: though dead, they yet live to do good on earth, and to enjoy its fruits in heaven. Is it not strange, or rather extremely inconsistent, that God's people, who should honour him with their substance and with the first fruits of all their increase, should forget him in that awful moment, its last distribution? that so many Christians had rather that their large fortunes should be spent in luxury and dissipation, than in administering to famished souls the bread of life! that their estates should be applied to the ruining, rather than to the saving of mankind. Certainly the cases are not few to which these reflections may justly be applied; and are more numerous, we may well fear, in our church, than in any other.

Our business is, however, not to judge others, but to take heed to ourselves. Let us cherish a grateful remembrance of those who have remembered Zion. There are more than one or two places in the diocese in which churches exist and flourish, in consequence of the pious benefactions of individuals. But the highest praise we can bestow upon their memories, is a faithful discharge of our trust, applying the avails of their liberality to the honour of God, and to the promotion of pure and undefiled religion.

In this state, in which we are now convened, a trust of *no considerable* importance, (far less, indeed, than report has declared, but yet something considerable,) and, of course, of no small responsibility, is likely to devolve on some of us. This property, if carefully managed, and justly and conscientiously applied, according to the intention for which it was reserved, will be a very great blessing to the public; to the people generally. For their temporal wants mankind are sufficiently careful and diligent in making provisions. Their natural propensities; their love of riches, and honours, and pleasures of this world, are incitements sufficient to insure their attention to its business and cares. Every profession or occupation which opens a way to wealth, or fame, or pleasure, is sure of being filled. There is, for instance, no reason to fear that the public will ever suffer from the want of due attention to the study of the law, or the practice of medicine. Not only the necessaries, but the luxuries of life are in such demand, that the means of supplying them are in no danger of being neglected. These things are estimated at their full value: the love and the pursuit of this world need no stimulus nor funds for their encouragement; it is not even desirable that men should be more generally anxious than they are to obtain worldly things. But in regard to religion and good morals the contrary is true. Mankind, in this their fallen state, are inclined to wickedness, and are naturally opposed to the doctrines of Christ, and a godly life. There is less, and after all we can do, there will be less, of virtue, and the knowledge of the scriptures, and the practice of piety, than is desirable, and even necessary to our best happiness in this world, and eternal life in a future state. We cannot, in any prudence, trust to the existing demand—the natural or general desire of mankind, for righteousness and faith and the love of God. Without the instruction of parents and other teachers; without the restraint of laws and government, mankind would be intolerably wicked. And except means were provided and measures taken to instruct men in Christianity, and persuade them to a religious life, the knowledge of God, the faith of Christ, the practice of godliness, would rapidly decline. We may add that in regard to worldly things, the demand, and of course the efforts to obtain them, increase in proportion to their wants or deficiency. In religion the fact is just the reverse; the less of virtue, or piety, or Christian knowledge men have, the less will they desire, and seek for it. The wicked dislike to be reproved; they hate to be reformed; they have an antipathy to holy living; the unbeliever dislikes the doctrines of the cross. If then it is important that men should live well; that they should know their spiritual state;

that they should receive the doctrines of eternal life, and live as Christians; it is equally important that the gospel should be sent to them, and means be provided for its regular ministrations. It follows, and it is an inference worthy of the most serious consideration, that property given and wisely applied to religious purposes; for the preaching the gospel, and the administration of the Saviour's ordinances, is given and applied to the very best purpose; it is the noblest and most necessary of all charities; property cannot be applied more to the general benefit of mankind. Religious instruction tends more than any thing, perhaps more than all things besides, to the promotion of "all virtue and godliness of living;" to the increase of "peace on earth, and good will towards men." It gives efficacy to laws and government; causes magistrates to be upright and rulers to be obeyed. The happiness of social life, and every blessing desired, or aimed at, in the various intercourse of mankind, and in all the relations of life, are very much enhanced and secured by inculcating the pure religion of Jesus Christ. And they who cause this to be done; they especially who give property for the propagation of the salutary doctrines of the divine Saviour; for inculcating the sanctifying precepts of the Redeemer, are our best benefactors; and should be had in continual and grateful remembrance.

The promotion of literature and science is justly deemed a publick good, and wealth appropriated to that object is of general and great utility. The establishment of free schools, and higher seminaries of learning is honourable to the people, and useful to the state. But without the fostering hand of charity, learning would not, like religion, be neglected. Mankind have no general aversion to worldly knowledge; they see the advantage, and feel the want of learning; and they who have little themselves are often the more desirous that their children should be well instructed. But without the contributions of charity, and labour of love, religion is sure to decline. Who does not know that mankind are naturally far more inclined to learn, and to teach their children the wisdom of this world, than that which is from above? To give them learning, than to make them religious?

But money may be given with pious liberality, and for the best of purposes, and yet, through carelessness, or ill management, the noble intention of the donor be defeated. And there is too much reason for fearing that the improper uses sometimes made of money given for religious use, and the selfishness, and avaricious cupidity which it excites, have deterred, and continue to deter, others from the like liberality. Such misapplication of funds given for religious use is more than unjust; it is sacrilegious. Let it by us be religiously avoided. What may be our temporal interest, or what we may most desire or approve is of no consideration. Conscientiously and in the fear of God we are to consider ourselves as stewards to whom a trust is committed, never forgetting that "it is required of stewards that a man be found faithful." Whatever of this nature may be intrusted to our care, let us, as the Lord shall give us wisdom, manage and apply with all possible prudence and fidelity, and with a sacred regard to the donor's intention; to the honour of God, and to the best good of mankind.

Though the care and appropriation of the lands given for the benefit of the church in this state, do not properly appertain to this convention, it is a subject in which we are all, as churchmen and as Christians, concerned; and it is evidently fitting that the subject should be mentioned on this occasion. So far as the providence of God, and the laws of our country shall intrust the avails of these lands to our management, let us faithfully discharge the trust. Due regard should be had to the equitable claim of individuals; whatever rents may be realized, should, with the utmost prudence and economy, be appropriated for the benefit of the people in this state; and, as far as is practicable, to the use of the people in the towns where the lands are. No part of the funds should be used for erecting houses for public worship; for houses will decay, and funds, so expended, will, in most cases, be lost. To which we may add that there is no part of religious expenses, which the people can with more convenience, and do more willingly, take upon themselves, than building their own churches. So far as my advice and influence will avail, these funds will be employed in teaching the doctrines, and administering the holy ordinances of the blessed Redeemer. The doctrines which we teach are not, and our manner of teaching should show that they are not, the doctrines of a sect, or of any popular reformer. Except we depart from the standards of our church, we shall preach no other faith than that which was "once delivered to the saints," and has since by Christians been most generally received. We adhere to that order of Church government, which we verily believe to be primitive and apostolic; and which has most generally prevailed in all the ages of Christianity. Our liturgy, in its language, its sentiments, its doctrines, its adaptation to social worship, and its suitableness to inspire and express rational, fervent devotion, is, to say the least, as near perfection as human effort has ever yet arrived. With such advantages, great and without excuse must be our negligence, if the funds intrusted to our care do not, to the utmost of their amount, confer the greatest of blessings upon the people of this state.

Other things would I gladly mention, but too long already have I exercised your patience. The defects, in many respects, of this address will remind you, brethren, how much I need your counsel, and your prayers. If the first apostles, enriched as they were with spiritual gifts, and endued with miraculous power, yet needed the prayers of the churches, that "the word of the Lord," preached by them "might have free course," and their ministry be blessed; much more is it necessary that your daily and earnest prayers should be offered for the bishops, now labouring in the like ministry: and chiefly for him, who is the least of the bishops, and not worthy to be so called. And not unworthy only; but subjected to peculiar disadvantages. My remote and insulated situation in regard to the society and counsel of my clerical brethren; the sole care of a parish, requiring much parochial duty; an unusual weight of domestic cares; the churches in this diocese thinly scattered over a wide extent of country; and my means of visiting them so limited and scanty: these are circumstances which may, it is hoped, in some degree apologize for defects in the performance of the duties of the episcopate: they are certainly reasons why I should repeat, "Brethren, pray for us."

And let us lift up our hearts in prayer, and unite our voices in praise and thanksgiving to him, whose preserving mercy has conducted us in safety through the perils of another year; whose good providence has caused us to assemble again in this place; and under circumstances how different from those in which we met here seven years ago!

To Him, to the God of our salvation, be rendered glory and eternal praise.

ALEXANDER V. GRISWOLD.

Domestic and Foreign Missionary Society.

THE executive committee of this Society has adopted the following

Letter of Instructions, to be given to all Missionaries acting under the directions of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States."

Rev. and dear Sir,

I. *With respect to yourself.*

1. You are earnestly exhorted, always to keep in view the great design of your mission, viz. To promote the glory of God, and the salvation of your fellow-men.

2. You are seriously to consider the qualifications requisite for those who would be successful labourers in the Gospel vineyard:—A personal knowledge of the truth; zeal, tempered with prudence, patience, humility, and meekness; fervent charity, united with temperance, fortitude, and perseverance.

3. In order to a due preparation for your work, you should be frequent in your private devotions; offering up continually fervent prayers to Almighty God, for his direction, assistance, and blessing, upon all that you do: you should diligently study the holy scriptures; seriously and often read over, and meditate upon your ordination vows; and consider the account which you must shortly render to the great Shepherd and Bishop of souls.

4. You will acquaint yourself thoroughly with the doctrines of our holy religion, as taught by the Protestant Episcopal Church, in the articles and homilies; and also with the discipline of the church, as contained in the liturgy and canons; and in all things approve yourself a faithful minister of Jesus Christ.

5. In your outward behaviour, you will be circumspect, and irreproachable; giving no offence, that the ministry be not blamed: let your ordinary discourse be grave, and to the use of edifying; and in all your conversation, endeavour to be a wholesome example to the flock of Christ.

6. Wherever you shall lodge, endeavour to persuade the family to join with you in daily morning and evening prayer.

7. Be not nice about meats and drinks, nor immoderately careful about the entertainment you receive; but contented with such things as are provided for you.

8. As you are to be frugal, in opposition to all luxurious living; so you should avoid all appearance of covetousness, recommending your ministry, according to your ability, by the prudent exercise of liberality and charity.

II. *With respect to your parochial duties.*

1. Be diligent in preaching the word, as well in *season*, on Sundays, and other holy-days; as *out of season*, when opportunities occur, and from house to house.

2. Conscientiously observe the rules of the liturgy, in the performance of all the offices therein appointed.

3. Perform every part of divine service with such seriousness and devotion as may tend to excite and cherish pious feelings among the people.

4. In all your preaching let "Jesus Christ and him crucified," be the prominent subject: while, in order to preserve your flocks from the attempts of gainsayers, you endeavour to make yourself acquainted with every error which infests the church.

5. Carefully instruct the people, concerning the nature and use of the two sacraments of baptism and the Lord's sup-

per, as the peculiar institutions of Christ, pledges of communion with him, and means of deriving grace from him.

6. Duly consider the qualifications of those adult persons to whom you administer *baptism*, and of those whom you admit to the *Lord's supper*, according to the directions of the church to which you belong.

7. Take especial care to lay a good foundation for your other ministrations, by regularly catechising those under your care, whether children or uninformed adults; prevailing with them to learn the catechism, and explaining it to them in the most easy and familiar manner.

8. According to the best of your judgment, you will distribute such books and tracts as may be furnished by the society for that purpose, and whenever it is practicable, promote the formation of Sunday schools.

9. Whenever you shall statedly officiate, and in such other places as there are any members of our church residing, you will use your best exertions to persuade the people, when they are not regularly supplied, to meet together on the Lord's day, perform the service of the church, and read approved sermons or lectures.

10. You will keep a register of the names of those persons under your pastoral care who call themselves Episcopalians—showing, according to the annexed plan, how many of them have been baptized, how many are communicants—the number of children, marriages, baptisms, and deaths.

III. *With respect to the Society.*

1. You will be expected to hold a constant and regular correspondence with the society through the secretary.

2. You will keep a regular journal of your Missionary services during the whole time that you are engaged by the society —a copy or an abstract of which you will send, at least once in every three months, to the secretary.—*Philadel. Recorder.*

For the Christian Journal.

Biographical Notices of Mr. Danforth Billings, *late a student of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

A BRIEF sketch of the life of an unambitious student may prove interesting to those, who, without feeling a personal interest in the individual, are yet alive to those sympathies of our nature which prompt us "to weep with those who weep," as well as "to rejoice with those who rejoice." By those who have participated the pleasures of intimacy with the departed, any tribute to their memory, however feeble, will be accepted: and the partial eye of friendship will forget the errors of the eulogist in noticing the justice of the remarks which fall from his pen.

It is not only when standing over the grave of those we have loved, we recall with pleasing melancholy their virtues and their worth. The retirement of the closet brings them fresh to our memory; and the places where they once lived and acted, speak a language which cannot be misunderstood. No matter in what employment we may be occupied, or with what associates we may be commingling, if the images of the loved and the lost cross our memories, they will make an impression:

> "And friendship's deep drawn sigh, affection's tear,
> "Claim'd by pure love, and deeply cherish'd worth,
> "Will rise or fall uncheck'd, as sorrow gives them birth."

The first entrance of death into a family, or a circle where happiness before reigned, is always an event of heart-rending moment. The hand of the destroyer falls heavily upon us; and the ties of kindred and affection are severed in an instant. Those, whom we cherished, are taken from us; and the places where their footsteps were seen, are left desolate and solitary. The reflection, however, that a few light winged hours at most will bear us to the world of spirits, to join them again, affords a soothing consolation when we are bereft of the dearest companions of our earthly pilgrimage. "Man is born to trouble:" and scarcely are the tears dried on his cheek at the loss of one friend, ere he is called to mourn for another.

> "Woes cluster: rare are solitary woes:
> "They love a train: they tread each other's heel."

These observations need no special application: every one must be aware of their truth. But it devolves upon the present writer, from the duty he has assumed, to define more explicitly the object of his remarks.

The melancholy event which has lately deprived the General Theological Seminary of a worthy and indefatigable student, calls for sympathy from all the friends of the institution. During the seven years of its existence, it has been blessed by the great Father of mercies, in that none, previous to the event now noticed, have died while pursuing their studies in the seminary. The Rev. Mr. Botsford, an excellent young man, and one who promised to be useful in the church, died not long after his departure from the seminary and his admission to orders. The Rev. Mr. Irving, (for a sketch of whose life we refer to the number of the Journal for February,) met his last hour in a foreign land, and "died among strangers." He had been a zealous and useful minister during the short period allotted him here below; and it was with feelings of the deepest regret, that his friends heard of his premature decease. It was while lamenting his death, that the members of the seminary were again called to renew their sorrows, and to shed the tear over the remains of one who was more immediately connected with them, and whose death from this circumstance came home more forcibly to their hearts. Mr. Billings was their fellow member, and their daily associate.

If the remark be examined, it will be found true, that the life of a student has few striking features in it to call for attention. The subject of this sketch was a native of the northern part of the state of New-York. The residence of his parents is in Jackson, Washington county, where the early years of Mr. Billings were spent. He was born June 29th, 1796. The pleasures of domestic life, he often declared, were those which he most loved. He had little of that fickle, and fastidious, and false taste, which is constantly seeking gratification from objects altogether foreign to the dispositions and the pursuits of one attached to retirement. Home was the centre of his early affections; and with it, he had associated all the sanctities and all the felicities of life. This is so natural to man, that, although business or pleasure may sometimes call us away from the domestic circle, memory will still revert to it as the abode of our infant pleasures, and as the place where we hope to pass our latest hours. The attachment of Mr. B. to these scenes was strong. It would perhaps have been still stronger, had his attention been sooner turned to the pursuits of literature: for it is doubtless true, that the attachments of no class of people to rural life and to the scenes of boyhood are so strong, as those of men, (provided they possess any of the sympathies of our nature,) who are conversant with letters.

It was not the design of his parents that he should enter one of the liberal professions; and the time usually devoted to classical studies was, therefore, given to those branches which were calculated to fit him for a mercantile life. Previous to his entering his twentieth year, he engaged in the cares of business, and was considered an active and enterprising merchant. Converse with the world, however, led him to reflect more seriously upon the deficiencies of his education; and it was upon entering his twenty-third year, that he determined to retire from the occupation in which he was engaged, and to pursue a regular course of study. As his experiments in business had been successful, he was enabled to prosecute this object as best suited his inclinations, and in such a manner as seemed most certain of success.

His plans were soon formed. He closed his mercantile concerns with as much despatch as possible; and began his studies preparatory to entering college. His instructors were attentive, and he himself very studious. In the short space of fifteen months, he was prepared for entrance into one of the higher collegiate classes; and in September, 1820, he repaired to Schenectady, where he was admitted to a junior standing in Union College.*

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* The following extracts from a letter (from a relative of the deceased, at Jackson,) received since these notices were put to press, are inserted, in order to correct the few errors into which the writer of the above has fallen in his statement relative to Mr B.:—

"Danforth was born June 29th, 1796. At the age of 16 years, he was placed in a store; and from that time, he was home but for short periods. When he was about the age of eighteen, he entered into business for himself, with the avowed design of acquiring a sufficient fund for defraying the expenses of a classical education; his father at that time being unable.

His essays while at this institution were generally well received; and were marked, if not always by brilliancy of imagination, and strict correctness of taste, yet certainly by much thought and sterling good sense. Did the limits assigned himself by the present writer allow it, he would willingly give several of these essays to prove the correctness of these remarks. One observation, however, he cannot but subjoin. It occurs in an essay, suggested perhaps by his own history, in which Mr. Billings manifests his love of letters and of virtue. "Literature," says he, "tends to promote morality. Its principles have no relation to vice, nor is it in any degree assimilated to immorality. While it refines and dignifies the mind, it smooths and softens the asperities of our nature. Like the gentle calm which succeeds the tempest, literature, in opposition to the vilest passions, spreads a mild influence on our lives, and renders our course productive of the greatest pleasure, and the highest enjoyment."

In another essay written about the same time, there occur some just observations on the influence of letters. Speaking of the man who has entered upon the pursuits of literature with views uncorrupted and pure, he says: "If then his mind has not been marred by the principles of error, how eminently useful will learning make him to inculcate and impress correct opinions among his fellow men! But learning ingrafted into the vicious mind serves but to lead philosophy astray,—tends but to involve in one common ruin the principles of virtue, and to substitute the fallacies of reason for the truths of religion."—"The speculative man," he adds, "is a dangerous associate. If we would entirely avoid the influence of error, we must avoid him who directs us to touch and to taste of whatever promises to amuse the fancy or delight the imagination. Often, when the deception into which he would lead is discovered, he will resort to fiction or to the perversion of language to palm it upon others. Too often does he find it necessary to give some improper explication of subjects, or pervert the meaning of language to answer purposes of pernicious and dangerous tendency."

In July, 1822, Mr. Billings was admitted to the degree of A. B. The

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through pecuniary embarrassments, to render him much assistance. Such was his taste for literature and a professional life; although his attention, had he succeeded in *this* attempt, would have been turned to the Law.

"After three years unsuccessful exertion, he dissolved partnership, (two other gentlemen being of the firm with him,) and for a time relinquished the idea of obtaining a profession. In the autumn of 1817, he again entered into mercantile business by himself, with the view of making it a permanent occupation: but becoming disgusted with the idea of spending his life merely in the amassing of wealth, and impressed with a sense of the importance of engaging in a more *holy service*, namely, that of promoting the glory of God, and the good of his fellow-creatures, he quit trade, and commenced study, with a view of qualifying himself for the *sacred office*.

"This was in the spring of 1819—I cannot say exactly at what time, but it was probably in the month of April or May. He entered the academy in Cambridge, then under the superintendance of Mr. D. Chassell, where he remained the principal part of the time until September 1820, at which time he went to college. But during this period, the attention necessary to devote to the closing of his business, (on the emoluments of which he depended for his support at college, and while acquiring his profession,) occupied a considerable share of his time, insomuch as very considerably to retard the progress of his academical studies. In the course of the time he was in the academy, Mr. Chassell's place was for a while supplied by the Rev. Mr. Bullions—I think for about six months; after which, Mr. Chassell resumed the office of teaching, and continued through the remainder of Danforth's academical course. He usually spent a part of his vacations in Cambridge, for the greater conveniency of attending to the settling of his business. When there, he boarded near Judge Wendell's, but I believe never at his house, though an intimate friend and associate of the family.

"A part of the time during vacations was always spent with us; but both here and in Cambridge he passed a good share of his time in study. Although he was by no means a stranger to the pleasures of the social circle, yet but a small portion was devoted to visiting his friends—just enough, he used to say, for the necessary relaxation from study. While so much remained to be done in the way of preparation for the great object before him, he felt himself not at liberty to remain idle, because he was (for the time being) not subject to college rules. He however spent *more* time in social intercourse, while with us last, than he had since the commencement of his studies.

"I have thus endeavoured to give you a brief statement of the leading facts relative to the life of a dear and most affectionate brother. His race was short, but the end was *glorious*. I find a consolation in the reflection, that those principles which so eminently fitted him for usefulness in life, which rendered his society so desirable to us, prepared him also for those brighter scenes, upon which he has now entered."

period succeeding his graduation, until November, was spent chiefly in travelling for the benefit of his health, as his constitution had been greatly enfeebled by his close application to study. In the month of November he became a candidate for orders in the diocese of New-York; and immediately connected himself with the General Theological Seminary, for the purpose of prosecuting more thoroughly, than could elsewhere be done, the studies connected with the profession to which, after mature deliberation, he had resolved to devote himself.

In this new sphere of action, Mr. B. displayed the same ardour for the attainment of knowledge, which had characterized him while at college. His fellow students will remember with pleasure the close adherence he evinced to every minor point of duty, and the example he set in all the exercises of the institution. The essay, read at the examination in July, 1823, deserves commendation, as it was written while the author was labouring under great bodily indisposition, which at times so powerfully affected his mind, that he was tempted to relinquish the project altogether. Taking the proposition assumed by the late Bishop Horsley, he displayed considerable research in his attempt to prove "that the Gentile world in the darkest ages was in possession, not of vague and traditional, but of explicit written prophecies of Christ, and that these written prophecies were the remains of divine oracles of the earliest ages."

During this year Mr. B. with several of his fellow students attended the General Convention at Philadelphia; and in the vacation of the seminary he was also present at the Convention of Vermont, and that of New-York. Little did he think at these times, but that he would, ere long, be engaged as actively as any whom he saw in the affairs of the Church. But, as Mr. B. himself exclaimed: "The judgments of God are unsearchable, and his ways past finding out. We cannot easily understand his purposes."

In this short sketch it would be wrong to pass by unnoticed the first impressions made upon the mind of the deceased relative to the church in whose communion he died. He had been educated in the midst of persons differing essentially in opinion from Episcopalians. He consequently knew but little of the main points of difference; nor were others anxious to assist him in his inquiries. The bitter remarks made in a public stage by one, from whom such things were little to be expected, relative to the rite of confirmation, and the general doctrines of episcopacy, but especially personal remarks against the bishop of the diocese, determined Mr. Billings to pay more attention to the subject. His inquiries were conducted with candour; and the result was a firm persuasion of the truth of episcopacy, and of the doctrines generally received by episcopalians. He was so disgusted and ashamed, as he afterwards remarked in private to one of his friends, at the disingenuous and uncharitable (not to say, unchristian) manner of the individual, who spoke of the rite of confirmation in such contemptuous language, that it was one of the most powerful instigations to an examination of the episcopal question. For wise purposes evil is sometimes permitted: good may spring out of it. "Surely the wrath of man shall praise thee."

Several months after his connexion with the seminary, Mr. B. received confirmation from the hands of the Right Rev. Bishop Hobart. He had now frequent opportunities for correcting the erroneous impressions early made on his mind relative to this excellent and zealous bishop, who has done so much for the church during the short period of his episcopate.

After the usual vacation, Mr. B. returned to the seminary in November, 1823. His constitution was still feeble, although his application continued to be unremitted. His time was employed in the studies of the institution, and in reading such works as were closely connected with those studies. He was fully aware of the nature of his constitution, and often spoke of the probability that his life would be a short one. This reflection was perhaps one cause why he devoted himself so closely to study: he was desirous of being useful during the short period he should be spared. In the month of January, 1824, while engaged in his ordinary occupations, he was seized with the complaint then so prevalent throughout the country. It was on Friday morning, the 16th, that he took to his bed; and on Thursday the 29th he expired in the full hope of a joyous resurrection. His last moments were devoted to prayer; and his expiring breath seemed but an aspiration after immortality. If ever a death bed testified to the power of true religion, it was that of Mr. Billings. Of him we might say, as did Addison on his death bed to Lord Warwick, "See how a Christian can die."

His interment took place on the 30th. The professors of the institution, several of the Episcopal clergy of the city, and the students (as mourners) attended the funeral. The funeral service was performed by the Rev. Professor Turner. None of the relatives of the deceased were present; and the news of his death did not reach them until several days after his burial.

He was an only son; and left an affectionate father, a tender mother, and other near and dear relatives, to mourn his early death. The Rev. Mr. Bronson, of Arlington, Vermont, the only Episcopal clergyman in the vicinity, and an attached friend of Mr. Billings, preached a funeral sermon on the occasion at the house of the bereaved father. So solemn an event could not fail to excite interest; and the address of another clergyman, who was present, made a serious impression on the concourse which was there assembled.

On Monday evening the 16th of February, an address was delivered by one of the students to the members of the seminary, on occasion of Mr. Billings' death. For a sketch of the character of the deceased, reference is made to this eulogy, which will appear in the number of this Journal for May. A letter of condolence was sent to the afflicted relatives, expressing the attachment of the students to Mr. B., and their regret at the loss which his friends and the church had sustained by his death. The following resolution was entered on the records of the Theological Society attached to the seminary (of which Mr. B. was, at the time of his death, secretary,) expressive of their sense of his character.

"Resolved, that the members of this society deeply regret the loss which it has sustained in the death of their late fellow member Mr. Billings, and that this declaration be entered on the records of the society as a testimony to his virtue, his piety, and his worth."

The letter of condolence written to the parents of Mr. B. is, in substance, added below, as a sufficient conclusion to this tribute due to the memory of one so dear to all who knew him.

Dear Sir, *New-York, Feb.* 1824.

You have already received the sorrowful intelligence of the decease of your beloved son. We should not presume to offer you an expression of our sympathy, were we not fully assured that no allusion to that lamented event would add to the poignancy of your sorrows.

We are aware, indeed, that the highest consolation under such afflictions as you and your family endure in the loss of an only son and brother, must be derived from a higher source than human sympathy. To that source of consolation, we hope the feelings of his weeping relatives and friends have already directed them. For it is God alone, that can heal the wounded heart; and the thought, that *he*, who is supremely good, has seen fit to take to *himself* the son and brother they loved, may properly be the means of alleviating their grief. Yet we cannot refrain from expressing our sincere condolence in the loss of *him*, whom all his fellow students mourn. Our feelings of deep regret, direct us to mingle our tears with yours, when we remember that he is gone from us for ever.

He was our fellow student, companion, and friend. We knew his excellence and worth. His amiable manners, his kind and tender feelings, endeared him to our hearts. The unaffected and fervent piety, which governed all his actions, we admired and loved. In the remembrance of it we sincerely rejoice. For it was this which sustained and comforted him in the time of his last sickness, and in the hour of his departure. It was his sincere piety that made him resigned and happy in spirit, when disease was gradually weakening his hold on life. It was because his faith was firmly anchored in the bosom of his God, that he could cheerfully resign all his prospects in this life; for he felt that "to be with Christ is far better." We trust that his confidence and hope have not been disappointed. We firmly believe that he is now in that blissful state, where tears are unknown, and sorrow and suffering can never come.

It must be a subject of unfeigned regret with all who knew him, that those talents and virtues, which fitted their lamented possessor for extensive usefulness to the cause of religion and virtue, in the profession he had selected, have become, so prematurely, the prey of death.

It is but justice to his moral and intellectual worth, to say, that the institution, with which he was connected, has lost one of its most pious and valuable members; and that the church to which he was sincerely attached, has been deprived of one, who, in the expectation of all who knew him, would have proved to it a bright and useful ornament.

We trust we shall not be thought to have violated the sacredness of your grief in thus expressing our sincere and united sentiments of sorrow and sympathy; and in assuring you of the affectionate veneration, in which the memory of your lamented son is embalmed, by his late companions and fellow students.

Believe us to remain, dear sir, yours with true sympathy and respect—

In behalf of the students of the Theological Semin. of the Protes. Epis. Church in the United States, &c.

For the Christian Journal.

How to avoid wandering in Prayer.

At the present season, the Church demands of her members extraordinary exercises of devotion. Prayer is always necessary to the Christian life. But in a time of humiliation it seems to be required with peculiar force, as designed to bring men nearer, than at other times, to their heavenly Father. In the discharge of this duty there are many things to perplex and disturb us. The weakness of our nature allows not of a perfectly fixed attention; and what is commonly denominated *wandering in prayer*, is often chargeable upon us, even in our most devotional hours. The best men have ever complained of the almost utter impossibility of fixing their minds closely upon the important subject of their petitions. A few plain hints on this point may not be amiss. We may then have some means whereby to direct ourselves in our devotions, and whereby we may avoid the evil referred to. The following suggestions deserve attention.

First. Fix upon your mind a sense of the dignity of HIM whom you are addressing. Every formulary of devotion must necessarily begin with an address to the Deity. It, therefore, seems appropriate, that he, who prays, should remember the exalted character of God; that he should appear before his Creator, and Preserver, and Benefactor, with conceptions the most exalted relative to his being and attributes, and with faith the most unbounded relative to the extent of the mercy and power of the Almighty. A firm persuasion of the elevated character of the Godhead would tend to fix your attention in the hour of prayer, and in all the exercises of religion.

Secondly. Think seriously of the weakness and impurity of the suppliant. Without God we are nothing. He breathes into our nostrils, and we are brought into existence. He says, "Return ye children of men," and we are soon cut off from among the living. Of ourselves we can do nothing; and we have daily reason to use the language of St. Paul: "Having obtained help of God, we continue unto this day."* Your weakness, then, should cause your attention to be fixed when engaged in prayer. But when you remember your impurity, this will be another motive for undivided attention. If you think of how much God has done for you, and how ungrateful you have been, how illy you have requited his favours, and how vile you must appear in his sight; will not such thoughts lead you to seriousness and attention in your exercises of devotion?

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* Acts xxvi. 22.

Thirdly. Remember how important are the requests you are making. If you do this, your soul will be so wrapped up in your subject, that few or no worldly thoughts will intrude upon your mind. The prayer for salvation and for grace should be fervent. The objects are of the highest importance. They relate to your future and eternal welfare. They deserve a fixed attention in him who is praying for them. "Continue in prayer," saith the apostle, "and watch in the same with thanksgiving."* If you consider your requests as important, will not the result be a fixed attention?

If these rules be observed, they will be found conducive to the desired object. Our thoughts will be properly directed in our devotions. There will be no wanderings of imagination, no flights of fancy at the moments we desire to be most calm and collected. Should we "pray without ceasing?" Let it be done in sincerity and truth. Then will a blessing fall upon us. But if we pray to our God, only with our lips, while our hearts are far from him, it will be an abomination unto the Lord. Wandering thoughts should be checked: worldly-mindedness should be discarded.

> "Far from my thoughts, vain world be gone,
> Let my religious hours alone;
> From flesh and sense I would be free,
> And hold communion, Lord, with thee."

By prayer we are admitted, as it were, to the audience chamber of God: and consequently our thoughts should be pure and holy, as the Being whom we address is pure and holy. "Let, then, the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer." ALPHA.

March, 1824.

For the Christian Journal.

NOTWITHSTANDING the assertion of our dissenting brethren, that we enjoy but little liberty in consequence of our use of a liturgy; and notwithstanding their commiseration of our state, and their great boastings of their own freedom; I am constrained to think their freedom (I mean that of the laity, not the clergy,) to be much less than ours. It has been justly observed, that the latter (the clergy) "pray what they please, sing what they please, teach what they please; and that the whole public worship is so much of their own manufacturing, that there can hardly be found room for a verse or two of scripture, and these they choose as they please." It is obvious, that when one order of men possesses such unlimited power, it must encroach on the freedom of others. As the clergy of our church are not thus at freedom, there is more liberty for the laity. To be satisfied that this is the truth, a person needs only to examine our form of worship, and the constitution of our church.

A right to participate in the services of the sanctuary is a part of the freedom we enjoy. We have our allotment in the public worship of God. In one particular, however, other denominations resemble us: so much have they been in favour of singing, as a part of worship, that, although it cannot be performed but by a *form*, they have retained it; for it appears, that however, in their estimation, arguments availed against forms of prayer and praise in *prose*, they lost all efficacy when directed against like forms in *verse*. Here much might be said of the power of prejudice, and a lamentation might be taken up on account of the inconsistencies and frailties of some of the best of men. But this I will omit, and pass on to that which has led me to make these remarks.

Our liberty, in the particular in which other denominations agree with us, is encroached on. It appears from the silence of some, and the wandering eyes of others, that in some of our city churches a great part of the congregation is unable to join in this part of worship. Such is too often the case with myself. Very frequently one half of it is engrossed by the choir: this every Sunday, both morning and evening. Now I would ask, what is the reason of this? Is it to improve the psalmody? Doubtless that is the reason alleged. But, methinks, this is paying too much for improvement, in one particular, when a great part of the congregation is incapacitated by it from joining in the praises of their common Lord. According to this arrangement the choir are, without doubt, improved in singing, and have great opportunities of displaying their proficiency in sacred music; but when the congregation is treated with new tunes Sunday after Sunday, I think it may well be questioned whether the case is the same with it; and then besides, there remains that encroachment upon the liberty of the people, and a disturbing of the *harmony* of the system of our public worship, which I consider of no small importance. Far be it from me to object to improvement in psalmody; it is the violent *manner* of doing it which I think to be censurable; for it seems not much to differ from compelling a congregation either to keep silence, or to sing a tune of which they are entirely ignorant. In one case, compliance is impossible; in the other, a violence is done to our best feelings.

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* Col. iv. 2.

I hope that what has been said will give offence to none. The practice of which I have spoken has been a matter of complaint for a long time. Sunday after Sunday have myself and others been compelled to keep silence, when the clerk's "let us sing, &c." in his announcing the psalm to be sung, was equally the language of scripture, reason, and the church, with which our hearts were in unison.

I will now conclude by asking those whose duty it is "to give order concerning the tunes to be sung at any time in" the "church," to take this matter into consideration. T. E.

For the Christian Journal.

> **MS.** Sermons.—W. A. Coleman, 86 Broadway, in Wall-street, has received for sale an excellent collection of MS. sermons, suited for all denominations of Christians, for 12 1-2 cents each!!! *American of Feb.* 16, 1824.

"Tell it not in Gath, publish it not in the streets of Askalon! lest the daughters of the Philistines rejoice, lest the uncircumcised triumph!" well may the sincere well-wisher to religion exclaim, when he perceives a paragraph like the preceding. Can it be believed, that in a country professing a regard for christian decency and simplicity—in a city where religion professedly meets with strenuous support—a notice should be exposed to public view, in which the clergy—those men, who of all others should be free from the least suspicion of fraud—are invited to the practice of one of its lowest and most despicable poaches, and that unblushingly and without apology! O tempora! O mores! Nor is it sufficient that they are informed of the circumstance, that sermons, which may be, as occasion serves, palmed upon an expecting and unsuspecting auditory as their own, should be *offered;* they must also be *recommended.* An excellent collection! why not *asserted*, for the season, and of the *newest fashion?* And, in fact, I am tempted to suspect that they are something of the sort, for I find that they are *suited for all denominations of Christians:* this certainly savours more than a little of the modern levelling rage. And to complete the display of tempting qualities, *cheapness* is superadded—for 12½ cents each! Who would not buy the wares, when they may be had so cheap? He must be niggardly, who would not give two shillings to save a hard week's labour! But let the ware be puffed and cheapened—not *every* christian minister will buy. Let the hireling who would stoop to so mean a subterfuge for the concealment of his laziness or want of sense, buy on! But the day comes, when, being called to account for the dispersion or destruction of his flock, he shall be reduced to plead that it was because he had not made a judicious selection when he went to market—he will then wish that his Sunday work had not been obtained quite so cheap.

"Are there who purchase of the *venders'* wares?
O name it not in Gath!—it cannot be
That grave and learned clerks should need such
aid.
He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before,
Grand caterer, and dry-nurse of the church."

Q.

Stoics.—Bishop Horsley has denominated the moral system of the Stoics, "impracticable, unsocial, sullen."

The writer of the following strictures seems to think that it is incumbent on the conductors of all periodical works, and more particularly those in which reviews of books are admitted, to examine critically every communication which may be offered for insertion; and not only this, but also to inspect the works themselves which may be the subject of criticism, and to reject in every review whatever may not comport with their own opinion of the work criticised. This would indeed be an herculean task, and the practice such, the publishers of the Christian Journal humbly think, as would neither be agreeable to their readers, nor conformable to that rule of strict impartiality, which is incumbent on the conductor of every work not professedly devoted to party views: and even *Delta* himself might possibly feel the influence of its rigour: for it is within the scope of probability, that, being mere men, the conductors might exercise an erroneous judgment, and thus cast away what in the opinion of others might be esteemed a jewel of great value.—But it is not our intention to argue the point: we merely wish to state, that it cannot be expected that we shall assume any responsibility for the opinions of our correspondents; and that where any one feels himself aggrieved, our pages are open to a reply, provided it be done in a christian spirit. Here however discussion must end, controversy being of little public interest, and our pages already too limited to contain all the important matter we could wish to give to our readers.

For the Christian Journal.

Notice of a Review of Mr. Henshaw's Sermon.

Few men have greater influence over the sentiments and literature of society, than the editors of newspapers and periodical journals. Hence is there a very great responsibility attached to the business of these men, and they owe it to the interests of literature and correct opinion, to exercise the greatest care in relation to whatever is sent forth to their readers.

This observation is intended especially for the publishers of reviews. No species of periodical literature is in the possession of an influence so arbitrary as that of reviews, over the fate of literary productions, and the opinion of the multitude relative to their character. For how few there are who ever think of referring to the book and judging for themselves, as to the propriety of the criticism in their monthly miscellany! How easily therefore, may the merest tissue of misrepresentation and injustice have all the influence of the most reasonable review! How banefully may the worthiest and most useful production be arrested in its circulation, by the mere overflowings of levity or spleen!

With deference to the management of the Christian Journal, it is conceived that the above remarks are not irrelevant to the review in the February number, of a sermon by the Rev. Mr. Henshaw: for on a careful comparison of the criticism of the former with the text of the discourse, there is so much of erroneous opinion and of hypercritical remark; so much of injustice, and such a constant effort to find some fault,—that it is evident some *tyro* in the business of reviewing, or else *some enemy hath done it*, and in an unwary moment has succeeded in passing off his production upon the editor of the Journal. If the editor will not be offended at the insinuation that it was possible for him to have been *once* imposed upon, and will permit the piece, which we know did not proceed from his own more judicious pen, to stand an arraignment for a little while, we will point out the instances in which it is considered erroneous.

In the first place, it is the opinion of the present writer, that there is not a correct criticism in the whole review. Of the truth of this, with regard to several of the criticisms, a mere assertion must stand as proof: for such charges as those of *bad arrangement*, *unchastened style*, *mere declamation*, *vague expressions*, *puritanic cant*, *&c.* with which the review abounds, would take too extended a paper to refute them argumentatively; and since the writer has left them to be received upon the simple ground of his opinion, without a single specification or argument—and since the opinion of one anonymous writer is assuredly as good as that of another—it is enough to say, that in my view the author of those charges was entirely mistaken: not one of them is correct: the sermon is remarkable for qualities directly the opposite to those alleged.

Such criticisms as admit of any other answer, in a short notice, than that of simple contradiction, we shall proceed briefly to examine.

The first relates to the division of the text—"*the harvest truly is plenteous*," *&c.* Matt. ix. 37, 38. The author of the sermon, under this text, considered first, the *extensive field for ministerial labour*—secondly, *the kind of labourers that must be employed*—and lastly, *the means of obtaining a supply of such labourers*. This was a judicious arrangement, covering the whole ground of the text. Now behold the division which the reviewer would have substituted. He thinks it would have been more natural to have considered in the first place, "*the plenteousness of the harvest*." Where is the difference, pray, between the *plenteousness of the harvest*, and the *extensive field for ministerial labour*? Has not the reviewer distinguished here, without making a difference? He thinks the second head should have been "*the fewness of labourers*," instead of *the kind of labourers* to be employed, as Mr. Henshaw has it. We beg leave to differ. The fewness of labourers belonged more naturally to the first division. It was not only naturally, but necessarily introduced, in showing the plenteousness of the harvest. To make a second head of it, would either have occasioned repetition, or have destroyed the force and plainness of the first. It would have left no place for the "kind of labourers," a most important topic, and which has no room where the reviewer would most awkwardly have placed it in the consideration of "the *way to supply an adequate number*." Under the third head, instead of the author's topic, "the means to be used for obtaining the needful supply of such labourers," he would have preferred "*the way to supply an adequate number*." And where is the difference? Such criticism as this is certainly unworthy of any one accustomed to the composition of a sermon. Here remark the following strange observation in the review: "It *may* however be *sometimes* proper to trace the circumstances that led to the declaration, or the doctrine, contained in the text." It not only *may sometimes* be proper, but almost always is the most useful method of introducing a discourse, as a little reflection, and a little reading of writers on the composition of a sermon, will convince the reviewer.

The next criticism is a curious one indeed. "The following paragraph," says the reviewer, "contains a very incorrect representation of the situation of the apostles, when they went out to preach the Gospel."

The paragraph is as follows.

> "What could have been more hopeless and unpromising, than the work undertaken by the apostles? Without power, or wealth, or human learning, they went forth in the name of a despised and crucified Master, to revolutionize the opinions and habits of men, and to spread a new religion throughout the nations, in opposition to the wisdom of philosophers, the power of kings, and the corruptions of all mankind." See p. 7 of the Sermon.

Charitably supposing the reviewer to have read the Acts of the Apostles, and the most common works upon the propagation of Christianity, it is very difficult to conceive the meaning of this criticism. Is not the preacher's representation of the situation of the apostles the same as all writers have given? Is it inconsistent with the facts alleged in the review, that the apostles were blessed with divine assistance; that they had enjoyed the company and frequent instructions of their Master, and were vested with miraculous powers, in their ministry? Could the reviewer suppose for a moment, that the author was so untaught, or so heretical, as to assert, in direct opposition to all the rest of his discourse, that the apostles were sent out into the wide and perilous harvest, with no light but that of their own reason, and no strength but that of their own helpless arms? How could it be doubted that his meaning was the plain idea, that to human strength and wisdom, the work of the apostles was hopeless and unpromising? The criticism will apply as well to the 74th sermon of Tillotson, on "the general and effectual publication of the Gospel by the apostles," as to the discourse of Mr. Henshaw. Surely such reviewing as this is too unlicensed to be encouraged in the Christian Journal.

Further on in the paper before us, after a compliment upon a passage "in the true style and spirit of the church," the reviewer remarks, that he was "mortified to find the reverend author designating those as sons of the church who had evidently departed from this divine foundation." He should have furnished the paragraph in which he thinks this designation appears, that his readers might have judged for themselves of its meaning. After perusing the sermon attentively, I am utterly at a loss to imagine to what portion of it the reviewer referred. Any one could make such criticisms upon any publication.

The next instance of the reviewer's critical acumen is not less inexplicable than those we have noticed. He remarks that the author, in illustrating the question at the ordination of deacons, "Do you trust that you are inwardly moved by the Holy Spirit to take upon you this office," &c. has used the following expressions; "constraining influences," "special divine influences," "the bestowment of spiritual qualifications is a prerogative which the Lord has reserved for himself." What could our critic have intended in the selection of such phrases? Did he mean to deny their rhetorical propriety? But who ever denied it before? and what theologian has not used them?—Did not St. Paul authorize the first expression, when he said, "the love of Christ *constraineth us?*" Is it improper to say, that a man is 'constrained' by a desire to promote the glory of God and the salvation of souls, to seek the office of a minister of the Gospel? And what is the fault with "special divine influences?" When a candidate asserts that he trusts he is "inwardly moved by the Holy Ghost" to take on him the office and ministry of a deacon, does he not mean that he trusts he has been moved by a 'divine influence,' and that this divine influence was a 'special' influence; 'special,' inasmuch as it caused him to believe he should undertake a special office, and thus was distinguished from the ordinary motion or influence of the Holy Ghost upon the minds of Christians in general? And as to the third expression, does the reviewer deny that "the bestowment of spiritual qualifications is a prerogative which the Lord has reserved to himself?" This assuredly cannot be the fact. The only imaginable reason for the production of these expressions is, that the critic intended them as examples of what he has afterwards denominated "puritanic cant." They certainly are as 'canting' and '*puritanic*' as any in the sermon; but I suspect the reviewer could find expressions as big with such odious deformities in the writings of Archbishop Laud himself. The aversion of the reviewer to "puritanic cant" may help to explain his meaning in the following lines:—"But when men are told that they must have *something in their religious experience to distinguish it from the great body of believers;* that there must be *peculiar and heart-strung emotions*—it is to be feared they will look for feelings and impressions that may have little connexion with the great object of the sacred ministry." How fearful some people are, lest candidates for orders should enter upon the ministry with too much zeal, and should consider themselves any more moved by the Holy Ghost to take that office, than believers in general! Does the reviewer deny that those who are "inwardly moved by the Holy Ghost" to take on them the office of the ministry, have any thing in their religious experience to distinguish it from that of the great body of Christians? Does he think that all believers are moved by the Spirit to take on them this office? If they are not, and those called of God to the holy ministry are, then is there a necessary distinction, and a great one, in the religious experience of the latter. But perhaps he would not call it 'religious' experience. But if the inward influence of the Holy Ghost be not 'religious' influence, and the experience of it be not 'religious' experience, what is there that can have the name? The same observation will apply to the expression, "peculiar and heart-strung emotions." The objections of the reviewer must have been awakened more by the sound than the sense of the phrases. Probably they sounded too much like "puritanic cant."

The most curious of all the paragraphs of this review, is that in which it is said, that "if a candidate can intelligently and conscientiously declare, that he trusts he is 'inwardly moved by the Holy Ghost to take on him this office and ministry, to serve God for the promoting of his glory and the edifying of his people,' *this implies every thing necessary both as to character and qualifications.*" It implies not only in the view of the critic "a high conception of the goodness of God in sending his Son" for our redemption; but it implies "*an extensive knowledge of divine revelation*"!! Then a person cannot trust that he is moved of the Spirit, to take on him the office of a minister, till he has acquired an *extensive* knowledge of revelation: of course he must commence the study of theology in the dark as it were, uncertain whether he should ever apply for ordination: he can never know whether he is called of God, till having passed his final examination, it has been decided that he has an *extensive* knowledge of revelation. I should like to know from the reviewer, how extensive he supposes a man's knowledge of revelation must be, before he can trust that he is inwardly moved of the Holy Ghost? I would here, in his own benevolent and parental language to Mr. Henshaw, "admonish him to review all the great points of Christian theology, and the leading arrangements of the church of Christ, with the aid of those illustrations which the most distinguished Episcopal divines have afforded. His performances might then promote the interests of that church, in whose service he has enlisted"

The reviewer complains that the sermon "leaves this painful apprehension on the mind, whether any man, or set of men, can be influenced by the Spirit of God to promote his glory, or the edification of his people, in a way different from what his church has prescribed." I would ask the critic, whether *uncertainty* would not have been a more suitable word than *apprehension* in the above sentence? He has left his readers in a like painful uncertainty, whether he meant the way which the church has prescribed for promoting the glory of God, or for a man to be influenced by the Holy Spirit. The sentence will do for one as well as the other. Charitably supposing he meant the former, we would ask, how in the name of common sense he would have crowded that question into a discourse upon the present text? or why does it follow that Mr. Henshaw's hearers were under painful apprehension relative to it, because he omitted its consideration in this particular discourse?

There remains but one criticism deserving notice. It is that upon the figure in the following sentence: "He may serve only as a flaming beacon to light others in the path-way of life, while dazzled and blinded by his own brilliancy, he urges onward in the path which leads to the regions of outer darkness." This surely is a straightforward and simple figure. The critic acknowledges it might have been correct, had the beacon been suffered to remain unmoved. But may not a beacon be moved? The reviewer however has mistaken the passage. The moving subject in the sermon is not the beacon, but the unqualified minister whom the former is used to illustrate. Before concluding this paper, as our critic has kindly recommended to Mr. Henshaw the study of the best English writers, I would take the liberty of advising his own perusal of Blair's Lectures on Rhetoric and Belles Lettres.

DELTA.

For the Christian Journal.

Second Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New-York; adopted December 18, 1823.

PERMITTED by the bounty of a gracious Providence to witness the return of another anniversary of the institution with which they are connected, the board of managers cannot refrain from expressing their sense of gratitude to Him in whose cause they are engaged, for the success which has hitherto attended their feeble exertions. Nor, while the prosperous condition of the society demands the tribute of thanks to the divine Disposer of events, would they withhold their acknowledgments of obligations to renewed exertions in increasing the usefulness of the institution.—Comprising in the list of its members but a small proportion of the present congregation, its means of doing good are consequently limited to the contributions of a number, which might be considerably augmented, and which it is confidently expected will be augmented, by the cooperation of those who have hitherto been ignorant perhaps of the existence of the society. It were needless to enumerate the motives which might urge to an engagement in furthering the cause of the Gospel: these have been again and again repeated: yet the board cannot omit noticing the many and urgent appeals which are constantly made by the inhabitants of the interior to their more highly favoured fellow creatures. Shall their appeals be heard? or shall they be treated with neglect, and immortal souls left eternally to perish for want of a little exertion on our part?—Much has been done, but much remains to be effected by the labours of the missionary in this state. Let us then endeavour to strengthen their hands by our prayers, and by doing our diligence gladly to give of that, with which God has blessed us.

Our receipts from annual subscribers have been somewhat diminished during the past year, from the circumstance of several members having withdrawn their subscriptions in consequence of their remaining at the church in Ann-street. The amount paid over this year to the parent society is 57 dollars and 25 cents. Although the sum is small, we are not discouraged. We are sensible the calls on christian benevolence are at present very numerous; but we are also sensible, where christian zeal is not wanting, much can be effected. And although the means afforded by this society, towards assisting the church in fulfilling the command of the Saviour, "to preach the Gospel to every creature," is so very limited, yet, knowing that God can perfect strength out of weakness, and that he will most assuredly water with the dew of his grace the weakest plant in his vineyard, and hath promised his blessing to those who shall give only a cup of cold water in his name,—we will still endeavour to "gather up the crumbs that nothing be lost."

Feeling the importance of the cause in which we have enlisted, we would most respectfully solicit the ladies of the congregation to lend their aid in rearing this infant institution; not knowing but that it may yet prove as "the shadow of a great rock in a weary land," to many who are now ignorant of the existence of that church, which God's own right hand hath planted.

For the Christian Journal.

The annual meeting of the Bible and Common Prayer Book Society of Albany and its vicinity was held in Trinity church, Lansingburgh, on Tuesday evening the 24th of February, 1824, at half past six o'clock. Evening prayer was conducted by the Rev. John Sellon, minister of the church in Ann-street, New-York; and a sermon was preached by the Rev. Alonzo Potter, professor of mathematics and natural philosophy in Union college, Schenectady. A collection was then made to aid the funds of the society.

The president and vice-presidents of the society being absent, on motion, it was resolved, that Guert Van Schoonhoven, esq. take the chair.

Resolved, that the Rev. Benjamin Dorr be appointed secretary.

Resolved, that the thanks of this society be given to the Rev. Mr. Potter for his eloquent and appropriate sermon.

Resolved, that this society proceed to elect, by ballot, the officers for the ensuing year. On counting the ballots, the following persons were declared to be unanimously chosen:—Philip S. Van Rensselaer, president; Wm. A. Duer, 1st vice-president; George Tibbits, 2d vice-president; Guert Van Schoonhoven, 3d vice-president; Henry Trowbridge, treasurer; S. D. W. Bloodgood, recording secretary; Henry B. Davis, corresponding secretary; James Gibbons, John T. Cooper, James Stevenson, Nathan Warren, Wm. S. Parker, George W. Featherstonhaugh, D. Martin, Salem Dutcher, D. Tomlinson, Barrent Staats, James Dexter, John R. Satterlee, John Knickerbacker, managers.

The following clergymen are *ex officio* managers:—The Rev. Mr. Butler, the Rev. Mr. Lacey, the Rev. Mr. Proal, the Rev. Mr. Potter, the Rev. Mr. Dorr.

The Rev. Mr. Lacey then presented a report in behalf of the board of managers. The following abstract exhibits the state of the treasury.

Permanent fund $ 1250; interest thereon for one year $ 75; balance in the treasury last year $ 69 28; subscriptions, collections, and the avails of books sold, $ 70 54; making in all $ [illegible]14 82. The disbursements during the last year amount to $ 113 49; leaving a balance in the treasury of $ 101 33, exclusive of the permanent fund.

On motion, resolved, that the report be accepted.

On motion of the Rev. Mr. Lacey, seconded by N. Warren, esq. it was resolved unanimously, that the third article of the constitution of this society be so amended as to read as follows:

"3. All monies now belonging to this society shall be a permanent fund; the interest arising from which, and monies obtained from other sources, shall be appropriated annually for the purchase of Bibles and Common Prayer Books, after the said permanent fund shall have amounted to fifteen hundred dollars."

Resolved, that the next annual meeting be held in St. Peter's church, Albany; and that the Rev. Mr. Dorr be appointed to preach a sermon on the occasion.

Resolved, that G. Van Schoonhoven, esq. W. A. Duer, esq. and Stephen Warren, esq. be appointed a committee to loan the permanent fund of this society.

Resolved, that the secretary forward a copy of the proceedings of this evening, to be inserted in the Christian Journal.

For the Christian Journal.

Fourteenth Report of the New-York Protestant Episcopal Tract Society.

THE annual meeting of this society was held in Trinity church in this city, on Tuesday the 3d of February, 1824; when the board of trustees submitted to the meeting the following report.

"In the fourteenth annual report of the New-York Protestant Episcopal Tract Society, the board of trustees are enabled to gratify the friends and patrons of the institution by an unusual exhibition of their labours and success; but still their satisfaction will be mingled with some degree of disappointment and regret. During the past year they have published 4000 copies of The Churchman's Reasons for bringing his Children to Baptism; 8000 of the Tract on Episcopacy and Confirmation; 4000 of Bishop Gibson's Tract on the Lord's Day; 6000 of the Serious Address to Parents on the Subject of Sunday Schools; 6000 of The Penitent Swearer's Soliloquy and Prayer. They have likewise purchased 500 copies of Bishop Wilson's Sacra Privata, and 200 copies of the Family and Private Prayers compiled from the Liturgy.—All of these are well adapted to correct prevailing errors in opinion and practice, or to promote the knowledge of truth and growth in godliness. Among the careless and negligent parents who have been educated in the principles of our holy religion, and among the numerous converts to our church, who have brought along with them their prejudices against outward ordinances in general, or against infant baptism in particular, there are doubtless many whose children have never been received into covenant with God. And may we not reasonably expect, that in the extensive distribution of a tract calculated to arouse those who are indifferent to this subject, or to enlighten the ignorant and prejudiced, that some at least may be led to bring their children to baptism? Helps to a proper understanding of the rite of confirmation are always seasonable to the young, who are disposed to renew the vows which were made for them in that holy sacrament; and every thing is valuable which may lead to attention and inquiry, in regard to the constitution of the Christian church.—The tract on the Lord's Day may get into the hands of many who neglect and profane it, and in moments of weariness and disgust with the world, in sickness and sorrow, in seasons of repentance and moods of amendment, it may lead them to a better mind, may persuade them to observe and hallow this sacred rest for ever.—Ignorant and vicious parents are often indifferent to the intellectual or religious improvement of their children, and this indifference is one of the greatest hindrances to the benevolent efforts of the directors and teachers of Sunday schools. The Plain and Serious Address is an earnest and affecting expostulation with them on this subject, which cannot be made altogether in vain.—The Penitent Swearer's Soliloquy and Prayer has already suggested holy and salutary thoughts to the profane, and sanctified unclean lips with blessing and praise.—The Sacra Privata, and Family and Private Prayers, will assist the meditations of the devout, and perhaps lead some to pray, who never prayed before.

From the increasing applications to the depository, and from the thoughtful and unwearied zeal of the agent, the distribution in the past year has been great beyond all former example; 14,315 tracts and devotional books have been given to our Sunday and charity schools, to masters of vessels and seamen, to the clergy of our own diocese, to applicants from other states, and to persons in foreign parts; which, with the distribution of past years, make an aggregate of 96,162. And 18,793 still remain in the depository.

This view of the proceedings of the Board would have been more gratifying, if the success of their attempt to excite a degree of interest among Episcopalians in behalf of this society, had been proportioned to their endeavours. But, from the backwardness of those, in voluntary subscriptions, to whom a copy of last year's report and some of the tracts were sent, and from the want of promptitude and exertion on the part of the collector, the receipts have been very inconsiderable. The increase of the permanent fund has been $91 52, from life subscriptions, donations, and interest, which with $1,132 15, the amount last year, makes $1,223 67.

The receipts for the disposable fund have been $88, and the balance on hand, at the commencement of the year, was $57 12, making together $145 12. Out of this sum, $58 6 have been paid for books, printing, and collector's commissions, leaving a balance in the fund of $87 6.

This is not sufficient to pay one quarter of the debt incurred by the publication of new tracts and the purchase of devotional books, and the board of managers have already resolved to publish some other tracts, which will considerably augment it. The call then upon the pious bounty of Episcopalians, to relieve the board from this burden, and to enlarge their means of usefulness, is earnest and pressing. The operations of this society are humble and unobtrusive; but for that very reason, the lovers of a simple and unostentatious charity should seek it out, and encourage it for its lowliness. The good which is done by it is certain and extensive, and the feeling of gratitude to God, for the measure of service which, by his own gracious blessing, he has enabled it to render towards the advancement of true religion and virtue, is only alloyed by the regret that it is not more full and abundant.

By order of the Board,
BENJ. T. ONDERDONK, 1st Vice-President.
Attest,
BENJAMIN M. BROWN, Sec'ry.
Feb. 3, 1824.

For the Christian Journal.

THE annual meeting of the New-York Bible and Common Prayer Book Society was held in Trinity Church, in this city, on Tuesday, March 2d. In the absence of the bishop, who is president, ex officio, the Rev. Thomas Lyell, D. D. was called to the chair.

The Fourteenth Annual Report of the Board of Managers was read, accepted, and ordered to be published.

The following gentlemen were elected to be associated with the Episcopal clergy resident in the city of New-York, as the board of managers for the ensuing year:—Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carrow, Richard Whiley, Henry M'Farlan, Richard Platt.

At a meeting of the board of managers, on Friday, March 5th, the Rev. Benjamin T. Onderdonk was elected secretary, Gulian Ludlow treasurer, and Henry M'Farlan agent.

The following is the report read at the annual meeting.

DURING the fifteenth year of the operations of the New-York Bible and

Common Prayer Book Society, the board of managers have been enabled, by the divine blessing, to distribute gratuitously 246 Bibles, and 492 Prayer Books. Two hundred and thirty octavo Prayer Books have been drawn for, by the members, on the terms of the society. An aggregate of 968 volumes, therefore, has been issued from our depository during the past year. The grand aggregate of issues since the formation of the society has been 11,675 Bibles, New Testaments, and books of Common Prayer; by far the greater part of them gratuitously distributed.

The only receipt into the permanent fund, during the past year, has been a contribution of $15 for a life membership; making the present amount of the permanent fund $5405 16.

The receipts into the disposable fund have been $540 48, and the disbursements therefrom $460 91; leaving in the treasury a balance of $79 57.

There are remaining in the depository, for gratuitous distribution, 61 Bibles, and 176 Prayer Books, which, it is expected, will soon be distributed.

The board, at its last meeting, appropriated $500 for procuring Bibles and Common Prayer Books for distribution during the ensuing year.

Our operations have indeed been humble. But it is in his power to whom we look for a blessing, to make them effectual to the most important results. We may hope that some whose attention has been arrested by the volumes we have circulated, have been brought to a sense of the error of their ways, and turned from darkness to light; that some who were insensible to their obligation to enter into the state of covenant with God, appointed in the membership of his church, in which he is pleased to confer a title to the blessings of Christ's mediation, have been induced no longer to delay thus to seek the Lord in the way in which he has promised to be found; that some, who, though united to the church of Christ, yet destitute of his Spirit, and thus of that union with him by a true and living faith, whereby alone the privileges of his covenant can be secured, have been brought sincerely to cherish, and consistently to profess, that faith; that some, heretofore careless in the great duty of serving God in his house, and at his altar, have been induced to be so no more, and have found both improvement and delight in thus coming before his presence; that some, distracted by the almost infinite variety of forms under which are assumed the holy epithets of the religion and church of the Redeemer, have found a refuge in the primitive and evangelical order and worship, which, drawn from the Bible, are so lucidly exhibited in the Book of Common Prayer; that some, carried away by the false doctrines which so lamentably prevail, and which acquire a fictitious value by pretended support from the inspired oracles, have been brought to the knowledge and profession of the true faith, by the understanding of those oracles imparted by a sound and pure branch of that "church of the living God" which he has been pleased to constitute "the pillar and ground of the truth."*

By the grace of God, we may humbly hope that some such good has attended our exertions. Let us pray that, by the same grace, we may continue the honoured instruments of promoting such good; and that, to this end, the means may be willingly and liberally supplied, and those who are intrusted with them be enabled to improve them faithfully and effectually.

In recommending our society to continued and increased patronage, we feel honoured in presenting it, not as a *principal* institution, but as *auxiliary* to one which has God himself for its Founder and Head. Acceding fully to the evangelical doctrine, that the church is the great society to which the divine Author of our religion has committed the momentous trust of preserving and disseminating his revealed truth, and securing its practical influence in the world, we rejoice in that feature of our society whereby it is in fact a part of the church, recognizing her principles of unity in doctrine, ministry, sacraments, and worship, and thus being her legitimate agent in prosecuting the great work for which she is chartered by God himself.

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* 1 Tim. iii. 15.

In strengthening, therefore, the hands, and enlarging the usefulness, of such institutions, Christians manifest their attachment to that true *Bible cause* which embraces, in its primitive and evangelical purity, *the religion of the Bible.* Thus, too, in accordance with the genuine principles of that religion, they contribute to preserve the unity, promote the prosperity, and enlarge the borders, of that *great divine institution*, which preserves and disseminates the knowledge of scripture truth, and affords to men the appointed means of instruction, grace, and salvation.

Signed by order of the Board,
THO. LYELL, Chairman.
Attested,
BENJ. T. ONDERDONK, Sec'ry.
New-York, Feb. 25, 1824.

[The following printed Document has very recently reached us from London. Its great interest precludes any apology for the space it occupies in this Journal.]

Letter to a Friend on the Application of Bishop Chase, of Ohio, in the United States of America, for Aid to a Theological School in that Diocese.

MY DEAR SIR,

SOLICITOUS as I trust we both are most deeply, for the progress of the Gospel of salvation, and for the success of the efforts for this purpose, which distinguish the present age and our own country, our attention was naturally arrested by an appeal published in the Christian Guardian, in behalf of a school for educating young men for the ministry about to be established in the Diocese of Ohio, in the United States of America, by its Bishop, who is now here applying for pecuniary aid to effect this object. The representations which are made, are certainly calculated to excite the feelings. But as the acts of Christian benevolence should have the sanction of our deliberate judgment and reflection, we concluded to examine this matter well before we enlisted in its favour. I now communicate to you the result of the examination and inquiries which I have made, having availed myself of numerous documents which, through various channels, have reached this country, relative to the Episcopal Church in the United States, and some of which I found in the British Critic for November last. My attention was directed not to the remarks of the editor or his correspondent, but to the authentic documents, by which I judge for myself.

It appears that the concerns of this Church are managed by a body, which meets statedly every three years, called "The General Convention," which consists of all the Bishops, who constitute one House, and Clerical and Lay Deputies, who meet in another, and that the consent of a majority of the Bishops, of a majority of the Clerical Deputies, and of a majority of the Lay Deputies, is necessary to every act of this Convention. Its acts thus passed are binding, agreeably to the constitution of the Church, on all the Bishops, and on all the Clergy and Laity; as well on those Bishops who do not attend, and on those Dioceses whose Deputies do not attend, as on those that do. It appears that at a Special Meeting of this General Convention, about three years since, the General Theological Seminary for the education of young men for the ministry, which had been for some time organized, was materially altered in its constitution, and according to its present plan was established, for aught that appears to the contrary on the journals of the Convention, without any opposition. That this measure, which united jarring views on this subject, and removed various objections which existed to the institution as previously constituted, was considered, in reference to the unity of the Church, and to the education of a pious and learned ministry, as of the most propitious nature, is evident, from a very affecting Address which was delivered on that occasion by Bishop White, of Pennsylvania, who is one of the fathers of the American Episcopacy, being one of the Bishops originally consecrated by the English Bishops. He observed in substance, that the spirit of conciliation which dictated this proceeding, and the merging of local views in general policy, were, he trusted, an evidence of the fulfilment of the gracious promise that God would be with his Church always, even to the end of the world. By this measure, the Diocesan Seminary which had subsisted in New-York was relinquished, and its funds transferred to the General Institution; and the friends of the former became the cordial and active advocates and supporters of the latter. The constitution of the General Seminary appears indeed exceedingly judicious. The Bishops are all Trustees, with a certain number of Clerical and Lay Trustees, who are chosen by each Diocese, subject to the rejection of the General Convention. And the Trustees, when it is required by any member, vote by orders; so that a majority of the Bishops, and a majority of the Clerical Trustees, and a majority of the Lay Trustees, must concur to render any act valid.

But the most remarkable feature of the constitution of the Theological Seminary, as established at the period mentioned, and which did not before exist, is that which makes provision for what are called *Branch Schools.*—Whenever the General Convention of the Bishops, Clergy, and Laity, and the Trustees of the General Theological Seminary, deem the establishment of a Branch Theological School, in any Diocese, necessary or proper, they have authority to establish one. I confess I am much struck with the wisdom of this arrangement. It is calculated to provide for the wants of every part of the Church in respect to education for the ministry, by that body, who having the guardianship of the whole Church, are the best judges when and by what mode the great object of theological education in every Diocese is to be promoted. It is also calculated, by preserving theological education under the supervision of the whole Church, to prevent the prevalence of *extreme* opinions on points of controversy—thus to prevent parties or to moderate them; and to unite all in those great truths in which the friends of evangelical religion agree. I am credibly informed that this consideration weighed most powerfully in favour of a General Theological Seminary, and of Branch Schools under the control of the whole Church, in opposition to those of particular Dioceses. And that it was urged by none more powerfully than by the Rev. Dr. M***, of the city of New-York, the Secretary of the American Bible Society, who, I understand, has been uniformly the advocate of the General Theological Institution. I perceive, from a document which I looked over, that he is one of its Trustees, and actively engaged in its concerns; and has given the most substantial pledge of his support, by a very liberal contribution to its funds. I consider this circumstance as evidence among others, that the General Theological Seminary is not subservient to the views of a particular party; since it is supported by those who are represented, with what justice I do not pretend to say, as entertaining somewhat different views on certain religious topics.

It appears to me then, that if the peculiar wants of any particular Diocese, render it necessary and expedient that provision be made in it for the education of young men for the ministry, this may be obtained from the General Seminary, by means of a *Branch School.* The proviso for schools of this description which now exists, was not originally in the constitution of the seminary; and hence, previously to this provision, and to others of a very important nature, arguments might be urged in favour of independent diocesan seminaries, which have now no force. But according to the present constitution of the General Theological Seminary, as solemnly adopted by the General Convention of the Bishops, the Clergy, and the Laity of the Episcopal Church, the course, one would think, which fidelity to his obligations to that Church, and to its authority, its dignity, its order, and its peace, demands from any Bishop who may want a theological school in his own Diocese, is perfectly obvious. Let him apply for this purpose to the General Convention, consisting of his brethren the Bishops, and the Deputies of the Clergy and the Laity, and to the Trustees of the General Seminary, who are vested with authority to establish branch schools—And it can hardly be supposed, that if the measure be a proper one, they will refuse their sanction. To proceed without this sanction, would seem to me not to be actting an example calculated to preserve deference to the constituted authorities of the Church, and to its unity and its order.

Having ascertained the foregoing facts, I was led very anxiously to inquire what course had been pursued by Bishop Chase, of Ohio, on the subject of his proposed Theological School. I do not find that he has obtained any sanction for it from the General Convention of the Church, which met in May last, at Philadelphia, or from the Trustees of the General Seminary, who met in New-York in July last. On the contrary, both these bodies have passed resolutions, pressing the peculiar and paramount claims of the General Seminary. It appears that *having formed a plan* of an independent diocesan school, and *determined* on a voyage to this country to obtain funds, he wrote to the other Bishops, who are ten in number, for their *countenance.* In a pamphlet which I have seen, and which I am informed was published by him in America, and which he circulates here, he inserts letters from three Bishops, one who was consecrated in May last, approving the plan in pretty strong terms, another more equivocally, and a third with still more hesitation and caution: and this last, it appears from a printed document which I have seen, on further consideration, withdrew his approbation. It would seem that these Bishops wrote without having had an opportunity of consulting their brethren. And that four Bishops, at the head of whom is Bishop White, their venerable presiding Bishop, who interchanged sentiments, expressed their opinions against the measure. These sentiments are contained in a letter addressed to Bishop Chase, by Bishop White, which, as well as a former letter from him, I confess I am surprised Bishop Chase has not published in his pamphlet containing his answer to this letter, and also the letters of some other Bishops. This letter from Bishop White, which, with other documents, are contained in the British Critic for November last, I have read with attention; and I own it has very great weight with me, not only on account of what appears the strength of its statements, but of the great respectability of the writer, who is, as I have already mentioned, one of the fathers of the American Episcopacy, and who has always taken an active and most influential part in the counsels of the Church. I have seen extracts from two periodical publications in America, expressing favourable views of this plan of Bishop Chase; but I cannot think these, which may be the sentiments of the Editors merely, are to be considered as evidence of the sense of the American Church, particularly in opposition to the decided opinions of the Bishops, and the resolutions of the Standing Committee of the Trustees of the General Theological Seminary, and the General Missionary Society, which are published.

Admitting then the force of the representations of the wants of the Church in Ohio, and elsewhere to the westward, the difficulty with me as to supporting Bishop Chase in his plan is, that it would seem he has not gone to work in the regular, constitutional, orderly way. He has not made a formal application to the authorities constituted by that Church, of which he is a member, to provide the means of theological education in his Diocese: and to suppose that if the wants be really so pressing as they are represented; and if the General Seminary does not possess the means of supplying them, as far as they can be supplied, the Trustees of this seminary, and the Bishops, and the Clerical and Lay Deputies of the General Convention, would refuse to sanction any judicious measure, which promised relief to a destitute and suffering Diocese, would indeed suppose them insensible and faithless to those high interests of which they are the awfully responsible guardians.

It is easy also to see, in this plan, the beginning of troubles. The Western States I do not find have constituted Ohio their representative. And it is hardly to be supposed that they will be satisfied with an institution exclusively under the control of that Diocese. Hence, there will arise numerous theological schools, imperfect in their arrangements, feeble in their character and means, various, and perhaps, adverse in their principles; devoted to sectional views, and laying undue stress on subordinate matters; instead of those well endowed and well ordered establishments, which, sanctioned, and guarded, and cherished, by the general authority of the Church at large, will bear her elevated character, and shine forth with her bright evangelical purity and lustre.

It does not appear to me that any sanction can be drawn in favour of the Ohio Diocesan School, from the state of things in this country. The Church of England has not legislated, as the Church in America has done, on the subject of theological education—has not founded *one* General Theological School, with provision for Branch Schools, when necessary, in any particular Diocese. But supposing that the Church of England had thus legislated, by her constituted authorities, and was engaged, as the Church in America is engaged, in a vigorous effort for a General Theological School, to branch out, as those constituted authorities might direct, into subordinate schools; it is not to be presumed that any English Bishop would disregard these provisions, and attempt independent diocesan establishments. Or, to take other analogies. Our British and Foreign Bible Society, and the Church Missionary Society, have settled the principles, and the mode by which Auxiliary Societies are to be constituted. What should we think of any Auxiliary Society who should determine to disregard these, and to regulate matters entirely in its own way?

I confess, wishing well to the American Episcopal Church, I am much concerned about this business. I see, in the measure contemplated, the beginning of disunion. The Church of England is held together by the law of the land. Her authority, and her unity, and her order, are secured by the power of the kingdom, and vitally connected with its civil constitution. But the Episcopal Church in America, though united under an ecclesiastical constitution, rests as a security for her unity, solely on the voluntary respect and obedience of her members. If then, in any case where the General Convention of her Bishops, Clergy, and Laity, have, with great unanimity, established a plan of theological education, providing for the wants of every part of the Church, a disposition be discovered, particularly in any of her highest officers, to depart from it, a precedent will be set, which will be most injurious to her stability and her unity. For local views, and local plans, will thus prevail, instead of those general measures, by which the wisdom of her united counsels sought to advance her general prosperity; and thus becoming distracted, by varying, and, perhaps, opposite views and interests, in losing her unity, she will lose her strength, her dignity, and her purity.

I say nothing of the plan of the proposed Theological Seminary, as set forth in a letter from a Clergyman, who was an agent of the General Missionary Society of the Episcopal Church, constituted for the very purpose of supplying the Western States with Missionaries. And it is not a little remarkable, that the Directors or Managers of this Society, consisting of the Bishops, and Clergy, and Laity, from different Dioceses, appointed by the General Convention, who employed this Clergyman, have, by a resolution which is published, disapproved of the application of Bishop Chase to this country. The plan of the school appears rather a novel and superficial one. The General Theological Seminary takes young men designed for orders, *after* they have graduated, or have passed through a course of study equivalent to a collegiate course; and then confines them to studies, strictly theological, for *three* years. In the proposed Ohio school, after a mere English education, only four years are to be devoted to classical, general, and theological studies!—and this in union with cultivating a farm! Will it be for the honour and ultimate influence of evangelical truth, to send forth a Clergy so inadequately qualified to defend it, and so far inferior to those educated in other institutions? It is, I believe, a mistake, to suppose that the population of the Western States are without intelligence, or would put up long with crude declamatory preaching. I am credibly informed, that among them are persons of the first education and respectability; and I perceive, from an American geography, that there are many colleges and literary institutions in that country. Now, who would be more likely, permanently, to advance among them the cause of evangelical religion? A Clergy, educated at a local school, who, during the short period of their course of study, divided their time between their studies and agricultural pursuits, and had no opportunity of rubbing off those local habits, and views, and manners, which so much obstruct the influence even of talents and of worth—or those who, at the General Seminary, have laid deep and broad the foundations of theological learning; and by proper intercourse with society, have acquired that knowledge of human nature, and those cultivated manners, which, while they will never prevent the truly pious minister from adapting himself to the lowest, will fit him for commanding the respect of the highest, orders of society. And how much will the ultimate and permanent purity and prosperity of the American Episcopal Church, in these new regions, depend on the character which she establishes, and the influence which she obtains, by the Clergy who first appear as her pioneers and heralds? Of all this, however, the American Church is the best judge: and, therefore, I say, that as she has made provision for branch schools, under her authority, any Diocese which wants them ought to have recourse to that authority.

With a view to the inquiry how the Episcopalians in Ohio, and the other Western States, are to be supplied with Clergymen, it has occurred to me to endeavour to ascertain what is the policy in this respect of the Presbyterians, who, I understand, are far more numerous than the Episcopalians in the United States. It seems that they rely for Missionaries and for Clergymen for the United States, on their General Theological Schools, which are situated near the sea-coast. The Presbyterian Church, in the Middle and Southern States, have established a *General Theological School* at Princeton, near to the cities of New-York and Philadelphia, where young men, from all parts of the Union, pursue their theological studies. The Presbyterians, or more properly, the Congregationalists of New-England, who are a distinct body, have a theological school at Andover, in the old settled State of Massachusetts, very liberally endowed, which annually sends forth Missionaries, not only to the Western States, but to the South Seas, and to Asia. I do not see why the General Theological Seminary of the Episcopal Church may not answer the same purpose. It was established for this purpose. Measures I find are taking, under the authority of the General Convention, to raise funds for the support of pious young men designed for the ministry, and to reduce the expenses of education, with a view to the accommodation of students from a distance. The institution is still in its infancy. It appears from the Journals of the General Convention of the Church, at their meeting in May last, that it is exceedingly cramped in its operations for the want of funds; and they earnestly press all the members of the Church to unite with zeal and liberality in supporting it. It would seem, that, if, in this state of things, a plan for a local diocesan seminary, independent of the general constitution, should succeed; that the much hoped-for union and effort in favour of the General Seminary will not be obtained, and the exertions in its behalf will be arrested. Other Dioceses will think they ought to have their local schools, and for these, they will reserve their funds; and thus the plan of general theological education, which, after many years of deliberation and of experiment, the Bishops, and the deputies of the Clergy and Laity, in General Convention, authoritatively established, will be defeated.

I was much struck with the wisdom of a remark in the Christian Observer, on the concerns of the American Church; which in substance is, that we are at too great a distance to judge of the local bearings of questions and measures relative to that Church. The course, then, of the friends of the American Church, in this country, would appear to be a plain one. We may reverence and admire the zeal which dictates *any* plan, which has for its object, the extension of a Church, which may be considered as a branch of our own. But our support should not be given to a plan, of the good effect of which, on the *general interests* of the American Episcopal Church, we may have reason to hesitate. And such must be a plan to which there is grave and respectable opposition in that Church. And it seems to me that we have so much of positive good to be effected by our own societies, that we need not be at a loss for channels, through which to circulate our bounty. To any application for the purposes of local theological education, our answer may safely be—Your Church has provided a plan of a General Seminary, which admits of branch schools in any Diocese, and has fixed a mode by which they are to be obtained: Have recourse to this mode. Apply to the General Convention of your own Church. There surely can be no doubt, that a body constituted as that is, is the best, as it is the legitimate, judge of the propriety and expediency of the measure which you desire. And when it is thus sanctioned, we shall be safe in patronizing it.

It appears plain to me, that unless this course be pursued, we shall have applications without number of a local nature, all with plausible claims; and yet to which there may be serious objections in reference to the general interests of the American Church. And thus, with the pious and laudable aim of promoting its extension and efficiency, we may disunite and weaken it. The friends of that Church should therefore say to its members—Agree amongst yourselves—Bring forward some object which unites your own counsels and efforts, and then we may safely aid you in it. Otherwise, with the best wishes for your prosperity, which is inseparably connected with your *union*, we may be encouraging measures which will sow the seeds of dissension, that will start up and bring forth their deleterious fruits to the latest generations. I am, my dear Sir,

London, Your friend, &c.
Jan. 30, 1824. * * * * * * * * * *.

Geneva College.

The board of trustees of this institution has issued the following circular, which we insert with pleasure.

Sir, *Geneva, March* 1st, 1824.

We beg leave briefly to make you acquainted with the outlines of a course of education proposed to be pursued in the Geneva College.

The republican institutions of these United States, and the general consent of all classes of citizens, that such institutions can be preserved pure only by maintaining an unprivileged equality among the citizens, demand a respectful deference of every association.

That the blessings of civil liberty—real blessings only when shared equally among all ranks of people—may be extended as far as possible, and continued as long as possible, a general diffusion of useful knowledge seems indispensably necessary. This is so universally acknowledged by all enlightened politicians, and is so universally received in these United States, both theoretically and practically, that it needs no enforcement from any single institution of learning.

But there is another light in which the diffusion of knowledge may be viewed as of the highest importance to the community at large. It is where practical information is communicated to citizens in all stations of life, enabling them to add pleasure to business, and extend their exertions for the means of domestic comfort into fields of research hitherto confined to the philosopher.

The present extensive application of the discoveries in chemistry to improvements in agriculture and the various manufactures convenient or necessary to human life, demonstrate in the fullest manner the utility of diffusing a practical knowledge of the arts and sciences among all ranks of citizens, rather than confine that knowledge to the closet of the philosopher.

For these reasons it is proposed, should the plan receive the approbation of the honourable the regents of the University, to institute in the Geneva College, besides the regular course of study pursued in similar institutions, a totally distinct course, in direct reference to the practical business of life, by which the agriculturist, the merchant, and the mechanic may receive a practical knowledge of what genius and experience have discovered, without passing through a tedious course of classical studies. •

Students of certain qualifications and age shall be admitted members of the college, with all the privileges of it, to pursue a full course of the following studies, under the appointed instructors.

1. Under the English professor they shall study the philosophy of English grammar, geography, rhetoric, history, English composition, moral philosophy, logic, metaphysics, evidences of Christianity, and shall practise public speaking.

2. Under the professor of mathematics they thall study geometry, trigonometry, land surveying theoretical and practical, mensuration generally, navigation, levelling with reference to canals and aqueducts, hydraulics as applied to machinery driven by water power, steam power, natural philosophy, and astronomy, with the use of mathematical instruments, the principles of architectural proportions and bridge building, drawing of plans, &c.

3. Under the professor of chemistry shall be studied chemistry, the principles of dyeing, bleaching, &c. the nature and use of different earths and soils, the fertilizing qualities and effects of different substances, mineralogy, and botany.

4. This course of study shall consume at least two years, and the students shall be classed by years, as in the classical departments of the college.

5. Students pursuing this course shall be subject to the same number of public examinations in every year as are the classical students; and shall equally conform to all the by-laws of the college.

6. Upon the expiration of the prescribed term of study, such students in this minor course as shall appear, upon public examination, to merit it, shall receive from the president, on commencement day, if the president be so authorized by the honourable the regents of the University, an English diploma, *signed by* the president and professors of the college, and which shall be considered an honorary testimony of application to practical studies, as the other diploma of the college is of classical and theoretical studies.

We are, respectfully, your most obedient servants. Samuel Colt,
Wm. S. De Zeng,
Committee of the board of Trustees.

The following document ought to have had an earlier insertion in our Journal, but having been necessarily omitted in the first instance, it has since by accident been deferred until this time.

Certificate of the Consecration of Bishop Ravenscroft.

KNOW all men by these presents, that we, *William White,* D.D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania, Presiding Bishop; *Alexander Viets Griswold,* D. D. Bishop of the Protestant Episcopal Church in the Eastern Diocese; *James Kemp,* D.D. Bishop of the Protestant Episcopal Church in the State of Maryland; *John Croes,* D. D. Bishop of the Protestant Episcopal Church in the State of New-Jersey; *Nathaniel Bowen,* D.D. Bishop of the Protestant Episcopal Church in the State of South-Carolina; *Thomas Church Brownell,* D.D. LL.D. Bishop of the Protestant Episcopal Church in the State of Connecticut; under the protection of Almighty God, in St. Paul's Church, in the city of Philadelphia, on Thursday, the twenty-second day of May, in the year of our Lord one thousand eight hundred and twenty-three, did then and there, rightly and canonically consecrate our beloved in Christ, John Stark Ravenscroft, rector of St. James's parish, Mecklenberg county, in the State of Virginia, of whose sufficiency and good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the State of North-Carolina, to which he hath been duly elected by the Convention of said State.

Given in the city of Philadelphia, the twenty-second day of May, in the year of our Lord one thousand eight hundred and twenty-three.

William White, (L.S.)
Alexander Viets Griswold, (L.S.)
James Kemp, (L.S.)
John Croes, (L.S.)
Nathaniel Bowen, (L.S.)
Thomas Church Brownell, (L.S.)

The *Archives du Christianisme,* a periodical work published in Paris, contains the extraordinary intelligence that on the 6th of April last, M. Henhoffer, the Roman Catholic rector of the parishes of Mullisausen and Steyneyg, in the Duchy of Baden, in

Germany, with the Baron de Gimdingen, his household, and forty other families, making in all 220 persons, publicly embraced the reformed religion in the seignorial chapel of Steyneyg; after which the adults received the holy communion according to the rites of the Protestant church. The affecting ceremony took place in a Roman Catholic country, in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.—*London Statesman, Sept.* 23.

Ordinations, Consecration, &c.

On Sunday the 7th of March, 1824, in St. Michael's church, Bristol, Rhode-Island, Joseph Muenscher, A. M, was admitted to the holy order of deacons by the Right Rev. Bishop Griswold. Mr. Muenscher now officiates in the congregation recently organized at Leicester, Massachusetts.

In St. Andrew's church, Philadelphia, on Sunday the 14th March, 1824, the Right Rev. Bishop White admitted to the holy order of deacons Mr. Matthew Matthews, Mr. Samuel Marks, and Mr. William Levington. Morning prayer was read by the Rev. G. T. Bedell, rector of St. Andrew's church, and the discourse delivered by the bishop. The Rev. Messrs. Boyd and Kemper, of Philadelphia, and the Rev. Mr. Breintnall, of New-York, were also present.

On Sunday the 21st of March, in Trinity church, New-Haven, Hector Humphreys was admitted to the holy order of deacons by the Right Rev. Bishop Brownell.

The new church in the town of Newbern, North-Carolina, was consecrated on the first of March, 1824, by the Right Rev. John S. Ravenscroft, D. D. bishop of the diocese. The church is represented as exceeded by none in the state for "beauty of plan, quality of materials, and excellency of workmanship." A partial sale of the pews has produced $ 10,000, being two-thirds the cost of the building.

On Monday the 22d March, 1824, a new Episcopal church was organized at the White Plains, Westchester county, New-York, by the name of "Grace Church." The following gentlemen compose the vestry: Richard Jarvis and Allan M'Donald, wardens; William Purdy, John Horton, Gilbert Hatfield, James Dick, Alexander Fowler, Joshua Horton, William Bulkley, James Merrit, vestry.—On the same evening, at a meeting of the wardens and vestry, the Rev. William C. Mead was unanimously chosen rector.

On the 31st of March the corner stone of a new Episcopal church was laid in the village of Brooklyn, Long-Island, by the Rev. Henry U. Onderdonk, rector of the parish, attended by several of the clergy and the officers of the church. The new edifice fronts on Washington-street, and is designed to be spacious and elegant.

Christ Church, Philadelphia.

The bells of this church were imported in the year 1754. Their first cost in London was 560*l.* 7*s.* 8*d.* sterling. The tenor weighs 1800 lbs. and the whole 8000 lbs. The captain who brought them to Philadelphia made no charge. They are muffled gratis at the death of any of his family. The man who put them up came to this country in the same vessel; having assisted in making them in London. He refused any compensation for his trouble, on account of the particular attachment he felt for this work of his hands. He merely requested that at his death they should be muffled without charge. This was accordingly done, not only in his case, but that of his wife.—Christ church possesses two pieces of communion plate presented by Queen Anne. The history of the donation is engraved on them.—*National Gazette.*

Gospel Messenger.

At the commencement of the present year a new monthly publication appeared in Charleston, South-Carolina, under the title of *The Gospel Messenger, and Southern Christian Register*, devoted, as its title imports, to the spread of the "glad tidings of great joy," to the correction of error, and to the great interests of the church. It is edited by a society of gentlemen, members of the Protestant Episcopal Church, and has the ample recommendation of Bishops Bowen and Ravenscroft. We have received the three first numbers, which give great promise of usefulness to the cause in which it is engaged, and therefore hail it welcome. It is very neatly printed on good paper, each number containing 32 pages, at three dollars a year. Subscriptions will be received at the office of this Journal, where the work may be had.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of 1 *Corinthians* x. 12, 13.

Christian! is thy heart secure?
  Humbly then thy care recal:
Thinkest thou, thou standest sure?
  Ah! be heedful lest thou fall.

Are temptations ever near,
  Do they wait thee to the grave,
Do they often seem severe?—
  They are such as all must brave.

Christian! faithful is thy God;
  He will rescue thee at length;
Though temptations be allow'd,
  None shall be above thy strength.

With each danger, with each snare,
  God a near escape will show:
Firmly then thy trials bear,
  Bravely overcome thy foe.

JEDUTHUN.

Version of Zechariah xiii. 6, 7.

Saviour! whence these marks of blood
Streaming with thy vital flood?
Whence the wounds of torture fierce
Which thy hands, thy bosom, pierce?

I, from realms divine who bend,
Come to earth the sinner's friend;
Treach'rous friends are wounding me,
Friends inflict this agony.

Yet not man prevails—the Lord
Cries, Awake, my angry sword!
Smite, O sword! my Son most dear,
Smite the man who is my Peer.

Smite the Shepherd; he shall die,
While the sheep my vengeance fly;
Christ, my Shepherd, life will yield
His beloved flock to shield.

— JEDUTHUN.

A Vision, from Ezekiel xxxvii.

The Spirit, in a vision dread,
Show'd me a raising of the dead.
I saw a vale, whose verdure fair
Was hid by bones strew'd thickly there—
Myriads of relics, far and nigh,
Decaying long, and very dry.

Then He who brought me there began,
"Can these bones live, O son of man?"
And, as I answered, "Lord, thou know'st,"
He bade me speak the relic host—
"Hear, O ye bones! the mighty word,
Hear ye the mandate of the Lord.

"Thus saith the Lord, I send you breath,
And bid you now revive from death;
Sinews I lay on you, and flesh,
And skin to bloom with health afresh:
Your life thus wond'rously restor'd,
Ye shall acknowledge me the Lord."

While thus I sounded God's behest,
The bones forsook their ancient rest;
Each sought the parts it once had known,
All rush'd together, bone to bone—
In order lay each skeleton:
Sinews, and flesh, and skin then came,
Completing each a human frame.

Still prostrate there through all the vale
Ghastly these bodies lay, and pale,
No life or spirit yet were giv'n:
Then, bade, I call'd the winds of heav'n—
"Come winds! your freshness bring amain,
Come winds, and breathe upon these slain."

Scarcely this mandate had I spoke,
When vital breezes there awoke;
Each breast the quick'ning air inspires,
Each heart receives the quick'ning fires,—
The myriads, to the earth long lost,
Stood on their feet, a mighty host.

The vision ceased: the voice divine
Expounded thus the awful sign—
These relics are my Church in grief,
This resurrection, its relief;
My Church decay'd shall yet revive,
The Spirit breathe anew, and live.

JEDUTHUN.

Obituary Notices.

Rev. Philander Chase, jun.

Died on the first of March, 1824, in Charleston, South-Carolina, whither he had gone for the benefit of his health, the Rev. *Philander Chase*, jun. minister of St. James's church, Zanesville, Ohio, son of the right reverend the bishop of that diocese.

Mr. Chase was admitted by his father to the order of deacons, at Worthington, on the second Sunday after Trinity, June 11th, 1820; and to that of priests, in St. Paul's church, Chillicothe, on Sunday, June 8th, 1823. For about two years after his admission to deacon's orders, he continued in the station which he had previously held, of professor in Worthington college, performing, however, ministerial duty in the vicinity. He then entered upon the parochial charge in which he continued until his death.

A delicate constitution, and much consequent ill health, rendered unavoidable many interruptions to the laborious and constant discharge of duty, for which he was eminently qualified by a mind of a superior order, and talents improved by careful and successful study; and especially by ardent piety, sincere devotion to the work to which he was called of God, and an enlightened and firm attachment to the evangelical doctrines and order of the church. The same circumstances, too, had long impressed his friends with the fear that his ministry on earth would be but short. Not less, however, on that account, is their sorrow, now that their fear has been realized. But it is not the sorrow of those that have no hope. A good and faithful servant, we may humbly trust, has been called from his post in the church on earth, to be united to the church in heaven. Feeling a full sense of the loss to our church at large in the death of so excellent and promising a young clergyman, we rejoice in the alleviation of it afforded by the grace of God in the gospel of his Son; and congratulating them that this alleviation may be so fully experienced, we would express our sincere condolence with the bereaved diocese, and especially with the right reverend bishop of that diocese, to whom, in his double relation to the deceased, the affliction must be one of double poignancy.

Rev. Thomas Carlile.

The Rev. Thomas Carlile, formerly rector of St. Peter's church, Salem, Massachusetts, died recently at Providence, Rhode-Island, after a protracted illness. We hope to be able to give, in a future number, some further particulars of this excellent and respectable clergyman.

Calendar Notices for May, 1824.

1. St. Philip and St. James, the Apostles.
2. 2d Sunday after Easter.
9. 3d Sunday after Easter.
16. 4th Sunday after Easter.
23. 5th Sunday after Easter. Rogation Sunday.
24. 25. 26. Rogation Days.
27. The Ascension of our Lord Jesus Christ.
30. Sunday after Ascension-Day.

Erratum.—The marks of quotation to the note at the foot of column 2, page 82, in our last *number, were accidentally omitted*; the reader will please to supply them.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 5.] MAY, 1824. [Vol. VIII.

Abstract of the Proceedings of the thirty-seventh Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 21st, and Wednesday, October 22d, 1823.

The convention was composed of forty-seven presbyters, ten deacons, and sixty-eight lay delegates, representing thirty-four parishes.

It was opened with morning prayer, read by the Rev. John Brown, rector of St. George's church, Newburgh, and St. Thomas's church, New-Windsor, Orange county; and a sermon preached by the Rev. Daniel M'Donald, D. D. rector of St. Paul's church, Waterloo, Seneca county, and principal of the academy, and professor of the interpretation of scripture, ecclesiastical history, and the nature, ministry, and polity of the Christian church, in the branch theological school of the Protestant Episcopal Church in the United States, Geneva, Ontario county.

The Right Rev. the bishop of the diocese being absent, in consequence of his having sailed for Europe for the improvement of his health, the holy communion was administered by the Rev. William Harris, D. D. president of Columbia college, New-York, assisted by other clergymen present.

Agreeably to article fifth of the constitution of the church in this diocese, providing for the election of a president in case of the absence of the bishop, the convention went into the election of a president, when the Rev. William Harris, D. D. was elected.

The Rev. Benjamin T. Onderdonk was elected secretary.

Certificates were produced and read, of the incorporation of Christ church, Oswego, Oswego county; Christ church, Morristown, St. Lawrence county; St. Paul's church, Mayville, Chautauque county; Christ church, Sacket's Harbour, Jefferson county; Zion church, Palmyra, Wayne county; and Emmanuel church, Little Falls, Herkimer county: and the said churches were received into union with this convention.

The secretary submitted the following report, which was accepted—

The secretary of the convention respectfully reports, that agreeably to the order of the last convention, and under the direction of the bishop of the diocese, he had printed 1500 copies of the journal of the proceedings of the said convention; which have been distributed among the parishes in the usual way. Having made inquiry among several of the most respectable printers in this city, the secretary ascertained from each, that there are certain settled rates for printing, to which all the respectable printers, from whom full justice, in both materials and workmanship, may be confidently expected, uniformly adhere. The proposals of these several printers were, accordingly, about the same. Those of the Messrs. T. & J. Swords being quite as advantageous as any, the secretary had much pleasure, with the approbation of the bishop, in giving the printing of the journal to those gentlemen, the neatness and accuracy of whose workmanship are well known.

The expense of printing, stiching, &c. of the journal was $162 70. The expense of the bishop's circular, which was also ordered to be defrayed, was $6 13. Advertisements of the change of the place of meeting of the last convention, in the several daily and country papers published in this city, cost $20 25. The aggregate amount of incidental expenses was, therefore, $189 08. Payments for the travelling expenses of clergymen attending the last convention, amounted to $195 45. Consequently, the whole amount of expenditure has been $384 53. Subtract this from $424 25, the amount of the fund at the last convention, and there remains a balance in favour of the convention of $39 72.

Respectfully submitted,

Benj. T. Onderdonk, Sec'ry.

New-York, October 21, 1823.

The address of the Right Rev. Bishop Hobart, published in our last volume, page 353, was read.

The following preamble and resolutions were then adopted:—

Whereas the absence of the Right Rev. the bishop of this diocese from this convention, is owing to his having undertaken a voyage to Europe, in consequence of the declining state of his health; and whereas the members of this convention, actuated alike by strong feelings of personal respect and affection, and by a high sense of the benefits which have accrued to our Church at large, and to this diocese in particular, from the frequent exertion of his talents in the elucidation and defence of the distinctive principles of our communion, from his uniform fidelity, and unwearied activity, in the several functions of his important stations in the church, and especially from the disinterestedness, zeal, and assiduity, with which he has ever guarded the interests, and promoted the prosperity, of this diocese, and engaged in all the duties devolving on him as its apostolic head, feel themselves called on to unite their's to the many expressions of lively concern which his departure has occasioned; therefore,

Resolved, unanimously, that this convention feels a deep solicitude for the full recovery, and permanent re-establishment, of the health of the bishop of the diocese, his safety, and enjoyment while abroad, and his happy return; and that to this end its members will offer, and do hereby call on their brethren of the church, to offer humble and hearty prayers to the Father of mercies, through the merits of his Son Jesus Christ, that he will be pleased to bless, preserve, and keep, our beloved and Right Rev. Father, to grant him an entire re-establishment of health, and a safe return to his diocese, his family, and his friends; and to bless us with a renewal, and long continuance, of his valuable services and counsels.

Resolved, that an attested copy of the above preamble and resolution be transmitted to the Right Rev. Bishop Hobart.

The following report of the committee on the proper appropriation of the monies received into the diocesan fund was read and accepted.

The committee to whom it was referred to report on the proper appropriation of the monies received into the diocesan fund, regret to be obliged to state, that, although the receipts for the present year are greater than those of the last, they fall far short of what ought, in reason, to be expected; while the demands upon the fund, owing to the very general attendance of the clergy of the diocese, are unusually great. Your committee believe that there has never been in any convention, so large a number of distant clergy. This is a circumstance which ought to be gratifying to every friend to the prosperity of our Zion. It is, however, an unfortunate abatement of the pleasure it should afford, that the expectations reasonably entertained, by the distant clergy, of having at least an important portion of the expense incurred by their attendance, liquidated under the operation of the canon providing for the diocesan fund, should be disappointed. Your committee would respectfully express the sincere wish, that the diocese would feel the importance of lessening the expense of the many valuable clergymen who encounter the difficulties of long journies, to fulfil the duty which they owe to the church, of attending her councils.

It appears from the returns, that the following parishes, the clergy or delegates of which are in the present convention, have not made any contributions to the fund for this year: Zion church, New-York;* St. George's church, Newburgh, Orange county; St. Thomas's church, New-Windsor, Orange county; Christ church, Duanesburgh, Schenectady county; St. Paul's church, Oxford, Chenango county;* St. Stephen's church, New-York; St. John's church, Huntington, Suffolk county; St. George's church, Hempstead, Queen's county; Christ church, Rye, Westchester county; St. James's church, Newtown, Queen's county; Christ church, New-York; St. George's church, New-York;* St. Matthew's church, Bedford, Westchester county; Caroline church, Setauket, Suffolk county; St. John's church, Islip, Suffolk county; Trinity church, Fishkill, Dutchess county; St. George's church, Flushing, Queen's county; St. Peter's church, Westchester, Westchester county; St. Paul's church, Troy, Rensselaer county; St. James's church, Hyde Park, Dutchess county; Grace church, Jamaica, Queen's county; Christ church, Hudson, Columbia county; St. Luke's church, New-York.*

Your committee think it must be obvious, that if these parishes would pay up their respective quota, the fund would be, in a very important degree, more nearly equal to the demands upon it. As the fund now is, your committee find that about one half will be expended by appropriating no more than three and a half cents per mile, for the distance, over twenty miles, from his parish, which each clergyman in attendance at this convention, who is entitled to the benefit of the fund, has travelled.—This will leave a surplus sufficient for defraying the expenses of printing the journal of this convention; settling a small account against the standing committee; paying towards the expenses of the late General Convention the sum of $70 50, the proper quotum of this diocese, agreeably to the recommendation of the said convention, a copy of which the committee will add to this report; and also making a payment on an account for printing former journals, which your committee learn will be handed to this convention.

Your committee would, therefore, propose the following resolutions:—

Resolved, that the sum of three and a half cents for each mile over twenty, of his distance from his parish, be paid to each clerical member of this convention, who is entitled to the benefit of the canon; and that should farther payments be made in time, the said appropriation be increased in proportion to the increase thus accruing to the fund.*

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* The contributions of these churches have since been made.

Resolved, that the present debts of the standing committee be defrayed out of the fund; also the printing, &c. of the journal of this convention; and the sum of $70 50 towards the expenses of the General Convention; and that the balance of the fund be appropriated to liquidating the bill of Messrs. T. & J. Swords, for printing, &c. the journals of the conventions of 1820 and 1821.

The following is the recommendation of the General Convention to which the committee referred:—

"*Resolved*, in order that the contingent expenses of the General Convention may be defrayed, that it be recommended to the several diocesan or state conventions, to forward to the secretary of the house of clerical and lay deputies, at each meeting of said convention, 75 cents for each clergyman within said diocese or state."

Signed by order of the committee,

Benj. T. Onderdonk, chairman.

New-York, October 21, 1823.

The following report was then read and accepted:—

Report of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York.

To the Convention of the Protestant Episcopal Church in the State of New-York.

The Committee for Propagating the Gospel beg leave, through their chairman, respectfully to report—

That the sums which have this year been placed at their disposal, have amounted to $3284 11, arising from the following sources:—

By collections in the different churches of this diocese,	$672 46
By, received from Missionary Society at Troy,	153 62
By, received from Protestant Episcopal Missionary Society, New-York,	1000 00
By, received from Protestant Episcopal Society for Promoting Religion and Learning,	700 00
By balance as per cash account,	758 03
	$3284 11

The disbursements of the committee within the same period have amounted to $2779 67, leaving a balance in the hands of their treasurer of $504 44. When the current salaries, however, of the present year shall have been paid up, there will remain a deficiency of above $700, which can be met only by being withdrawn from the income of the ensuing year.

The number of missionaries employed by the committee, and wholly or partially supported by the above funds, has amounted, the past year, to one and twenty. A number which has reduced the provision the committee have been enabled to make for them, to a stipend very inadequate to the labours they are called upon to undergo. Of the value of their services in extending our Church, the convention are enabled to judge by the extracts from their reports annually laid before them. Of the inadequacy of their salaries they can know little, but through the report of this committee, who, therefore, now feel themselves called upon to discharge a conscientious duty, in urging, through the convention, upon the Church at large, increased zeal and liberality in this most wise and benevolent charity. As an excitement and example to others in the missionary cause, the committee beg leave to mention, to the praise of the Protestant Episcopal Missionary Society of this city, that they have this year enlarged their annual contribution to the sum of twelve hundred and fifty dollars.

The following are, at present, the Missionaries:—

The Rev. Deodatus Babcock, at Buffalo, Erie county, and parts adjacent; the Rev. David Brown, at Fredonia, Chautauque county, and parts adjacent; the Rev. Moses Burt, deacon, at Granville, Washington county, and parts adjacent; the Rev. Leverett Bush, at Oxford, Chenango county, and parts adjacent; the Rev. Lawson Carter, at Ogdensburgh, St. Lawrence county, and parts adjacent; the Rev. Samuel Fuller, in Albany and Greene counties; the Rev. Ezekiel G. Gear, at Binghamton, Broome county, and parts adjacent; the Rev. Algernon S. Hollister, deacon, at Trenton, Oneida county, and parts adjacent; the Rev. Daniel Nash, in Otsego county; the Rev. George H. Norton, at Richmond, Ontario county, and parts adjacent; the Rev. Amos Pardee, at Oswego, Oswego county, and parts adjacent; the Rev. Thomas K. Peck, deacon, at Onondaga, Onondaga county, and parts adjacent; the Rev. Marcus A. Perry, at Unadilla, Otsego county, and parts adjacent; the Rev. Joshua M. Rogers, at Turin, Lewis county, and parts adjacent; the Rev. Charles Seabury, at Setauket and Islip, Suffolk county; the Rev. William Shelton, deacon, at Plattsburgh, Clinton county; the Rev. Lucius Smith, at Batavia, Genessee county, and parts adjacent; the Rev. James Thompson, in Greene county; the Rev. Frederick T. Tiffany, deacon, at Cooperstown, and Cherry-Valley, Otsego county, and parts adjacent; the Rev. Phineas L. Whipple, at Fairfield, Herkimer county, and parts adjacent.

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* The secretary would state, that certain additional contributions enabled the committee to increase the payment to four and a half cents per mile.

All which is respectfully submitted,

THOMAS LYELL, chairman.

The reports of the missionaries to the bishop were then read, as follows:—

The Rev. Deodatus Babcock, missionary at Buffalo, Erie county, and parts adjacent, reports:—

That his labours in the ministry, during the past year, have been confined principally to Buffalo and Black Rock. The congregation at the former of these places, still remains under pecuniary embarrassments, which, as might be expected, retard its prosperity. Something, however, has been done towards liquidating its debts; and it is hoped that the time is not very far distant, when its affairs will become more prosperous. The congregation, as to numbers, is about the same as formerly. The progress of piety is slow, but I am happy to say, that those who have openly professed the religion of Jesus, adorn its doctrines by a holy and exemplary life.

Owing to deaths and removals, the number of communicants has not increased, but remains about the same as when I made my last report. In the congregation at Black Rock there has been no material change.

I have, during the past year, officiated four Sundays at Sheldon, Genessee county, administered the communion, and performed the holy rite of baptism. This congregation, though not large, is a very interesting one. The services of the church are performed with a devotion which I have seldom witnessed; the number of communicants has greatly increased; a general anxiety is expressed for the regular services of a clergyman; and I know of no place in the new part of our country, where one might be more profitably employed. An active zealous young man, with a missionary salary, might be supported between this place and others adjacent. Prayer Books, and Tracts explaining the doctrines of our Church, are here much wanted.

I have also performed service one Sunday in Hamburgh; but with the exception of Buffalo and Black Rock, there is little ground in the county of Erie, which could be profitably occupied by an Episcopal clergyman.—I have baptized 4 adults and 18 children.

The Rev. David Brown, missionary at Fredonia, Chautauque county, and parts adjacent, reports to the bishop as follows:

On the last Monday of February, I left my late residence at Hyde Park, and proceeded, with all convenient expedition, to the field of my missionary labours. Bad roads and stormy weather, however, rendered my journey both tardy and unpleasant.

The first Sunday after my departure was passed at Albany, the second at Palmyra. At this place a good congregation attended, and were apparently impressed with a proper respect for the services of the Church. I would gratefully acknowledge the polite and affectionate hospitality of this beautiful and interesting village. May its inhabitants soon be in the possession of the blessings of the Apostolic Church, which some of them already know how to prize. Before the next Sunday, I had arrived at Fredonia, where I found the friends of the Church rejoicing in the prospect of its privileges and blessings. My missionary labours have been appropriated, principally, to Fredonia, Mayville, and Westfield. Nearly one half of the Sundays have been given to the *first*, about one third to the *second*, and the residue to the *third* place. Besides these, I have officiated once at Jamestown, once at Ripley, once at Dunkirk, twice at Bull's Mills, and twice at Scottsville. In addition to these week-day services, there have been also at Fredonia and Mayville, as many such services as would make something more than the average of one for each week. I have generally held a third service on Sunday. My congregations are uniformly attentive, and in number and character, generally respectable. I have attended five funerals and two marriages.

That you may be enabled to form an opinion of the prospects of the Church in this county, it may be proper to give you a brief outline of the circumstances relating to it, and of the principal places where I have officiated.

Fredonia, of which you have before had some information, from an abler hand, stands first among the villages of the county, for business and population. In this place, our friends have reason to hope, that by the Divine assistance, at no distant period, the Church may be in a flourishing condition, although it has now to contend with much illiberal prejudice and determined opposition. No less than three opposing societies of Christians have provided themselves with commodious and beautiful places of worship, since my arrival. In this respect, they have the advantage of us. But it is in a still more important matter that two of these societies have an advantage of us—they have settled ministers: an advantage that, it is hoped, may not long be peculiarly theirs; and it is most earnestly desired and hoped, that there may soon be more labourers than one, sent into this extensive and fertile section of the Lord's vineyard; for the friends of the Church here, though generally in moderate circumstances, are willing to make vigorous exertions to secure the services of a resident clergyman; whose missionary labours should be principally confined to the surrounding neighbourhood, where are several places at which his services would be not only acceptable, but also profitable.

From the liberal views and feelings of our friends here, it is hoped, that by the Divine blessing upon their pious endeavours, the Church will, ere long, present a character of permanence, as well as of respectability. There is a Bible and Prayer Book Society here, and a Sunday school of 61 scholars.

Mayville. This place stands at the head of Chautauque Lake, a very beautiful sheet of water, stocked with fine fish, and surrounded by about forty miles of fertile shore, much of it already under good cultivation. Mayville is the seat of justice for the county, where reside a number of agreeable and respectable families, *generally* well disposed towards the Church, and ready to contribute liberally to the support of a clergyman to be settled among them. There is a church organized here by the title of "St. Paul's Church, at Mayville."

A clergyman would find here plenty of agreeable and useful labour in his Master's cause, and be able, by the zealous use of the appointed means, to win many souls as the seals of his ministry. There is established here also a Bible and Prayer Book Society.

Westfield is a thriving and pleasant village on the great western road, where it is intersected by the Portage from Portland harbour, on Lake Erie, to Chautauque Lake, through Mayville. At this place are some friends of the Church, who, together with some more in Ripley, a few miles farther west, it is hoped, may hereafter form themselves into a congregation; until which time they will principally depend for the privileges of the Church, on the clergyman who may be settled at Mayville.

Jamestown, which I have been able to visit but once, is a thriving and already important village, at the outlet of Chautauque Lake, where are several respectable churchmen, and others friendly disposed, who, it is believed, would contribute something liberal to the support of a clergyman, who should reside among them, and officiate a part of the time.

At the distance of little more than twenty miles from Jamestown, is the village of Warren, in Pennsylvania, where reside, as I have been told, a small number of Episcopal families, anxious to enjoy the privileges of the Church.

From this circumstance, (as has been before communicated to the bishop,) it may conduce to the promotion of the good cause, to concert some plan of mutual aid for these places, with the Missionary Society of Pennsylvania. I had hoped to be able to visit Warren, and some other places in the neighbouring border of Pennsylvania, to which I have been invited by friends of the Church; but the wants of the church at Mayville and Fredonia, have been so pressing, in consequence of the vigorous, extensive, and complicated opposition they have had to contend with, that I have not been able to extend my missionary labours as far as could have been wished within the county; in every part of which are found persons, who have yet in their hearts some remaining sparks of friendship for the Church, which, by prompt and careful attention, might be kept from extinction. And some are found in every place where I have visited, who, though hitherto entirely ignorant of the character and claims of the Church, are at once, on explanation, disposed to respect them, and to embrace its offered blessings. These are generally such as have been unable to digest the bitter dogmas of Calvinism, are disgusted with the extravagancies and disorders of enthusiasm, and not yet prepared to make themselves quite easy under the levelling system of the Universalists. In many instances, already, strong and unreasonable prejudices against our excellent liturgy, have subsided, and several persons have become attached to it, who were entirely ignorant of it until this season. From these and other favourable circumstances, there is no reason to doubt the ultimate general success of the Church in this country, if a sufficient number of clergymen will engage in its righteous cause. But unless it be so that more labourers can be sent into this part of our Lord's vineyard, many of its goodliest prospects must soon be blasted—some by the frosts of infidelity, and some by the fires of fanaticism.

The attentions, kindness, and hospitality, with which I have been uniformly treated in this country, not only by the friends of the Church, but by many others also, it would be ungrateful not to acknowledge; and in this place, it may be proper for the encouragement of such of my brethren as may think of visiting this beautiful and interesting country, in the service of our Divine Master.

Trinity church, Fredonia, baptisms (adult 1, children 2) 3. Communicants 13; 5 added since Easter.

St. Paul's church, Mayville, baptisms (adult 1, children 4) 5. Communicants 10. Marriage 1.

The number of baptisms and of communicants would doubtless have been greater, could I have given more particular attention to the families who attend our services; but the number and distance of the places where I have had to officiate, has rendered it impracticable.

The Rev. Moses Burt, deacon, missionary at Hampton and Granville, Washington county, reports as follows:—

Since my last report, I have officiated regularly one half of the time at Granville, and the other half at Hampton, excepting two Sundays in exchange with the Rev. Mr. Butler, of Troy; and two with the Rev. Mr. Bronson, of Arlington, Vermont; with a view to have them administer the holy communion in the churches where I officiate. And one Sunday I preached at Tyconderoga, in the county of Essex. The prospect is rather flattering there; indeed, I think there is little doubt, but that if a missionary could be sent to that place, he might collect a respectable congregation.

I have, besides, kept up a regular service by preaching a third sermon alternate Sundays, at West-Haven and Poultney, in Vermont, where there will probably soon be societies organized. As it respects the churches at Granville and Hampton, there is no material alteration since my last report.

There is a probability that there will be societies organized in several of the towns adjoining us, in the state of Vermont, which will rather tend to weaken our churches, and make them more need assistance from those who distribute the bounties of the affluent.

There have been three infants baptized, and six funerals.

The Rev. Leverett Bush, missionary at Oxford, Chenango county, and parts adjacent, reports as follows:—

Since the last convention, I have not been able, in consequence of indisposition, to visit the several congregations of Episcopalians within the limits of my station, as frequently as their prosperity required. All the time, however, which could be spared from the church at Oxford, has been employed among them. During the past year I have officiated as follows:—

At Oxford, every Sunday, excepting five or six, two services have been held.

At Windsor, Guilford, Coventry, and Preston, on different days of the week, four times in each.

The church at Oxford is in a flourishing state—nine communicants have been added during the past year.

Baptisms (adults 3, infants 9) 12. Marriages 6, Burials 6.

The other congregations under my charge, are not much increased. If a missionary could be sent among them to officiate on Sundays, they would rapidly increase, and without doubt, would soon be able to erect houses for worship.

The Rev. Samuel Fuller, missionary in Albany and Greene counties, reports as *follows*:—

At Rensselaerville the church has been supplied thirty-seven Sundays, one of which was by exchange with the Rev. Mr. Thompson, when I officiated for him at Durham. I have performed service and preached at three funerals, and on several other days; performed two marriages; baptized one adult and two children. Three communicants have been added, and one died; the present number is thirty-two. Collected for the Missionary Fund, nine dollars and sixteen cents.

At Greenville I have supplied nine Sundays, one of which was by exchange with the Rev. Mr. Prentiss, and baptized three children. Two have been added to the communion. During about three months in the winter, this congregation was supplied by the Rev. Mr. Hamilton.

Also at Windham, I officiated four Sundays; and at Waterville, Delaware county, one Sunday, where the communion was administered to forty-one persons.

The Episcopal congregation at Rensselaerville, amidst four dissenting denominations, and some non-descripts, moves on steadily and silently; increasing, it is believed, in attachment to the doctrines and worship of the Church.

The Rev. Ezekiel G. Gear, missionary at Binghamton, Broome county, and parts adjacent, reports as follows:—

"During the last year, my services have been principally confined to the congregation in Binghamton. The new church which I mentioned in my last report, has been completed in a style of neatness and elegance not inferior to any in the country; and was consecrated by the bishop last January. Too much cannot be said in praise of the gentlemen who contributed so liberally to this interesting object. May the Lord remember them for good, in thus providing a decent house for his great name. In addition to my labours in this congregation, I have spent four Sundays in Greene, in Chenango county, and three at Oxford, in exchange with the Rev. Mr. Bush, who officiated for me in Binghamton. I have likewise performed divine service one Sunday in Homer, Courtlandt county; two Sundays in Onondaga, Onondaga county; and one Sunday at Auburn, Cayuga county, in the absence of the Rev. Mr. Smith; and one Sunday at Ithaca, in Tompkins county, where I assisted in laying the corner-stone of a new church, to be built of brick, in the Gothic style. Circumstances of an afflicting nature having called me to visit my friends in New-England, I preached two Sundays to the congregation of *Christians** in New-Hampshire; and officiated one Sunday in the church in Lanesborough, and one in the church at Lenox, in the county of Berkshire, Massachusetts, which are under the charge of the Rev. Mr. Humphrey, a very useful, active, and zealous clergyman. In most of the congregations which I have visited during the last year, and in many places where they are entirely destitute of divine service, I was happy to witness a growing attachment to sound Church principles; and the fruits of true piety—in contradistinction to that loose indifference, as to order and discipline, which are among the most prominent marks of the age in which we live. The absence of our bishop for any considerable time, will be very seriously felt by the churches in this neighbourhood, as they are in a good measure, under God, indebted to him for their existence. Our prayers are continually offered up to the Throne of Grace, for his preservation on the great deep, for the restoration of his health, and his safe return. I have administered the holy ordinance of baptism to ten adults, and about the same number of infants and children. Marriages five.

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* A distinctive appellation adopted by a particular religious community, and pronounced with the first i long, as in *Christ*.

The Rev. Algernon S. Hollister, deacon, missionary at Trenton and Paris, Oneida county, and parts adjacent, reports as follows:—

Since the last convention your missionary has diligently laboured in the vacant parishes of Oneida county. He has the happiness of witnessing the gradual growth of the Church in several places, and in some instances, a good degree of zeal and liberality. His chief object has been to unite the spirit and power of religion, with the regularity and beauty of the service; and it is a subject of rejoicing, to find the externals of religion duly observed, while the internal "beauty of holiness" is daily improving. Some change has taken place in my labours, though none in my endeavours to promote the cause of Christ and his Church. Where I met with little encouragement, it was thought best to relinquish my labours, and to extend them to other places equally destitute, where the prospect was more inviting. In the month of August last, your missionary accepted an invitation to officiate one third of the time in St. Paul's church, Paris, where the society continues considerably zealous and united, notwithstanding the occurrences which have lately threatened its peace.

At Oneida village, your missionary has officiated lately with an engaging prospect of usefulness. Numbers in that place have expressed an attachment to the Church, and there is no doubt that a society might soon be organized. While noticing this place, your missionary begs leave to recommend a persevering attention to the Indian missionary station at Oneida, and to the school soon to be organized, subject to the direction of the bishop.

He is happy in expressing the high confidence he places in the piety and integrity of the worthy young gentleman now employed at this station. From personal observation, he is convinced of the utility of the mission, and is firmly persuaded, that the Indians are capable of profiting by religious instruction, and of arriving to a good degree of civilization.

The church in Holland Patent remains unfinished, but we have a prospect, with a little assistance, of soon completing it. In behalf of the vestry, I hereby gratefully acknowledge the receipt of $106. Seventy-three of which was obtained by a concert in Trinity church, Utica, and thirty-three received from a few individuals in the city of Troy.

Number of communicants in Paris 50. In Trenton, Verona, and Oneida, 35. Baptisms (adults 3) 16. Marriage 1. Funerals 5.

The Rev. Daniel Nash, missionary in Otsego county, reports as follows:—

It has pleased God to enable me to officiate almost every Sunday since I made my last report. At least half the Sundays I have attended both morning and evening prayer. I have officiated at St. John's, Otsego, at Fly Creek, and in Burlington; four Sundays in Hartwick, two at Laurense, and one in Exeter. I have also attended at Cooperstown and Cherry Valley. In addition to these, I have preached at Windsor and Coleville, in Broome county; at Franklin, in Delaware county; and also at Stamford. At the latter place I made a very short visit, but sufficiently long to be impressed with the importance of having an active and pious minister placed in that county.

In the month of May I visited the church at Oneida, and with pleasure can testify to the excellent order observed among the Indians. In no congregation, although I have seen many solemn assemblies, have I beheld such deep attention —such humble devotion. By the blessing of Divine Providence on the labours of the young gentleman, who has been with them since the departure of Mr. Williams, they have been kept within the fold of the Church, although exertions have been made to lead them astray. Those exertions most probably will, in a great measure, cease, as it has pleased God to awaken to a just sense of religion, a number of the most respectable of the white inhabitants in the vicinity of the church. This pious congregation, though small, will have a tendency to secure the attachment of the Indians; were there any danger, which I think there is not, of having their affections alienated.

The infirmities of age have prevented me from equalling in my labours, the labours of former years. The knowledge of this leaves a solemn impression on my mind, that I must soon cease from those labours. And O how little has been done in comparison with what might have been done!—"It is an arduous thing," said a pious missionary, "to root out every affection to earthly things, so as to live for another world." I will add, that it is an arduous thing to be entirely devoted to the service of God our Saviour. That service is delightful, but seldom realized.

The Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent, reports as follows:—

On taking a survey of missionary services for the past year, I find that Richmond has been supplied forty-four Sundays; Genesseo, Livingston county, two Sundays; Sheldon, Genessee county, four Sundays; Palmyra, Ontario county, one Sunday; and one Sunday spent at Geneva, during the illness of the Rev. Mr. Clark.

have preached also on week days, at Warsaw and Orangeville, Genessee county; and at Nunda, Allegany county.

At the above mentioned places, the prospects of the Church are, generally speaking, very good; and I have no doubt will continue to improve, if the aid of one or two more missionaries can be obtained.

At Richmond, (which is still my place of residence,) the congregation has increased considerably during the summer past. It gives me pleasure also, to be able to inform you, that there continues to be a gradual accession to our list of communicants. To the number, *fifty-six*, contained in the last report, fifteen have been added. The present amount, therefore, after deducting the losses sustained by death and removals, will be *sixty-three*. Baptisms, four adults and nine children. Funerals three.

The Lord's supper and baptism have been recently administered also, at Genesseo and Sheldon.

At Genesseo—Communicants 16. Baptisms (adult 1, children 4) 5.

At Sheldon.—Communicants 23. Baptisms (adults 3, children 2) 5.

At Nunda, Allegany county, I officiated a few days since, and baptized three children.

Within the limits of my mission, applications have been made for the organization of four new churches; but it was deemed best to postpone it until we should obtain the service of an additional missionary: the experience of a few years having taught me that it is very bad policy to multiply our churches faster than we have the means of supplying them with a stated service.

The Rev. Amos Pardee, missionary at Oswego, Oswego county, and parts adjacent, reports as follows:—

On account of ill health, brought upon me by unusual exposure, and sickness and death in my family, I have been unable, on three Sundays, during the past year, to perform divine service.

During the last year, a number of Episcopal families removed from Oswego. On this account, no increased support could be given to a clergyman during the present year. It was necessary, therefore, to bestow less time upon that place. Such attention, however, has been bestowed upon that place, as to produce, by the blessing of God, some apparent good. The whole number of communicants at Oswego and its neighbourhood is sixteen. The baptisms have been two adults; the whole number twenty.

In the town of Volney have been found a number of persons who were educated in, and still retain, some a feeble, and some a strong attachment to the doctrine, ministry, and worship of our Apostolic Church. Divine service has been performed a number of times in this place on the Lord's day and other days, and the responses made with decency and order. There has been here, not only some renewed attention to the order of divine worship, but some awakened attention to the things that belong to their eternal peace. The prospect is, that although this people are poor, and can at present contribute but little to the support of the Gospel, it will be proper shortly to organize them into a church.

By exchanging with my brethren in deacon's orders, I have administered the Lord's supper in all the churches in Onondaga county, and in some of them several times. The church in Tully, in the same county, being unprovided for, I have supplied a number of Sundays during the present year, and I trust it has been of some service in recollecting and animating them in the faith once delivered to the saints.

On a journey, going and returning, I officiated four Sundays in the church in Paris, Oneida county, and once administered the Lord's supper. The want of united exertion, is some hindrance to the prosperity of this church.

During the same journey, I also officiated one Sunday at Caldwell, and one at Sandyhill and Fort-Edward. In these, and some other places, I have officiated where the interest of the church and the cause of godliness seemed to require.

The Rev. Thomas K. Peck, deacon, missionary at Onondaga, Onondaga county, and parts adjacent, reports as follows:—

Soon after my ordination, August, 1822, I left New-York to enter on the duties of my mission. I proceeded immediately to Manlius, in Onondaga county, where I officiated three Sundays. During my stay in this place, I performed divine service and preached, twice at Jamesville, and once at Lenox.

On Sunday, the 8th of Sept. 1822, I commenced my labours at Onondaga, in which place I have remained since that time.

During the past year, my labours have been principally confined to Onondaga, where I have officiated generally Sundays, morning and afternoon.

Since the commencement of the summer, I have held a third service on Sundays, once in two weeks, at Geddesburg, a village on the banks of the canal, three miles distant from Onondaga. In this villege the prospects of the church are very flattering. The number of regular attendants on the services is increasing, and a growing attachment is manifested to the doctrines of the church, and the edifying services of its excellent liturgy. It is confidently hoped, that at no distant period a congregation will be permanently established at Geddesburg.

I have likewise performed service two Sundays at Camillus, and one at Pompey. In each of these places there are a few families of Episcopalians, and a very favourable disposition is manifested towards the Church by many who have been hitherto unacquainted with its worship and distinguishing doctrines. All that is necessary to raise up congregations in these towns, is the labour of a faithful missionary.

I have also officiated one Sunday at Utica, in the absence of the Rev. Mr. Anthon; and one at Geneva, for the Rev. Mr. Clark. During the winter I visited Otisco and Marcellus, and held service and preached once in each place. In the latter place, a very spirited and laudable effort has been lately made for the purpose of forming a congregation and employing a clergyman.

A subscription has been opened, and a sum subscribed, which is sufficient, with the usual missionary aid, to afford support to a clergyman, if one can be obtained. At Onondaga our prospects are encouraging. The congregation, though not numerous, are zealous and liberal in their exertions. A bell has lately been purchased for the church, and other improvements are contemplated. And I am very happy to remark, that there appears to be in this parish, an increasing attention and regularity in the observance of the duties of public worship. A small number of communicants have been added to this church the past year. The whole number is 40—baptisms 26—funerals 10—marriages 3.

The Rev. Marcus A. Perry, missionary at Unadilla, Otsego county, and parts adjacent, reports as follows:—

My services, the year past, have been divided between the church of Unadilla and a congregation collected for worship in the lower settlement of the town of Butternuts. I have the happiness of stating that the church at Unadilla has not decreased in numbers. I have succeeded in organizing a Female Missionary Association in this church, consisting of thirty-one members. From this association I have collected the sum of twelve dollars and twenty-five cents, which sum has been paid over into the hands of the treasurer of the Protestant Episcopal Missionary Society of New-York. The Sunday school has been continued during the spring and summer, and also a part of the fall. Baptisms 6—burials 7.

In addition to my services at Unadilla and the Butternuts, I have officiated in the following places:—In Colesville and Windsor one Sunday, and three lectures on week days; in Coventry two Sundays, and one sermon in the week. Burial one.—In Bainbridge I have officiated once; in Franklin one Sunday; in Guilford one Sunday, and two lectures on week days. In Delhi I administered the sacrament of the Lord's supper to a sick person; and baptized one infant. Baptisms 7—burials 8.

The Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent, reports as follows:—

For six months of the last year, I officiated every third Sunday at Sacket's Harbour; and from the situation in which I left that congregation, in April last, I presume the Rev. Mr. Beardsley will have it in his power to make a favourable report. In July I administered the holy sacrament at the Harbour to twenty-seven communicants; the Rev. Mr. Beardsley being in deacon's orders. In September I spent one Sunday at Holland Patent. And the remainder of my time has been passed at Turin, where the congregation continues gradually to increase. Marriage 1—funerals 2—communicants 35—baptisms 9.

(To be continued.)

An Address, occasioned by the death of Mr. Danforth Billings, delivered before the Faculty and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on Monday evening, February 16th, 1824.

It was at the approach of this momentous crisis, "when Jesus knew that his hour was come;" when he was about to remove his tabernacle from among men, and return to his Father; when he was about to say to the sublimest among the counsels of deity—"It is finished,"—that the Redeemer of man laid aside his garments, and engaged in the humble act of washing the feet of his disciples. Formerly, he had laid aside his habiliments of glory, and for our salvation, stooped to the assumption of flesh. Now, he lays aside even his garments of humility, and, for our instruction, descends to the office of a menial!—It was a simple act. Yet, simple as it was, it was declared by its Agent, unfathomable. "What I do thou knowest not *now;* but thou shalt know *hereafter.*"

If then, an act in its appearance so simple, was yet in its nature so unintelligible, shall we hope to comprehend—shall we endeavour to scan the complex acts, the mysterious ways of Jehovah?

There is, in the human mind, a propensity to search into whatever is hidden. Under its influence, man has carried his researches into every part of nature. Nothing has proved too extended for his grasp, or too minute for his inspection. There is no depth into which he has not descended, no height to which he has not risen. Not satisfied however with his discoveries in nature, he has attempted a bolder enterprise. He has pushed his inquiries into even the sacred mysteries of the God of nature. He has essayed, with a profane hand, to lift the veil, which covers the counsels of the eternal! It is needless to mention the fruitlessness, as well as profanity, of this attempt: needless, to say that man has inquired only to confound; has looked into the designs of heaven only to behold thick darkness. For, "God's judgments are unsearchable, and his ways past finding out."

Send your thoughts into the depths of space, whither the light of our sun has never travelled. Can you calculate what is passing there? Look upon that mysterious veil, which, darker than the curtains of night, separates between to-day and to-morrow. Can you discover what lies beyond it? Can you, even at so short a distance, trace the features, or discern the form of the future? Look upon the great deep. Can you spy out the resting place of Leviathan? Can you tell the treasures of those vast, unfathomable caves? You confess your impotence. Yet the secret counsels of God are covered with a veil of *deeper* mystery. The judgments of God are a *mightier* deep, containing secrets not only unfathomed, but unfathomable. "High as heaven—what canst thou do? Deeper than hell—what canst thou know?"

These remarks have been judged not altogether inappropriate to the occasion, which has called for this address. A little while since, and the smiles of heaven seemed to rest upon our institution. A melancholy change has ensued. For, though the light of God's countenance be not wholly withdrawn from us, yet, with emphasis may it be said, "clouds and darkness are now round about him."

It can scarcely be necessary for me to allude more definitely to my subject. At the name of Billings, I know what must be the emotions which will arise in your hearts. His death is too recent—the recollection of his virtues too fresh, to admit of mistake on the subject. But my task is, not to indulge the language of personal feeling; it is to answer a demand of duty and of justice. Follow me, then, in a brief sketch of the life and character of our deceased brother.

The time allotted does not admit, nor the nature of the occasion require, minuteness. It will be sufficient to observe that the subject of the present sketch, like another,* who lately made one of our number, and whose death in a foreign land, has but just called from us a tribute of undissembled grief, left at rather a late period the flattering prospects of a mercantile life for the pursuits of general literature and science. Extraordinary diligence in study placed him, at the end of fifteen months, in the third class at Union College. The reputation which he acquired there, was far more than respectable; and, but for the already visible effects of too intense application on a constitution naturally delicate, would have been highly honourable. Soon after receiving the degree of Bachelor of Arts, he became a member of this seminary; since which event, the incidents of his life are, to most of us, too well known to need mention. We all know, for we have all seen, his exemplary conduct. We all know, for we judge by its fruits, his successful application to study.

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* Rev. William S. Irving.

Indulge me here in a remark. It relates to the sacrifices which the deceased made, and the difficulties which he encountered, in the attainment of his education;—sacrifices and difficulties, which, I am persuaded, few know how to estimate.

His prospects in life, as has been remarked, were flattering. The way to wealth was open before him, and there seemed but little to prevent him from seizing the prize which fortune presented for his acceptance. All these prospects, however, his determination to study called him to relinquish. He obeyed that call with cheerfulness. Still further, his determination required him to engage in a long and expensive course of study, without any means of support, but those which he had accumulated during the brief term of his mercantile life. In this case his sacrifice was as generous, as, in the other, it had been cheerful. He nobly offered all to the accomplishment of what he truly conceived to be an important object.

But the difficulties, which his enterprise presented, were even greater than the sacrifices which it required. Personal experience suggested the conviction, that a change of habits presented the chief obstacle to his success. A change of habits is necessarily connected with a change of profession, at the age of twenty-three. Before that time the mind of a man of business has adopted its modes of thought, and formed its principles of action; formed them, too, with a fixedness, that almost defies change. Like the knotted oak, they refuse to bend, and can only be broken. Nor does the difficulty vanish at this stage of the process. Old habits must be broken not only, but also new ones formed. In short, the man, who, after having adapted his habits to one profession, determines to accommodate them to another, must undergo a complete mental revolution, which presents an amount of obstacles that can never be estimated, but by actual experiment. All these circumstances of difficulty, however, were not sufficient to daunt the resolution of our friend. He encountered with fortitude, and by perseverance he removed them. Let his example operate to the encouragement of others. Our church can receive but little benefit from the attachment of those, who know not how to make sacrifices to her welfare. Her ministers must be willing to forego the pleasures of wealth, to bear the pressure of the cold hand of poverty, to meet and contend with obstacles, under whatever form they may assume.

But, our duty requires us to extend this tribute of our respect to something beyond the *actions* of our friend—his *character*. I am aware of the objections which may arise in the minds of some to the bestowment of eulogy upon the virtues of the dead. Justice, however, seems to require, that, in the present case, somewhat should be said.

In the characteristics of his *mind*, our friend was solid rather than brilliant; deliberative without vacillancy; discriminating without any affectation of nicety; and decided without the least show of dogmatism. The course of his mind resembled that of a placid stream, which receives in silence its tributary waters, and widens and deepens in its progress; rather than that of a rude torrent, which delights to dash over rude precipices, and wander through all the gloom, and solitude, and magnificence of nature.

In the qualities of his *friendship*, he was cordial, generous, disinterested; professing no attachment where he felt none, and accompanying the professions which he did make, with satisfactory proof of their sincerity. On this point, there are many, there is at least one of your number, who can speak from experience.—He was your friend—you esteemed him. He was my friend—I loved him.

As to his *religious* character, he imbibed from education strong prejudices against the imparity of the Christian ministry. His first correct impressions on the subject of the church, were connected with the annual visitations of our beloved and revered diocesan. Eventually, his religion became a happy union of Episcopal principles with scriptural piety. The truth of this is evinced by several considerations. In the first place; though he commenced study with secret inclinations towards the holy ministry of our church, yet he did not, till the close of his collegiate life, make an open and definite election on the subject of his profession. His decision was suspended by a long, deep, and anxious consideration of the question—"Am I inwardly moved by the Holy Ghost to take upon me the office of the ministry?"—Nor was his decision fixed, till he was enabled conscientiously to answer that question in the affirmative. In the next place, after his choice of a profession was made, we all know how warm, and how decided was his preference of it; and how much his attachments seemed the result of examination and conviction. And finally, we are all acquainted with his fervent, yet unostentatious piety, displayed in a regular and humble life, a happy and triumphant death. Yes: we have seen him, after making important sacrifices to the attainment of an important end; after pursuing, with indefatigable diligence, the study of general literature and science; after selecting, with the most commendable caution, a profession to which he was willing to sacrifice himself; and after arriving at nearly the completion of his wishes in bringing his professional studies to a close;—we have seen him after all this, when his hopes were putting forth all their blossoms; when life was opening bright before him; and when his prospects of long desired usefulness seemed almost realized; we have seen him suddenly sinking under disease; his hopes withering; his prospects fading; the world itself receding from his view; yet enduring all without a murmur; nay, with cheerfulness, and in triumph! Heard you his words?—"No. I wish not to live—I have had my attachments to the world; but they are broken. I would not choose between life and death. I submit to the will of God."

Such is a plain estimate of the character of *him*, whose death we mourn; an estimate, which those who knew him best, will be least disposed to pronounce misjudged Such too is the mysterious Providence, which has spread darkness around us, and cast at least a twilight over the hopes and prospects of our infant institution.

Will this be thought too strong language? Consider for a moment the circumstances of the case. To us *in particular* they are awfully interesting. When we only hear of the steppings of death in other lands, we contemplate his desolations with too much indifference. When he treads upon our own thresholds, we see his terrors. His voice, like the thunders of heaven, when it breaks in the distance, falls a powerless murmur on the ear, whispers its warning, and is forgotten. But, when it bursts over our own heads, it becomes admonitory of danger—of uncertainty—of the grave at hand—and of God in displeasure. The death which now holds our attention, is indeed the third, in which we have been interested as members of this seminary. In its consequences, it may not claim superior importance: but in its circumstances, none has come so near our own bosoms; in none has God seemed to us so emphatically to make darkness his secret place.

Nor are the circumstances of the case less interesting to our institution *in general*. After encountering difficulties of various name; after exercising alternately the hopes and fears of its founders and its friends, it had at length settled upon a foundation, that promised a state of peaceful prosperity. Already had it become an object of public solicitude. The church had turned upon it her maternal eye. and watched its growth with eager anxiety. In it she viewed a nursery of sons, and smiled at the increase of their numbers. She contemplated them as her future ornaments and supports; on their success her expectations rested; around them her hopes clustered. It is not, then, an exaggeration, to say, that the death of even one of our number is sufficient to throw a gloom around the hopes and prospects of our institution itself.

But, through all this darkness and mystery one ray of comfort breaks kindly upon us. Though God's ways are in part unknown, they are in nought unjust. We are not compelled to fear an arbitrary tyrant in an incomprehensible God. Though "clouds and darkness are round about him," yet, "righteousness and judgment are the habitation of his throne." It is an assured truth, that "the judge of all the earth will do right."

What remains, is, for us to receive the lesson of wisdom which the subject inculcates—submission to the will of God. To this we have a motive, strong as we can demand in the consolatory reflection just made. Assured of the perfect equity of Jehovah, we need no farther inducement to acquiesce in even those acts, the wisdom of which we cannot clearly discern. But, in addition to a motive, do we ask a standard, by which to regulate our submission? "Thy will be done on earth, as it is in heaven." This is of universal authority. And how is this will done in heaven? With murmurings, and repinings,—as though the will of a hard master? Is it obeyed with even reluctance? Nay; is there so much as a feeling of indifference in the obedience which the inhabitants of heaven tender to him who fills it?—Ah no! choice—choice directs the obedience of angels: love inspires the submission of the saints, that perfect love, which casteth out fear, and prompts the willing tribute—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The standard, then, by which we are to regulate our submission to God's will is *choice*. We are in all cases to prefer his will to our own. Are we, by any act of Providence, exposed to peril, or to persecution—to the loss of liberty, or of life—to sickness, or to the sword? We are to make our portion our choice. This is, for us, the only true standard of submission—that standard erected in heaven by the hosts of God.

When Jesus condescended to teach his disciples humility by example, we have seen that one of the simplest acts to which Deity ever stooped, was declared unfathomable, yet when he applied to it his own line, the depths of wisdom were disclosed; and we now almost wonder that a sign so simply significant should ever have been misunderstood. Christians! submit to God's will, with a choice directed by affection; and his most intricate ways will hereafter appear plain—his most unsearchable acts intelligible. Wait but God's time, and though ye know not now, hereafter ye shall know, what he has done in his late afflictive providence. His righteousness in this will hereafter appear as the noon day. What now seems a chastisement, will one day prove a mercy. What is now mysterious will hereafter be made manifest.

For the present, we may rest in the assurance of a reasonable hope, that the spirit of our departed friend is now enjoying the blessedness of the faithful. For it has been said with more than poetic truth,

> "A death-bed's a detecter of the heart."

It is then, when the soul is quitting her last feeble hold on life, when she looks back upon her shattered, ruined tenement, and, in its demolition, beholds the annihilation of every motive to hypocrisy, the end of every earthly hope, and every earthly fear; it is then, that the heart, filled with mighty thoughts, that crowd and cluster around that awful point of being, will speak the language of truth; will either betray the weakness of its trust, or exhibit the power of its hopes. We have lately seen this test applied with a triumphant result. Our friend met death as a disarmed enemy, and betrayed no emotions, but those of a firm trust in God. Follow him there, with confidence, and in imagination contemplate his disencumbered spirit investigating the truths of God, unperplexed by the errors of man. Consider him, either as having already entered upon a better ministry than that for which he was preparing, or as resting with all the company of the faithful, in the certain and joyful anticipation of that hour, when, his corruptible having put on incorruption, and his mortal, immortality, he shall receive a crown of glory, and a harp strung to the exulting strain—"O death! where is thy sting?—O grave! where is thy victory? Thanks be to God, who giveth *us* the victory, through Jesus Christ our Lord!"

Upon the death of those whom we love, while our images of recollection breathe almost of life and reality, it is natural to seek in their accustomed places of resort, those whom we have lost. As soon, however, as that search proves fruitless, and those places are found empty, we rest our inquiries—settle on the actions of our friends, and in them find a kind of saddened portrait of the absent. With what facility, then, do we recall incidents long since forgotten; and with what eagerness do we cling to the remembrance of them, as so many relicks of those whom, in this world, we are no more to behold!

It is thus in the present case. We seek in vain for our friend, in any of *his* accustomed places of resort. The social circle does not contain him. The hall of our society hears not his voice. The temple and altar of the Lord witness no longer his devotions. No—he is gone—yet the memory of his actions remains. It remains in the affection of relatives and friends—it remains in the Zion of our God.

Unlike that of other men, who have perhaps blasted mankind in the acquisition of their fame, the memory of Billings may be lost with the present generation. But, while it lives, it will be fragrant as the memory of piety—dear as the offerings of friendship. His best monument is erected in our love. Our hallowed recollections will constitute a memorial, if not more enduring, yet far more grateful—far more holy, than monumental pride, or mausolean pomp. Our tribute will be the tribute of the *heart;* not the offering of the *lips;* for thus it is that we delight to honour the good—in their actions recalled for our example, and in their virtues cherished for our imitation.

> "The sweet remembrance of the just
> Shall flourish when he sleeps in dust."

Remarks on "A Letter from an American Clergyman, on the Episcopal Church in the United States."

To the Editor of the Christian Journal.

Sir,

In the Christian Observer for November, 1823, we are presented with a "letter" on the state of our Church, purporting to have been written by "a *most respectable* Episcopalian Clergyman and distinguished preacher." It is somewhat singular that the Observer should have admitted a communication of this *spirit* and *tendency,* immediately after taking so much praise to itself for having adopted what is termed "a temperate and conciliating line of allusion, in reference to the discussions which," they say, "they are aware agitate our Church"! As "lovers of harmony," it would have been more in character, had they permitted the "letter" to have slumbered upon their shelves. As "lovers of truth," they should have recollected the rule, *Audi alteram partem,* ere they published a communication, calculated, in a very small degree, to promote the unity of the spirit in the bond of peace. It is much to be regretted, Mr. Editor, that any one bearing so exalted a character as that of "a most respectable Episcopalian Clergyman and distinguished preacher," should descend from his dignified station in order to criminate, by misrepresenting his Christian brethren.

The writer speaks in high terms of the Christian Observer: he praises its "candid and liberal remarks"—"its teeming with Christian affection;" and alludes particularly to some of its papers, as breathing "a kind, gentlemanly, and Christian spirit." Greatly indeed is it to be lamented, that so *few* of these desirable traits discover themselves in "the letter of an American Clergyman." The object of the writer appears to have been, to convey across the Atlantic a picture of the "precise condition" of our Church in this country. The portrait is a dark and gloomy one. The Observer had considered our Church as "unconnected with the parties which unhappily divide the English Church." The "American Clergyman" tells him that this is "too good to be true:" that "so far from being justly considered as umpires in the controversies, and unconnected with the parties which at present agitate the English Church, we have to confess that there is not a party among the ranks of your clergy, in relation to points of theological discussion, which has not its counterpart, in every important particular, among the clergy of America; and that the din and clash of those controversies which excite the most feeling in England, are echoed back by combatants here, who are as eager and as obstinate as any in Christendom."

Sir, this statement is a gross libel upon the Protestant Episcopal Church of this country. Any one acquainted with our situation, knows that our Zion is not distracted, as this writer would have us to believe, by the "din and clash" of *parties*. Let us hear the testimony of a candid and impartial American divine on this point. "You speak in England" (says he to the Observer) "of a contest for first principles; whether Christian piety is more than a form; whether there is such a thing as the religion of the heart—an ardent love for the divine Saviour—a paramount sense of the infinite value of the soul—the importance of eternity—the need of the Holy Spirit's influences—human guilt and infirmity—the necessity of crucifying the flesh with its affections and lusts—being dead to the world, &c. My dear Sir, I think I can answer for the generality of clergy in *this* country, that on these points there is no dispute." Yes, Mr. Editor, God be praised—"on *these points*," as Dr. Jarvis observes, "there is no dispute." To these "vitals of Christianity" the great body of our clergy adhere, and utterly disclaim all *party names*.

The "American Clergyman" informs us that "there are some strenuous assertors of the broad doctrine of *invariable necessary connexion* between the administration of the ordinance of baptism and the inward and moral influences of the Holy Ghost;" in other words, that there are some of our clergy who hold to an *invariable necessary connexion* between regeneration and renovation—who maintain that all baptized persons are *renewed* by God's Holy Spirit! I can affix no other meaning to the writer's words. If he meant to be so understood, to assert that there is *a party* in our Church, who maintain, in private or from the pulpit, so monstrous a doctrine, he has been guilty of a misrepresentation that is without the shadow of an excuse.

Equally unfounded is the charge, that "there is among us a *party* who call the Prayer Book," by a strange accommodation of language, "the Church," and with whom "it is a favourite argument to accuse those Episcopalians who take part in Bible Societies, of indifference and unfaithfulness to the distinctive principles of the Church." To this latter phrase the "American Clergyman" seems to have no great partiality. Without disputing with him its propriety, I would beg of him to inform us, whether our Church in the dioceses of Connecticut and New-York (to go no further,) has attained to that state of prosperity which she at present enjoys, by the *zeal* or the *indifference* of her clergy for her "distinctive principles?" But one is not more astonished at the palpable misrepresentations of this "letter," than pained at the *bitter spirit* which pervades it. The writer "aspires" (as he himself informs us) "to the honour of being ranked among those whose character, opinions, and ministry may be distinguished as truly evangelical." "As to those who come not under this truly honourable, though not always kindly intended appellation," he liberally and candidly remarks, "I know not what is the name by which they may be distinguished." Mr. Editor, there was something of this same "truly evangelical" spirit displayed in the days of our Lord by the Pharisee; when shaking the finger of scorn at the poor publican, he *modestly* and *humbly* exclaimed, "God, I thank thee, I am not as other men are." Is this one of the "traits" displayed in "the characters of Newton, Buchanan, Martyn, Scott, and Owen," men after whom the "American Clergyman" professes a "peculiar desire" to model himself and his hearers? If so, the sooner he selects more enlightened guides, the better. He may rest assured, that *this* was not the *spirit* which St. Paul inculcated. "I say to every man among you, not to think of himself more highly than he ought to think. For if a man thinketh himself to be something when he is nothing, he deceiveth himself." Neither was it the *spirit* which our Lord and Master taught. "Learn of me (says Christ,) for I am meek and lowly in heart." A CHURCHMAN.

For the Christian Journal.

On true Moderation.

Messrs. Editors,

The following remarks on *true moderation*, though taken from a work, the character of which is little, if any thing, above mediocrity, yet seem worthy a place in your pages on more than one account. The daily increasing cry of universal charity, so loudly, and even fiercely urged, demands that some notice should be taken of its principles and effects. The date (being written more than fifty years ago) and calm decision of these "thoughts" render them peculiarly worthy of consideration.

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"— When it is said (Phil. iv. 5,) that *our moderation should be known to all men;* nothing less is meant, than that we should give to the world undeniable evidences of our virtue, truth, and sincerity; which are all comprehended in that one word *moderation*. But if any body imagines, that in contest concerning important truths, to yield up the point, and depart from the truth, is moderation, they are infinitely mistaken; for it is so very far from it, that it is a vicious, and, in consequence, immoderate compliance. To comply in indifferent matters, is charity and civility; but to comply where justice and truth are concerned, is a manifest renunciation both of the one and the other; and men must have a care that they do not permit their virtue to be overpowered, either by their good nature or good breeding. Where there is a contest between two persons, the one is apt to desire the other to be more moderate, that is, to yield up the point in dispute: and the other, if he has more right on his side, may more reasonably and justly make that demand to him; since it is most certain, that the adhering to justice and truth, is moderation; and he who does that, is a moderate or virtuous man: and, on the contrary, he who either opposes truth and justice, or departs from them, is an immoderate or vicious one. Should a Jew press a Christian to renounce his religion, and, finding him firm to his principles, desire him to be more moderate, no man can imagine that it would be a virtuous moderation in the other to renounce Christianity, and turn Jew. But, in short, here lies the fallacy and mistake; both vice and virtue are, for want of a true distinction, indifferently attributed to moderation, which is vulgarly and falsely taken for yielding and complying, no matter whether reasonably or unreasonably; and he who cannot oblige another to comply with his interest or passion, will always be apt to accuse him of want of moderation. But I do not wonder that moderation is more talked of than understood, since most men's virtues lie more in their tongues than in their affections and understandings; and he who does not feel the influences of virtue and moderation in himself, must needs talk as ignorantly and imperfectly of it, as a blind man does of colours. But were there more moderation in men's minds, there would be more in their manners; more justice and integrity, more charity and generosity; and when the world is more possessed with that virtue, it would be better known, better practised, *and less talked of;* it will then be attended with those natural effects of unity, peace, and kindness, which it would never fail to produce, were it more real and universal. In the mean time, I take the liberty to advise all contending parties, to examine very impartially, *whether, at the same time that they upbraid their adversaries for having the mote of immoderation in their minds, they have not a beam of it lying across their own*, and, if they have, to remove it as soon as they can; for having experimentally learned to work that cure in themselves, they may more justly reprove, and more skilfully and successfully advise and assist their neighbours."

This requires no comment. Many, no doubt, will perceive its proper application.

U. U.

Convention of Vermont—concluded from p. 91.

A committee, consisting of the Rev. Benj. B. Smith, George Cleaveland, and Dorastus Wooster, esquires, was appointed to make such remarks on this report as might be useful to the members of the Church in Vermont. These remarks are, in the main, judicious and well timed; though there are some points on which we should wish for further information, and others in which we think the spirit of conciliation has led to incautious admissions. With these exceptions, we think the "remarks of the committee" an able and eloquent defence of rights, which, if justice and equity had uniformly prevailed, would never have been called in question. We therefore present the whole to our readers, with one or two notes on those parts on which we could have wished to have seen somewhat different language.

"In addition to the facts contained in the body of this report, in relation to the first grant and succeeding history of these lands, as drawn from papers in possession of the agents, there exists a variety of others, which will sufficiently explain why such grants, and to so large an extent, were made. Gov. Wentworth, under whose administration they took place, was himself an Episcopalian. But at that period, the number who thought like him was very small. They were emphatically a minor sect.* Congregationalists made up a vast majority of the colonists. Indeed that denomination was, by the colonial government, considered and treated as the established religion. In pursuing the reigning policy of the age to promote the settlement of the new plantations, the government foresaw that they would be chiefly settled by the prevailing denomination. Whatever encouragement, therefore, was necessary in those early periods for the introduction and support of religion, was less necessary for the reigning sect, than for minor ones.† Their numbers constituted an obvious and sufficient resource. But it was presumed that Episcopalians would not be easily induced to remove far back into the remote settlements, without some reasonable hope and strong encouragement that they would be able to maintain the ministry and services to which they were so strongly attached. What expectations were wanting from their numbers, needed to be supplied in some other way. Accordingly, whilst only one right of land was given to the first settled minister, who, it was foreseen, would commonly be a Congregationalist, two rights were granted to Episcopalians, one for a glebe, and the other for the benefit of the Society for Propagating the Gospel in Foreign Parts.

"The first right, in most cases, fell into the possession of the ruling denomination, and, as it became, in fee, the property of the first settled minister, appears to have answered the very purpose which the grantors expected and designed.

"And under the expectation that the other rights would finally enable them to support their own ministers and services, several Episcopalians were induced to remove to the new townships. But, owing to a variety of causes, their hopes have been deferred, baffled, and nearly destroyed. And the posterity of those persons who were induced to move into a region so remote from the field of Episcopal ministrations, are reduced to depend for the supply of them, upon their own exertions, and the small remnant of property which has at length been recovered. And it is presumed that no objections will be urged against their receiving possession of this property, since every other public right has been secured to its designated use and employment.

"But, if any such objections should be raised, it is difficult to see what they can effect. From the report of the agents it will be seen, that every arrangement was made to have the decision which has been given, a final one. The cause was carried to the highest tribunal, was advocated by the most able counsel, and decided, after a full investigation, by a court, the very constitution of which places its judges far above all personal or state influence. And in this case it is in vain to look for any sectarian prejudices,[*] for not only the same court, but the same judges, decided the glebe case against the Church, by which she is for ever deprived of the use of those lands,[†] which has now given judgment in favour of the Society for Propagating the Gospel.

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* We must again protest against the use of the term "sect," as applied to the Episcopal Church. If our doctrines, government, discipline, and worship, are those of the Catholic Church in the days of her apostolic purity, how are we a sect? We presume that the writers of these remarks would be the last to admit that we are a "heresy," yet, if they will consult the New Testament, they will find that "sect" and "heresy" are synonymes. On this point we beg leave to refer our readers to our review of Bancroft's Sermons, (vol. ii. p. 379.) Let us leave this loose language to those whose principles tend to separation: *ours are all fitted to produce* union and harmony. *Ed.*

† Here is again the same incautious admission. We assert, with confidence, that there is not one "sectarian," or heretical tenet, to be found in our liturgy, ordinal, or articles. Ed.

"It is presumed that no persons would be disposed to urge objections against the recovery of the Propagation Lots, if they could be made to believe that the benefits which will be derived from them in future, will be far greater than any which have been hitherto realized.

"It is confidently expected that this position will appear clearly and abundantly supported by a comparison of the nature and extent of the former and future good effects resulting from the application of the avails of these lands.

"No attempt will be made to undervalue or depreciate the benefits of education. Here the language of the most extravagant eulogy is scarcely the language of truth. The invaluable effects of a good education, and of the widest possible diffusion of it, are far beyond all human calculation. They are not to be made matter of cool mathematical calculation. They cannot be taken hold of, and counted and weighed. At the same time, they are known by effects too mighty to be overlooked, and are felt with an energy and a blessedness which cannot be mistaken. Parents cannot see how education blesses their offspring, but they can feel that under its influence they are growing up to make glad their hearts. Children cannot feel the hand which is moulding their characters and their hearts, but they find themselves growing up bold in thought, proud in feeling, aspiring in hope, and vigorous in enterprise. The secret influence of general and good education is noiseless and unnoticed in its progress, but its results are too mighty and too glorious to pass unregarded. The community is blessed by it, through all its limits. And our homes are made the pure, contented, and happy abodes which we find them, in a great measure by means of the education which has exalted their inmates.

"But are these blessings to be compared with those which flow from the diffusion of Christian knowledge and piety? Separate the ingredients of a nation's knowledge from the ingredients of a nation's morality, and what is their real estimation? They will prove the materials of ruin and desolation. Clear heads are dangerous pioneers to bad hearts. Religion alone can sanctify knowledge, and make her the handmaid of happiness. Politicians are mistaken when they refer our civil and social advantages chiefly to the diffusion of knowledge. It is much more fairly ascribed to the influence of religion. It is this which has prevented the curses which are inseparable from a state of intellectual culture, if moral culture does not keep pace with it. Intelligence elevates the character, but religion preserves it, when thus elevated, pure, and refined, and preeminently happy.

"Other securities were provided for the diffusion of the less valuable of these blessings. The lands in question were consecrated to the higher and better purpose. For many years they have been diverted from their designated and proper channel, and it is highly satisfactory to the friends of the Church, that although they have not been suffered "to make glad the city of our God," they have been watering a fair garden, and maturing valuable fruits. And, on the other hand, they cannot be brought to believe that good men will ever resist the application of these lands to the high uses of Christianity, upon the pretence that it will be robbing the state of a great benefit. Surely the good sense and the happy experience of the people of Vermont, will not suffer their schools to languish, because lands, to which they had no legal right, are withdrawn from them. They cannot be so ungrateful and unreasonable as to charge upon Episcopalians the fault of any injury which schools may suffer from giving up an income to which their claim was unrighteous and illegal.

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[*] We should, in this case, have said, prejudices in favour of the Church. *Ed.*

[†] We had an idea that this decision was not *on the merits of the case*, but with regard to *the person who had* a right to bring the action. *Ed.*

"We are bound, therefore, to believe, that new efforts* will be made in behalf of schools; and in addition to the blessings which the state will derive from their increased prosperity, it will find its moral and religious character very much elevated and improved by the labours of those clergymen whom these funds will support. The sum of good will thus be greatly increased; and the community will receive unexpected benefits from a decision which some affect to believe will be a great disadvantage to it.

"The grantors of the public rights appear to have been impressed with a very correct sense of the general advantages of both these methods of diffusing knowledge, and to have given no very equivocal expression of their estimate of the value of the one method above the other, when they assigned one right to schools, and three to the support of religion. In the course of events, two of these have been secured for the benefit of schools, and one for the use of a minister. Now if it were a question with the community at large how the remaining right should be disposed of, we cannot conceive that it would completely reverse the decision of those excellent men, by giving three rights to the less valuable object, and one only to religion; more especially as the doing of this would divest one denomination of Christians of two portions of land intended for them. It would surely seem to your committee that all may well rest contented in the present equal division of these rights between these invaluable objects.

"These hopes may be rendered less sanguine, by the objection that the prejudices and partialities of the people are such that they will not attend the ministrations of the Episcopal clergy. Still there are some few individuals scattered in almost every town, who decidedly prefer that mode of discipline and worship. And, in a region which boasts of perfect toleration, it ought certainly to give general satisfaction and pleasure, that any part of our population will at length have it in their power to worship God according to the dictates of their own consciences. But your committee are unwilling to believe that the alleged prejudices are so strong. They would deem it highly uncharitable, and would be exceedingly sorry to believe, that a Church, whose doctrines are so scriptural and pure, whose government is so excellent and ancient, whose services are so devotional and sublime, can be the object of such extreme dislike that people will not attend upon its ministry! They are persuaded, that the more the services of the Church are known, the better her doctrines are understood, and the oftener its ministry is attended, the less will prejudice have to say against it. They cannot help thinking and maintaining, that the Episcopal Church in this country and in England possesses, on the ground of the learning and piety of their clergy, and the abundance of their zeal and good works, in the Bible and missionary cause, a claim upon the good feelings of Christian people, which will forbid them to avoid or oppose the clergymen who may minister in Vermont.

"But it may still be insisted, that such are the existing partialities and prejudices in the state, that the Episcopal clergy will not find congregations. If we are compelled to believe it, who are in fault? If the people will not allow themselves to be relieved from a part of the expense of supporting clergymen; if they refuse to hear those who are sent among them by means of the avails of the Church lands, are Episcopalians to blame? Is the opprobrium to be cast upon them of depriving the state of great and extensive benefits? Most assuredly, if the people of the state do not derive the great-

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" * It may not be improper to remark, that the annual amount secured to schools by law, is not in the smallest degree affected by their being deprived of the use of these lands. The only effect of this loss to the schools will be, that the taxation in certain towns will be slightly increased."

est benefit from the expected application of the property which has hitherto gone to the support of schools, it will be owing to a cause which Episcopalians, more than any other persons, will have reason to deplore.

"It is very natural to presume, that amongst the variety of remarks which the recovery of the 'Propagation Lots' will call forth, the motives and designs of Episcopalians will be subjected to animadversion and censure. It becomes their duty, therefore, if they are able, to vindicate their motives and intentions. And nothing can be easier than to set them above the reach of reasonable suspicion or reproach.

"It surely can scarcely be objected against a man, that he has been endeavouring to secure what he really believed was his honest right! Episcopalians have all along been persuaded that their claim to the use of these lands was unquestionable. The most eminent jurists advised them to prosecute those claims, confidently predicting ultimate success. And the Society in England gladly relinquished to them their title, and delegated to them their powers. Is it surprising then, or blameworthy, that they have made an attempt at securing such a valuable extent of property? Would they have been doing their duty, either to themselves or their posterity, if they had suffered these rights to have fallen into neglect and forgetfulness? And especially when the condition and relative circumstances of Episcopalians are regarded; when it is recollected that they are a scattered and opposed people; that they can seldom collect numbers sufficient to support a minister; that they are warmly attached to very peculiar rites and observances, which none but their own clergy can administer;—can it excite surprise, or incur blame, that they have exerted themselves to procure a provision for their ministers, which will in some degree obviate the difficulties resulting from their small numbers, and scattered situation? In such a case, is there a man living, or a society existing, that would not have been as active and energetic as the Episcopalians are stated to have been?

"Again; certain views have been presented of the benefits which not only Episcopalians, but the community at large, it is hoped, will derive from the recovery of these lands. Now Episcopalians are fully persuaded of the correctness of these views. And there can be no doubt but their conceptions of the extent of these benefits are quite as glowing as they should be. It may safely be granted that they are highly exaggerated and extravagant; that imagination has outstripped the pace of sober calculation; and that the good which will actually be secured, will not be, by any means, commensurate with their sanguine expectations.

"But, however false and visionary these views may prove to be, they certainly form a perfect exculpation for Episcopalians. Benevolence, consistency, and religion, alike call upon them to exert themselves very actively in securing benefits which they believe to be exceedingly great. But their views cannot certainly be considered altogether visionary. And far from being blamed for labouring to send abroad the services and the ministrations of a Church, which they honour and love, and regard as a peculiar safeguard to the most precious doctrines of the Protestant faith, they should be highly commended for it.

"But this point is capable of being placed in a light still more convincing. From the report of the agents it will be particularly observed, that the first movement towards securing the society-lands in the United States to the Protestant Episcopal Church, did not originate with the members or friends of the Church, but with the officers of the society. The secretary was ordered to correspond with Episcopalians in this country, and to offer them for the support of their clergy, the possession and use of all the property which was vested in that society before the revolution. It appears that they were ignorant of the extent of property which had been vested in them, but felt confident that they should still hold it, whatever might prove its amount, under the treaty of 1783. This important fact will serve several valuable purposes. It will show that the right of the society to the lands which have recently been recovered, appeared very obvious to its officers long before it had excited any controversy. And it will exculpate the Church from any blame which might be supposed to attach to her, for prosecuting the claim which was so freely and generously resigned to her. What else could her friends have done? If they had refused the generous offer, it would most probably have been of no benefit to the state; for the society would have prosecuted its claims in some other way, and the lands lost to the Church would not have been gained by the community. But they were not so unwise and ungrateful as to disregard the noble propositions of the society. They thankfully received the gift, and set themselves diligently at work to derive the utmost benefit from it. And to expect that they would have done otherwise, or to impugn their motives for doing so, is very unwarrantable and surprising.

"Your committee cannot fail to regard the principles adopted by the agents in relation to leasing the lands, and which they have announced in their report, as highly accommodating and liberal, calculated to leave a very favourable impression upon the minds of the people, and to quiet any needless fears by which the tenants or selectmen may have been excited. And they gladly embrace this opportunity of expressing their unanimous and very cordial approbation of the zeal and fidelity of the agents in the whole management of this important business. And, if their motives or proceedings are called in question, or aspersed by others, it is hoped that it will perfectly satisfy them to be assured that Episcopalians not only confide most perfectly in their integrity, but feel greatly indebted to their judicious, active, and disinterested exertions.

"And your committee cannot close their remarks without adding a few words of caution. It is very much to be feared that the hopes which are raised by the recovery of these lands will be far too high; and that much more will be expected from the agents than they can possibly perform. Their avails will not prove, by any means, as great as has been supposed and represented. The parishes must not expect to be relieved altogether from any taxation for the support of the ministry. And they should be cautious not to reduce it too far; for more injury is done by raising taxes ever so little, than good, by sinking them too low, or remitting them altogether. It will be expected, therefore, that the parishes will continue to contribute to the support of their ministers about in the proportion of their neighbours. And every assistance which can hereafter be afforded, the agents will readily grant.

"It is feared that expectations have been raised that the agents will apply moneys to the erection of churches. But a moment's reflection will be sufficient to convince the friends of the Church, that no appropriations can be more exhausting and ruinous. If new churches are built, parishes who have recently erected them, may fairly expect remuneration. If they are built in one town where there are lands, the inhabitants of other towns, whether Episcopalians or not, will raise a clamour for the same privilege. And thus a fund of ten times the extent of that intrusted to these agents, would soon be exhausted.

"Each town which settles a minister, will have an unalienable right, after deducting expenses, to the rents of the lands in that town for its use. If the inhabitants of such towns will erect a building for themselves, and settle a minister, they will doubtless receive assistance in proportion with the older parishes, and whilst they are building, perhaps, in larger proportion.

"Whilst, then, the members of our communion are admonished not to suffer themselves to be deceived by any extravagant and unfounded expectations, they are called upon to exert themselves with new and increased ardour in promoting the prosperity of the Church of their fathers. Can we receive into our hands so rich a token of the zeal and disinterested piety of the grantors of these lands, and not feel excited to imitate them in their work of faith, and labour of love? Shall we receive at the hands of a merciful God so great and such timely assistance, and not feel constrained to show our gratitude, by new and unwonted exertions in the cause of his church?

"Every noble sentiment, every grateful emotion, forbids that we should do otherwise! And your committee, therefore, would unite with you in earnest and continual prayers to Almighty God, that he may bless and prosper us, that he may enable us to improve the means put in our hands for the advancement of his church, and that he may dispose the hearts of all men to assist and rejoice in her prosperity, till our Zion shall become the joy and the praise of the whole earth.

B. B. Smith,
D. Wooster,
G. Cleaveland."

From the Christian Remembrancer.

Two Charges delivered to the Clergy in the Diocese of Calcutta; the former at Calcutta and Madras, in February and March, 1819, *and at Bombay and Colombo, in March and April,* 1821; *and the latter at Calcutta, in December,* 1821. *By T. F. Middleton, D. D. F. R. S. Bishop of Calcutta.* 8vo. pp. 88. Rivingtons. 1822.

We have read these charges with the deepest interest, not only from their own intrinsic excellence, which will ever secure them a high rank among compositions of this kind, but from the painful reflection that he, who delivered them, is now no more. All that remains for us, therefore, is to give as wide a circulation as possible to the invaluable matter contained in these charges, that "though dead, he may yet speak."

In the first charge, the subject of Christian missions in general, and the method pursued by the apostles, and the early propagators of the gospel, are thus ably and fully treated.

"It is certainly to the credit of our country, and of the age in which we live, that so much concern is felt for the condition of the heathen world; it is in fact peculiar to the religion of Christ, to be influenced by a regard for the spiritual welfare of man; paganism has never thought of making converts, unless perhaps in the rivalry between contending sects; and Islamism appears not ever to have been actuated by any sentiment allied to sympathy, but merely to have been impelled by the zeal of conquest, and to have considered its proselytes as subjects and abettors of its power. That Christianity is secure against this imputation will be admitted by those at least who dread the extension of the gospel, as tending to dissolve the ties of allegiance among a people who acknowledge our sway.

"But allowing that missionary zeal among Christians may be generally imputed to the benign spirit of the gospel, we cannot observe, without feelings mingled with regret, that it is not always so regulated as to produce the highest degree of good: and what is passing before our eyes will furnish matter for reflection. To judge from the manner in which this subject is sometimes spoken of, we might imagine, that the primitive ages had returned, and that little was wanting but the miraculous powers then vouchsafed, to further the successes of the gospel: on looking, however, into the records of those ages, I cannot acquiesce in a conclusion so gratifying, if it were but just, to every Christian mind: on the contrary, I am convinced, that hardly any two things, which are ever supposed to have a close resemblance, are more dissimilar.

"To any man, who will take the trouble to ascertain this point, by examining the history of early Christianity, the remark will probably suggest itself, that he finds but little in the Ecclesiastical Historians which treats professedly and distinctly of its propagation; and that after the apostolic age, ecclesiastical history is rather that of churches already planted, and of the Catholic Church as a whole, than that of missions; but if, nevertheless, Christianity, as we know, was continually extending itself, yet had not in less than five centuries subverted idolatry in the ancient world, what is the inference? It is, that the diffusion of Christianity was not considered as an object altogether distinct from its general maintenance among believers, but that in some way or other both were provided for in one common system of discipline: and this appears to have been actually the case. The first preachers of the gospel contemplated its extension to the uttermost parts of the earth: but this extension was to be effected through themselves, or through persons, whom they or their successors should commission; and in this way the propagation of religion would be only an expansion of the Catholic church: in other words, it was so arranged, that the established principles of Christian order should be taken to apply not merely to those, who, at any given period were within the Christian pale, but that all, who might enter it, should acquire their knowledge of Christ in conjunction with those principles, and be received through the instrumentality of persons, who were themselves in the Unity of the Church.

"That I may not, however, rest a fact of so much importance upon mere assertion, I will state to you, very briefly, (for briefly it must be) what appears to have been the method in which Christianity was disseminated in the primitive times. I have remarked, that early ecclesiastical history, after the apostolic age, is not, what according to modern ideas we might expect to find it, much engaged in the subject of missions. The command of Christ, to 'baptize all nations,'[*] may be considered as the authority, under which Christians are required to be solicitous for the diffusion of the gospel; the command, however, was given to the eleven, and to those by implication, as well as by the especial assurance of Divine aid,[†] who might be joined with them, or succeed them in the work; to say nothing of the case of St. Paul, whose commission, though subsequent to that of the twelve, was directly from Christ. By the apostles themselves and their associates, as some have gathered from the apostolic writings, about seventy churches were founded, reaching to Babylon eastward, and westward as far as Spain;[‡] if indeed St. Paul ever accomplished his meditated journey thither,[§] and if St. Peter, in speaking of the church at Babylon,[||] meant the ancient capital of Chaldæa; neither of which seems probable. At any rate, Christianity was planted in the apostolic age in most of the regions subject to the power of Rome; though the converts were almost every where but a small part of the whole population. It does not, however, appear that any churches were planted except by the apostles, or by persons acting in connexion with them: the work of conversion began in unity, whatever were the divisions, which arose afterwards; and these divisions were never so great, as to obliterate the effects of the order in which conversion commenced. What then was the course pursued? Of the proceedings of the apostles I need not speak; it is sometimes said that they were missionaries, as the name implies: missionaries they were indeed, going forth in the power and the spirit of Christ, and as was to be expected, teaching the same doctrines, and establishing churches, the members of which could meet in conscientious communion, knowing of no other separation or distinction, than that of place. If the apostles, however, required assistance, as we know that they did, still more would their successors: something analogous to a missionary system was indispensable; and this want was supplied, partly by the persons denominated Evangelists, and partly by catechists. Evangelists were missionaries in the strictest sense: their business was, as we learn from Eusebius,[*] to preach Christ to those, who had not heard of his name, and to deliver to them the gospels. It is asserted, however, on the same authority, that these men were disciples of the apostles; that they laboured not merely to found new churches, but to confirm and consolidate those, which were already planted; and that even at the time of which the historian is speaking, the reign of Trajan, the Holy Spirit still wrought mighty works by their hands: of course they were under his especial guidance; and thus was the original purpose of edification and unity and a knowledge of the truth fulfilled; for St. Paul declares, that all offices in the church, including that of Evangelists, were designed "for the edification (the building up) of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."[†] These Evangelists therefore, though they seem not to have been confined in their mission to any certain spot longer than the occasion required, were yet recognized members of the Church, and amenable to its discipline. Upon this subject, *Mosheim*, a Lutheran, and not a strenuous assertor of Episcopacy, has remarked, that, "in early times it was undoubtedly the custom for such members of any church, as might be desirous of imitating the example of the apostles, and propagating the gospel among the heathen, to apply to the bishop for his license, and to enter on their travels under his sanction."[‡] Order, it seems, was not then thought incompatible with enterprise or with holy influence, but rather, perhaps, to have been among the tests and evidences of a commission from God.

"The other provision, to which I alluded, for the extension of the gospel, was in the appointment of catechists. As the Evangelists were sent among barbarians, to whom possibly the name of Christ was unknown, the catechists were to bring into the fold of Christ the heathen, who resided in the neighbourhood of any Christian church: the conversion of these was an object contemplated in every Christian establishment: all, who expressed a desire to be acquainted with the doctrines of the gospel, were considered as standing in a certain relation to the church; not a close one, indeed, till they had given evidence of their being in earnest: but

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[*] "Matt. xxviii. 19."

[†] "Matt. xxviii. 20."

[‡] "*Fabricius, Lux Evang.* cap. 5."

[§] "*Rom. xv. 24.*"

[||] "1 Pet. v. 13."

[*] "Eccl. Hist. 3. 37."

[†] "Eph. iv. 12, 13."

[‡] "Commentaries of the Affairs of the Christians, translated by Vidal, vol. I. page 303."

> yet one, which was publickly avowed: places contiguous to the church were set apart for their instruction; catechisms were compiled for their use; catechumens were allowed to be present in the church during the sermon, and while certain prayers were offered for their illumination,[*] in which they were required to join; and if I mistake not, even the heathen, who had not openly professed a desire to be instructed in our faith, were not altogether excluded.
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> "These, then, appear to have been the missionary proceedings of the first ages: but all antiquity abounds with circumstances tending to show, that the propagation of the gospel was in close connexion with order and discipline. Churches were built under the bishop's sanction, signified by his visiting the spot and fixing a cross;[†] no clergyman could be ordained but with a specific or local charge;[‡] a convert could not be admitted to the order either of priest or deacon, till he had brought over his whole family, whether infidels or heretics, to the Catholic church;[§] and one of the canons of the council of Chalcedon provides for the consecration and subordination of bishops in foreign parts.[||] Regulations such as these may be thought trivial in the laxity of modern times: still this was the system, under which our faith was disseminated, and which had manifestly the blessing of God." P. 12.

To the question, whether there were no considerable schisms in the primitive ages, an answer is given in the affirmative; but it is accompanied with the remark, that "such schisms are every where spoken of in scripture, in terms of reprobation, as evidences of a carnal spirit;" and further,

> "That the points in dispute were generally of a nature, in which the learned only, or pretenders to learning, would take an interest; they were not so much *practical* questions, on which all must declare themselves: and even in those differences the same tenets, however erroneous, were for the most part maintained in the same district, so as to exhibit to the neighbouring heathen the appearance of unity. The history of Montanism, of Donatism, and even of Arianism, though the latter two did not appear till the beginning of the fourth century, will furnish more or less an illustration of these remarks: and probably it may be true, that controversies upon any point had then less hold upon ordinary minds, when as yet men were not led, by the enjoyment of political freedom, to confound the maintenance of theological opinions with the exercise of civil rights. But what would have been the case, if any of the provinces, in which a ministry was already exercised by persons duly commissioned and ordained, and the Catholic doctrines were taught, what would have been the consequence, if teachers had appeared, impugning the form of Church-government till then universally received, and promulgating new opinions as to the very sacrament, by which men are admitted to the Christian covenant? Though we cannot estimate, amidst varying circumstances, the force of the resistance, which such obstacles might have opposed to the progress of the gospel, we may venture to affirm, that more pernicious questions could not have been agitated in a heathen land: under what form of Church-government Christian societies shall live,—what is the authority of their teachers, and whence derived,—and whether infants can, or cannot, be brought to Christ, are practical controversies, if any are practical, and they necessarily produce a diversity and a collision, which the heathen (I speak it of my own knowledge) do not fail to observe." P. 23.
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> "It is, indeed," the bishop continues, "in this point of view, and not merely for the sake of instituting a comparison between primitive and modern missions, that I have adverted to the subject; and on this head, if we have any interest in Christian proceedings connected with this country, there is something to regret. Under a system, which liberally allows to all denominations of persons permission to settle in India, for the purpose of imparting to 'the native inhabitants religious and moral improvement,'[*] it is surely to be wished, that the terms of the grant were more strictly observed: 'the *native* inhabitants' are not benefited by the preaching of missionaries in English; nor do purely missionary objects account for that preference, which is so frequently given by missionaries to a residence among Europeans; though it is obvious, that the numbers and influence of a sect may thus be increased much more rapidly than by patient and often ineffectual labour bestowed upon the heathen. Still the true missionary will consider, that to encounter and overcome difficulties is actually his calling: and he will account it a greater work to have imparted to a single Pagan the knowledge of a Saviour, than to number a hundred Christians among his proselytes. The success, however, which has attended the preaching of missionaries among Eu-

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[*] "Bingham's Christian Antiquities, xiv. 5. 3."

[†] "Beveregii in Pandectas Canonum annott. *vol. ii. page 168.*"

[‡] "*Bingham, iv. 6. 1.*"

[§] "*Bingham, iv. 3. 13.*"

[||] "*Canon xxviii. apud Beveregium.*"

[*] "53 Geo. III. § 33."

ropeans, makes a prominent figure in some of their details: there have even been instances, at some stations, of direct interference with the chaplain; nor have the most diligent of the clergy been altogether secure against intrusion. To consider a system, of which such proceedings should form a part, as the best adapted to the conversion of the heathen, would be not merely to renounce the wisdom, which the Almighty so signally prospered, but to substitute what has hardly the character of common prudence." P. 25.

A way is then pointed out in which the different sects now unhappily dividing the Christian world, might yet, without interfering with each other, essentially or unexceptionably contribute to the propagation of the Gospel.

"If they would turn their attention chiefly to the elementary instruction of youth,—to the dissemination of European knowledge and arts,—to the improvement of morals,—to facilitating the acquisition of languages,—to bringing us acquainted with the opinions and habits and literature of those, whom we wish to convert, and generally to breaking up and preparing the soil for the seed of the gospel, they would, indeed, be valuable auxiliaries in the Christian cause; and the most inconsiderable sect might thus attain a degree of usefulness, if not worldly renown, which the most prominent cannot hope for in the present state of things.

"It will, however, immediately occur, that this is more than can be expected in the actual circumstances. There are strong indications, to some of which I have already alluded, that influence and power are among the objects, which sometimes actuate sectarian zeal. What next, then, should we recommend? So long as these objects shall be disclaimed, it will be only to act consistently with the disavowal of them, and of all views except those of compassion for the heathen, which alone are professed, to avoid, instead of seeking, collision with the established church, or even with any sect, which has accomplished so much, that it may be said to be already in possession. The practicability of adopting this course of conduct cannot, for the present, be questioned. What immeasurable tracts still remain untrodden by believers in Christ! What a field is still open in three out of the four quarters of the globe, to him, who is a missionary indeed! to the man, who is content to forego the comforts of European society, and to live among rude or superstitious tribes, seeking only to humanize and enlighten them, and to show them the 'way, and the truth, and the life!' By such a course of proceeding the work of conversion would be more rapid, than it is at present: and though nations might thus be gained over to modes of faith, which we could not in all respects approve, yet convinced that Christianity in any of its forms is beyond comparison better than paganism, we should bless God for the result: nor would our satisfaction be subject to the abatement, which must ever attend it, when, in the partial successes of various sects, all cultivating the same soil, we see the foundation of divisions and disputes, which must one day dishonour the Christian name." P. 27.

Towards the conclusion we have a picture of the dignity, importance and awfulness of the clerical character, and the efficiency of a body of clergy, acting up to their high calling, drawn with a force and discrimination rarely equalled.

"To be a teacher, an adviser, a comforter, a dispenser of ordinances, which Christ instituted as means of grace, an interpreter of holy writ, an example to believers, an advocate of the truth against them, who would gainsay or pervert it, an ambassador for Christ, and a minister of reconciliation with God; to be, in short, set apart by the Holy Spirit to rescue men from the snares of passion and illusion, and so to conduct them through things temporal, that they finally lose not the things eternal,—these are the functions of the Christian pastor: and where there is a prevailing sense of their importance, with an earnest though imperfect devotion to the cause of Christ, they extort the tribute of reverence even from the children of the world. But then, be it remembered, that all this is personal; that the high distinction is not merely lost, it is converted into a subject of reproach and dismay, when men invested with the sacred character falsify, or even forget it. What member of society has less claim to respect than the clergyman, who, unmindful of the most solemn engagements, has no pleasure or apparent interest in his duties? who is satisfied, if he escape official censure? who calculates how he may best consult his own ease? who sanctions a suspicion, that he regards his profession merely as a maintenance? and who betrays his weariness of what he feels to be his restraints? Whatever be the light in which any man may himself consider these things, I would tell him in the words of St. Austin, speaking of this very character, '*Nihil apud Deum tristius, et miserius, et damnabilius.*'"[*] P. 32.

"A body of clergy, though not very numerous, acting on common principles, breathing the same spirit, and speaking the same thing, combining zeal with the love of order, courteous without secularity, sedate without being austere, respectable from their education and attainments, and revered as living examples of the power of the gospel over the heart,—such men can never be without influence in any region of the civilized world: they possess, indeed, an efficiency which is not properly their own, but is rather the operation, in and through them, of the Holy Spirit." P. 45.

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[*] Tom. II. p. 19. edit. Benedict."

(To be continued.)

Protestant Episcopal Missionary Society.

The seventh anniversary of the New-York Protestant Episcopal Missionary Society was celebrated in the vestry-room of Trinity church, in this city, on Tuesday the 2d of December, 1823, when the annual report of the board of managers was read and adopted, and the officers of the society elected. We have not before this time found room to notice this interesting report, and we can at present only give to our readers a few extracts, referring them to the report itself for a full developement of the proceedings of the society. The report commences with stating a "gradual increase of the society in numbers and usefulness," and proceeds—

"During the current year, several auxiliary societies have been formed, with a zeal which gives promise of future usefulness; and the contributions received from some of those already organized, are peculiarly gratifying. The attention of the members of our church to the vast importance of our missionary exertions, seems to be now excited, and, we trust, that by judicious management in our auxiliary associations, and by the speedy formation of others, in those congregations where none at present exist, a sure and regular supply will be furnished, to enable the establishment to be extended, in a manner more commensurate with the ability of the church, and the vast field which the remote parts of our diocese offer to the labours of the pious missionary.

"The existence and continuance of the all-important services of those zealous servants of the cross, who are spreading its banners in our northern and western settlements, now depend almost exclusively upon the voluntary contributions of the members of our church, through this society and its auxiliaries, and the annual collections made in those congregations where missionary societies have not been formed. The residue of the funds annually expended, is derived from some property appropriated for missionary purposes, by the corporation of Trinity church, and vested in the Committee for Propagating the Gospel. The income arising from this source is only about 700 dollars per annum, and the additional sums necessary to supply the wants of the humble missionaries, who are so zealously extending the boundaries of the church of Christ, must be drawn from the voluntary contributions of her members. These have hitherto been scanty. An opinion had long been prevalent, that this and similar objects were amply provided for by the munificence of the corporation of Trinity church in this city; that their means were fully adequate to all these objects; and that it was not necessary for the members of our church to exert themselves in the same manner as those of other denominations of Christians. The noble liberality of that corporation, as long as their means enabled them to continue it, gave some countenance to this mischievous impression; and now when they find themselves obliged to check that excursive benevolence, which induced them to bestow more than their means would justify, though less than their charity prompted, we find it almost impossible to persuade the members of our church to supply the deficiency, although the contribution would still fall short of what otherwise would have been expected from them."

"The operations of the society during the current year have enabled the board of managers to extend their supply to the missionary fund beyond the amount of their former annual contributions, and exhibit a gradual progress in public estimation and usefulness."

"The whole amount [of funds] collected, with the balance in our treasury at the date of the last report, and the interest allowed by our treasurer upon the balances from time to time remaining unexpended, form a total of $ 1681 and 58 cents. The whole amount of contingent expenses during the year, is $ 83 34, which includes our printer's bill, and the commission allowed to the collector of the annual subscriptions.

"The sum of $1250 has been paid over to the order of the Committee for Propagating the Gospel, towards the support of missionaries throughout the diocese, leaving a balance in the treasury of $ 348 24.

"The permanent fund has received, during the present year, an accession of $ 109 40.—This fund is formed solely from life subscriptions to this society or its auxiliaries, and its interest is to be added to the principal, until it shall yield $ 150 per annum. The sum necessary to constitute a subscriber for life is $ 30."

"The board of managers, in the fulness of their desire to extend more worthily their aid to the pioneers of the church, would urge upon you the importance of their labours; but they trust, that in addressing themselves to their fellow Christians, for the means of spreading the blessed gospel of peace and salvation, they have only to ask them to contrast their own spiritual advantages, and comforts, and blessings, with the destitute and forlorn situation of our brethren, who, in the midst of a Christian land, and forming part of a Christian community, are nevertheless deprived of the ministrations of the church of Christ, and all the hopes and privileges of the gospel. Shall these things be, fellow Christians? Shall those who are connected with us by all the ties which bind man to his fellowmen—our own countrymen, our immediate neighbours—live and perish under our own eyes, in this land of abundance and plenty, without ever enjoying the consoling ordinances of the church, or being called to participate in the glorious inheritance of the sons of God?

"The whole number of missionaries now employed in this diocese is twenty-one, many of whom do not receive above $ 125 per annum. These few, but zealous and suffering servants of the church, spread over this widely-extended state, have been instrumental in establishing congregations, and disseminating the doctrines of the cross, in settlements and villages where the ordinances of the church were wholly unknown, and the people, far removed from all places of public worship, were rapidly degenerating into a situation worse than heathenism."

Messrs. Swords,

I read in your Journal for February a notice of the death in England of Sir Charles Asgill, with the relation of an occurrence during the war of the revolution in this country, which put in jeopardy the life of that gentleman. I perfectly agree with you in the sentiment, that every event relating to that interesting period derives additional importance from such connexion, and ought to be treasured up and preserved to the remotest posterity: but to serve the purposes of true history, facts should be accurately stated, and errors, when detected, carefully corrected. With this impression, I beg to state, that the person who furnished the article for the Boston Centinel, and copied in your Journal as above, was either misinformed, or mistook the name of the unfortunate man, for whose death particularly the intended execution of Asgill was designed to atone. The name of that person was not *Lippencot*, but *Huddy;* and Lippencot himself had been a principal in this murderous transaction, and underwent a trial in this city on that very account, but was not convicted of the fact. The writer of this article, then a lad in this city, has a perfect recollection of the case; and he thinks the relation of it by an amiable historian may now very appropriately appear in the Christian Journal. He therefore requests the insertion of the following extract from Mrs. Warren's History of the American Revolution.

"The *Associated Board of Loyalists* at New-York, impatient for the laurels they had expected to reap from the ruin of their neighbours, their country, and the cause of freedom; provoked at the desertion of their British patrons, and despairing of the triumph they had promised themselves in the complete success of the ministerial troops, and the conquest of America by the arms of Britain; adopted the unjust and dangerous resolution, of avenging on individuals any thing which they deemed injurious to their partisans.

"They said in their own vindication, and perhaps they had too much reason to allege, that the troops of congress, in many instances, had not been less sanguinary than themselves, in the inflictions of summary punishment. Doubtless, both parties were far from exercising that lenity and forbearance toward their enemies, that both humanity and equity require. This was often made a pretext to justify enormities, and even private executions, at which compassion and virtue shudder.

"Nothing of the kind had recently occasioned so much public observation, as the wanton murder of a captain Huddy, who, with some others, had been captured by a party of loyalists. He had been some time their prisoner, without any singular marks of resentment; but on the death of a man while a prisoner, killed by the guards from whom he was endeavouring to escape, Huddy was brought out of his cell, deliberately conveyed to the Jersey shore, and without a trial, or any crime alleged against him, he was in the most ludicrous manner hanged, amidst the shouts of his enemies, who exclaimed at the solemn period of execution,—" *Up goes Huddy for Philip White.*"

"General Washington considered this transaction as too insolent and cruel to be passed over with impunity: it drew him into the painful resolution, by the advice of the principal officers of the army, to retaliate, by selecting some British prisoner, of equal rank, to suffer death, unless *Lippencot*, one of the associated loyalists, who commanded the execution of Huddy, was given up to justice. The designation of an innocent victim, to suffer death for the crime of an unprincipled murderer, is a circumstance from which the mind turns with horror; but according to the laws of war there was no receding from the determination, however severe might be the fate of him who was selected as the hapless victim.

"General Washington previously demanded justice on the guilty perpetrators of the crime; but Sir Henry Clinton and other officers to whom he represented the business, waved a compliance for some time, and appeared, in some measure, to justify the deed, by asserting, that it was done only by way of example, to prevent similar enormities, which their partisans, the loyalists, *said* they had frequently experienced.

"Several British officers of the same rank with Huddy, were prisoners in the American camp; and, according to the denunciation made by the American to the British commander in chief, they were brought forward with great solemnity, and a lot cast for the sacrifice to be made to justice. This was done with much tenderness, sympathy, and delicacy; when *the lot fell on captain Asgill* of the guards, a young gentleman of education, accomplishments, and family expectations, who was only nineteen years of age. He was immediately ordered into close custody, until the trial and punishment of captain Lippincot should take place. But his trial was conducted with so much partiality and party acrimony, that Lippincot was acquitted. After this, Sir Henry Clinton demanded the release of Asgill, as on a legal trial no guilt was affixed to the transaction of Lippencot.

"This occasioned much uneasiness to General Washington and to others, who though fully convinced of the iniquity of the murderous party that procured the death of Huddy, yet they wished for the release of captain Asgill. Every humane bosom revolted at the idea of seeing a youth whose character was in all respects fair and amiable, condemned to die instead of a wretch, whose hands stained with blood, and his heart hardened by repeated murder and crime, might have had an earlier clam to a halter.

"Great interest was made by many British officers, and by Sir Guy Carleton himself, for the life and release of captain Asgill, but without effect. He remained a prisoner under the sentence of death, although execution was delayed, until every compassionate heart was relieved by the interference of maternal tenderness. The address of lady Asgill his mother, whose heart was wrung with agonizing fears for the fate of an only son, procured his release.

"After the first pangs of grief and agitation, on the news of his critical and hazardous situation, had subsided, she wrote in the most pathetic terms to the count de Vergennes; urging that his influence with General Washington and the American congress might be exerted, to save an innocent and virtuous youth from an ignominious death, and restore the destined victim to the bosom of his mother. This letter, fraught with sentiments that discovered a delicate mind, an improved understanding, and a sensibility of heart, under the diction of polished style, and replete with strong epithets of affection, the French minister showed to the king and queen of France, as a piece of elegant composition.

"Though on a despotic throne, where the sovereign disposes of the subject by his *fiat*, and cuts off life at pleasure, without regret or hesitation, the king of France and his royal partner were touched by the distress of this unhappy mother, and lent their interest for the liberation of her son. The count de Vergennes was directed to send the letter to General Washington; which he did, accompanied with the observations of the king and queen, and combined with his own request in favour of young Asgill.

"The commander in chief was happy to transmit to congress the several requests and observations which he had reason to expect would relieve him from an affair that had embarrassed his mind, both as a man of humanity and the commander of an army. Congress immediately directed that captain Asgill should be liberated from imprisonment, and left at his own option to choose his future residence: on which he took leave of the army and of America, and repaired to his friends in England."

It is scarcely necessary to add, that the liberation of captain Asgill was an event as gratifying to the friends of the cause of America, as it could be to those of Britain. ZEDA.

Swords's Edition of the Scriptures.

THE readers of the Christian Journal have long been in possession of the information, that, under the superintendence of Bishop Hobart, an American edition of the Holy Scriptures published in London under the patronage of the venerable Society for Promoting Christian Knowledge—the first, and perhaps the most extensive charity in the world—was in process at the press of the publishers of this Journal. This edition was finished in the course of last fall, and is now for sale in a variety of bindings at their store, and at the several agencies in the United States. They hesitate not to assert, that this

NEW FAMILY BIBLE

is, on many accounts, preferable for general use to any other commentary extant. It consists of two quarto volumes, containing between 1300 and 1400 pages each, closely printed on a good type; and to accommodate the price to the ability of purchasers, three qualities of paper have been used. Although the following recommendatory certificate of the Bishops of our Church was published in a former number of the Christian Journal, and has since occasionally appeared on its covers, yet we deem it proper to insert it in this place, as exhibiting the estimation in which this Commentary is held by them. It is proper to remark, that the two last names have been added since the completion of the work: and it might also be proper to remark, that certificates of a similar nature could be procured from the great body of the clergy of our church; some of whom, from the want of a personal knowledge of the work, and judging from aspersions that had been cast on it in relation to one of its editors, were originally averse to the circulation of this Commentary, but now having attentively examined it, fully accord in sentiment with the Bishops, and have with great candour expressed their regret for having given it some opposition.

The certificate, written when a few numbers only of the Commentary were published, is in the following words:—

Entertaining the opinion, that although there are very learned and profitable commentaries on the Bible, by divines of the Church of England of former ages, there is required a Commentary of modern date, accommodated to existing circumstances and the state of the public mind; we recommend, as suited to the present wants of the Church, the lately edited Family Bible of Drs. D'Oyly and Mant. It has been published in England, under the patronage of the Society for Promoting Christian Knowledge; and is now in the progress of republication, under the direction of the Right Rev. Bishop Hobart, of New-York. What especially recommends this work, is its comprehending of remarks from the works of sundry of the ablest divines of the Church of England of different dates. From the parts which we have seen of the commentary of Drs. D'Oyly and Mant, and from the expectation which we entertain, that the parts yet to be printed will be equal to what has already appeared, we declare our approbation of the work, and our wishes for its success.

WILLIAM WHITE,
Bishop of the Protestant Episcopal Church in the State of Pennsylvania.
JAMES KEMP,
Bishop of the Protestant Episcopal Church in the State of Maryland.
JOHN CROES,
Bishop of the Protestant Episcopal Church in the State of New-Jersey.
NATHANIEL BOWEN,
Bishop of the Protestant Episcopal Church in the State of South-Carolina.
T. C. BROWNELL,
Bishop of the Protestant Episcopal Church in the State of Connecticut.
RICHARD C. MOORE,
Bishop of the Protestant Episcopal Church in the State of Virginia.
JOHN S. RAVENSCROFT,
Bishop of the Protestant Episcopal Church in the State of North-Carolina.

The following notice respecting this Commentary appeared in the Philadel-

phiaRecorder of the 17th of April,1824, and will form an appropriate appendage to this article.

To the Editor of the Philadelphia Recorder.

Sir,—I notice among the books advertised for sale, the late Commentary on the Holy Bible by D'Oyly and Mant. As this work has been but recently published in this country, its merits can not be very extensively known. It may therefore be of service to the religious part of the community, to understand what is the character given of it by Horne, in his invaluable *Introduction to the critical Study and Knowledge of the Scriptures.* I subjoin it for publication in your useful paper.

"This work, which is published under the sanction of the venerable Society for Promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results,* however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of more than twenty thousand copies, proves the estimation in which this laborious work is held. Of the labour attending this publication, some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. *On the fundamental articles of Christian verity—the Deity and Atonement of Jesus Christ, and the personality and offices of the Holy Spirit—this work may be pronounced to be a library of divinity.*" (Vol. ii. p. 756.) Again, (p. 740,) speaking of Bishop Hall's 'Contemplations on the Old and New Testament,' and a 'Paraphrastic Exposition of Hard Texts,' by the same most excellent prelate, both of which are commended in strong terms by Dr. Doddridge, Horne tells us, "most of them, if not all, are inserted in the invaluable Commentary of Bishop Mant and Dr. D'Oyly. A."

☞ For the accommodation of those who may be inclined to possess this work, and may not find it convenient to pay for the whole at once, the publishers will continue to issue it in numbers at the original subscription price; and persons will be at liberty to take a number weekly or monthly as they may think proper. There are seventeen numbers: fine paper, one dollar and a half per number; second quality, one dollar and a quarter; common, one dollar.

The publishers have also completed an edition of the Scriptures in quarto without commentary. This edition has great preference on account of the size of the type, which is larger and more distinct than any of the editions in that form now offered for sale. It will be found well adapted for the desk, where Bibles of that size are used.

The editors of the Gospel Advocate, of the Theological Repertory, Gospel Messenger, and Philadelphia Recorder, will oblige the publishers of this edition of the Holy Scriptures, and may render essential service to many who may wish to be directed in the purchase of the most approved editions of them, by inserting this article in their respective works.

Ordinations.

On Thursday the 1st of April, 1824, in St. Peter's church, Spotswood, New-Jersey, the Right Rev. Bishop Croes admitted to the holy order of priests the Rev. John M. Ward, deacon, and minister of that church. Morning prayers were read by the Rev. John Croes, jun. and a sermon preached by the Rev. Dr. Rudd. The candidate was presented by the Rev. Richard F. Cadle.

On Thursday the 22d of April, 1824, in St. Paul's church, Baltimore, the Rev. John F. Schroeder, deacon, of the diocese of Maryland, but at present officiating in the parish of Trinity church, in the city of New-York, was admitted to the holy order of priests by the Right Rev. Bishop Kemp. Morning prayers were read by the Rev. Mr. Weller; the sermon delivered by the bishop. The candidate was presented by the Rev. Dr. Barry; and the Rev. Dr. Davis, the Rev. Dr. Wyatt, and the Rev. Professor Allen, were present and assisting.

Domestic and Foreign Missionary Society.

The Rev. Samuel F. Jarvis, D.D. the Rev. Asa Eaton, and the Rev. Alfred L. Baury, have been constituted patrons of this society; the two former by the ladies of the parish of St. Paul's church, Boston, and the latter by those of St. Mary's church, Newton, Massachusetts.

Homily Society of St. Paul's, Philadelphia.

The annual meeting of the Homily Society of St. Paul's Church, Philadelphia, was held on Monday the 19th April, 1824; when a report of the proceedings of the past year was read, from which it appeared that more than 100,000 pages of tracts, consisting chiefly of the homilies of the church and the lives of her reformers, had been circulated during the year.

Protestant Episcopal Sunday School Society.

The seventh anniversary of this society was celebrated in St. Paul's chapel, on Wednesday afternoon, the 21st of April, 1824. The evening service of the church was conducted by the Rev. Henry U. Onderdonk, M. D. and an address delivered by the Rev. Dr. Lyell. The scholars assembled from eighteen schools, and exceeded 1300 in number, and were attended by their respective superintendents and teachers. Seldom has a more interesting scene been witnessed than the appearance of this large body of children, gathered together and fostered by this most inestimable charity. Their cleanly and cheerful looks, and the great propriety of their deportment, could not fail of interesting most deeply the large concourse of the friends of the institution, who were assembled on this occasion.

Obituary of Dr. William Moore.

Died, in this city, on Friday, April 2d, aged 71 years, William Moore, M. D. brother of the late Right Rev. Bishop Moore, of this diocese. Respectable alike for professional talent, humble and consistent piety, and general excellence of character, and beloved for the mild, benevolent, and endearing virtues which exalt the Christian, and add to the happiness of the various social and domestic relations, his loss is extensively felt, and affectionately deplored. The grief, however, is mingled with the pure and holy joy imparted by the rich consolations and bright hopes of that gospel which reveals the blessedness of the dead who die in the Lord.

The following obituary notice of this excellent member of society and of the church, is from the American of April 12th.

"Dr. William Moore was born at Newtown, Long-Island, in January, 1754. After receiving the rudiments of a liberal education in his native town, he visited Europe for its completion. During his residence abroad, he studied medicine at Edinburgh, under the guidance of its most celebrated teachers, Cullen, Monro, sen. Duncan, sen. Gregory, Black, &c. Upon his return home, in the year 1781, he established himself as a physician, first on Long-Island, but subsequently in the city of New-York, rising gradually, but steadily, in the ranks of that profession, which for more than forty years he adorned by a life of usefulness, religion, and peace.

"Mildness of manners, joined to a cautious judgment and unimpeachable integrity, called him in the course of his life to many stations of public confidence in the religious and scientific institutions of our city. At the time of his death, he continued attached, it is believed, but to two; being a vestryman of Trinity church, and a trustee of Columbia college. Of the latter board he was the oldest member but one, having been elected in the year 1790. Being of a turn of mind peculiarly unostentatious, from his other appointments he had voluntarily retired, whenever age, or the pressure of business disqualified him from active usefulness in them.

"As a physician, his practice was marked by caution and simplicity. He trusted little to new theories, or violent remedies—depended much on experience, the advantages of which he secured by a faithful record of all interesting cases; and on all occasions of disease, with a wisdom superior to science, he allowed scope for nature to fulfil its own operations.

"As an individual, his loss is deeply felt, and will be long remembered. Benevolence and cheerfulness were his distinguishing traits; and these suffered no perceptible decay from the infirmities of age. To those who knew him intimately, his character was further marked by a firmness of decision which gave consistency to his conduct, and weight to his advice. As this, however, was never displayed in rude opposition to others, and indeed mostly confined to the regulation of his own arrangements, it was not to the public a prominent feature of his mind, though to his family, his children, and himself, it constituted a most invaluable one, and now adds to the weight of that bereavement, which the feelings of nature alone make sufficiently heavy to try all our strength in this mortal pilgrimage.

"As a Christian, his mind partook much of the calmness and moderation which distinguished that of his brother, the late Bishop Moore. Opinions never carried to extreme, harmonized well with a character marked by benevolent tranquillity, and a life, where every mild and practical virtue had its due place. It may be going too far to say, he never had an enemy: but in the opinion of him who pays to his memory this last tribute of affectionate respect, it is not easy to conceive how he could have ever justly provoked one."

We close this article with the following

"*Extract from the Minutes of the Comitia Minora of the New-York Medical Society, convened April 12th, 1824.*

Resolved, That we sincerely lament the loss which the profession has sustained by the death of our late president, William Moore, M. D. and that in consideration of his virtues, talents, usefulness, and amiable deportment in the discharge of his professional duties, it be recommended to the members of this society to wear the usual badge of mourning for thirty days.

Resolved, That this resolution be published." Gilbert Smith, M.D. Pres't.
Nicoll H. Dering, M. D. Sec'ry.

For the Christian Journal.

Psalm lxxi. 5, 9, 16, 17, 18, 20.

In all the snares my youth has seen,
  Thou, Lord, hast been my help and stay;
My soul in trouble sore has been,
  But thou hast clear'd my dubious way
So in thy strength I yet will go,
  Nor trust in any arm but thine;
With all my powers thy glory show,
  And sing thy wond'rous works divine.

Thou, gracious God! my only trust,
Oh! leave me not in feeble age;
Do thou support this fainting dust,
Nor let mine adversary rage:
Forsake thou not my hoary head,
But strengthen thou my failing mind,
Teach me thy saving grace to spread,
That so the weak thy help may find.

Thou, who hast tried my soul with pain,
Wilt save me, when, each trial past,
I trust with all thy saints to reign,
And taste of joys that ever last.

M. A. W.

For the Christian Journal.

HYMN.

Proclaim aloud salvation
To all the heathen lands,
Let every distant nation
Join the celestial bands:

For lo! to yonder manger
A shining star there came,
To mark the heavenly stranger—
And JESUS is his name:

Jesus, the Lord of heaven,
Of earth, and sea, and sky,
God's only Son is given,
To bleed on earth, and die.

Then raise your cheerful voices
To your Redeemer's praise,
And while all heaven rejoices
Our humbler songs we'll raise.

Y. N. M.

For the Christian Journal.

LINES WRITTEN IN JULY, 1822.

"*Hope springs eternal in the human breast.*"

I sat beside an ancient stream,
And view'd its waves the while;
The lily near me seem'd to weep,
The rosebud lost its smile.

"And where," I cried, "are those I loved,
The noble and the free?
Is not one heart now left to sigh,
To sympathize with me!

"Yon waves that ripple on the shore,
Then pass, and are forgot;
Come like the beings that have been—
Then go—and they are not.
O memory! goad me not with pangs
My spirit cannot bear.
Give me delights and joys supreme—
With absence from despair.

"Thou stream of beauty! roll along;
To ocean's waters go:
Bear on your waves my spirit's load—
The burden great of wo.
And shall I never live to see
Some bright ray's dawning light,
That comes to drive my darkness off,
To illume my dreadful night?

"It yet shall be—and hope shall come,
Lit by a living ray,
Caught from the effulgence of the sky,
And bright as heaven's own day.
It yet shall come! and, o'er this wild,
Through which I travel here,
This light of hope shall burn, shall shine
On me with splendour clear.

"Friends that are gone I soon shall see:
In other worlds they dwell—
O who my pleasure then can know,
And who my pleasure tell?

Angels of glory, round me bend,
I catch your swelling voice:
My sorrows here shall find an end;
With angels I'll rejoice.

"Then flow, thou gentle river, flow:
Thy rolling waves no more
Shall bear the burden of my wo—
My woes shall all be o'er:
The earth forgot; its smiles no more
Allure my constant heart:—
Heaven is my portion, mingled there
With friends who ne'er shall part."

These thoughts of sadness came and went,
As musing there I lay,
And o'er the stream I sighing bent,
And saw it pass away.
Then slumber came, and o'er my eyes
Drew the deep veil of night.—
I sunk to rest—the rest of joy,
To wake with morning's light.

JULIAN.

For the Christian Journal.

THE CARELESS SHEPHERD.

The flock of Jesse was spread o'er the plain
Of Hebron's peaceful vale;
The slumbers of ease had seiz'd on the swain,
Fann'd by the western gale.

The wolf of the desert was hovering near;
He came like a shade from the mountain;
In sweet sleep the shepherd had banished all fear,
As he lay in the shade by a fountain.

The wolf o'er the plain like darkness hover'd,
In ambush he watched for his prey;
Close in the shades of darkness cover'd,
In secret the spoiler lay.

On Israel's flock like lightning he darted,
O'er the plain their pure fleeces he scatter'd;
Far from their dams the lambkins were parted,
And their soft limbs in fury were shatter'd.

The guard of Israel's slumbers were sound,
The palm tree threw shade round his head;
He saw not the storm threat'ning round;
He saw not his flock as they fled.

The tempest's black cloud was gathering o'er;
The lightning play'd fierce in its anger;
The thunders of wrath began to roar,
And pour'd o'er the plain in harsh clangour.

The keeper of the flock was roused from his sleep;
He flew like fleet wind o'er the valley;
He cried with loud voice to his scatter'd sheep,
Who round their known shepherd did rally.

The keeper of Israel slumber'd no more,
In the shades which were spread around;
He fear'd the wolf from the desert might pour,
And wrath from the heavens would sound.

IOTA.

Calendar Notices for June, 1824.

6. Whitsunday.
7. Monday in Whitsun-Week.
8. Tuesday in Whitsun-Week.
9. } Ember Days.
11. St. Barnabas the Apostle. } Ember Days.
12. } Ember Days.
13. Trinity Sunday.
20. 1st Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. 2d Sunday after Trinity.
29. St. Peter the Apostle.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 6.] JUNE, 1824. [Vol. VIII.

Abstract of the Proceedings of the thirty-seventh Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 21st, and Wednesday, October 22d, 1823.

(Continued from page 137.)

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports as follows:—

It is with considerable pleasure I address you at this season with the report of the churches under my charge, since I think there is visibly a change for the better in both. The services of the church have been better attended at Islip, than I have known them for several years, and always with great seriousness and devotion. The church at Setauket has also been better attended than usual; but it is peculiarly gratifying to discover, that it has pleased God to raise in their minds a desire to comply with the sacred ordinances of his holy religion—for within the two last years there have been more baptisms than in eight years previous. Through Divine Providence, I have been enabled to attend both parishes regularly through the year past, excepting two Sundays, in which stormy weather prevented my crossing the island. Besides the usual duties of Sunday, I have been called upon to preach several lectures or funeral discourses in different places.

Setauket—baptisms (aduls 3, infants 5) 8—Marriages 5—Funerals 6. No addition to the communicants.

Islip—Marriage 1—Funeral 1.

The Rev. James Thompson, missionary in Greene county reports as follows:—

My services have been divided as usual amongst those congregations where I have usually officiated, in such proportion as I judged most for the interest of the church. Since my last report I have officiated twenty-three Sundays at Durham, fifteen Sundays at Windam, six Sundays at South-Durham, two Sundays at Stamford, in Delaware county, where I administered the communion and baptized two children; also one Sunday at Rensselaerville, and one Sunday at Greenville.

I have preached on week days, though not as often as usual in years past, owing to my ill state of health. I have baptized five children and one adult, attended two funerals, admitted to the communion two persons at Durham, and one at Windham. The congregation at Windham have been much embarrassed with debt in building their church, for some time, which has been very injurious to the growth of the society; but there is a prospect of being liberated from that; so that we hope, under a blessing, the congregation will soon be in a more prosperous situation, both in their spiritual and temporal concerns.

Communicants at Windham 52, at Durham 14.

The Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown and Cherry-Valley, Otsego county, and parts adjacent, reports as follows:—

Since the last convention, my stated services on Sundays have been divided between Cooperstown and Cherry-Valley. At both of these places, my endeavours to promote the interests of the church, and extend the kingdom of the Redeemer, have been crowned with some success. Although I cannot enumerate many additions to the communion during the past year, yet I cannot but indulge the hope, that ere long, the number of our communicants will be considerably increased. Every thing connected with the prosperity of the church has a favourable aspect; the people are becoming more enlightened in the knowledge of the truth; their prejudices against the church are subsiding; and many of them can now venture to frequent our places of worship, and listen to our discourses, and use our forms with pleasure and edification. Where this is the case, the church cannot remain stationary; rational and scriptural in her doctrines, pure and apostolic in her worship, she will gain the assent of the mind, as well as the affections of the heart; she wants only to be known to be admired. This I have found to be the case within the limited sphere of my own observation and experience. Where I have statedly officiated, the congregations have gradually increased in numbers, in attachment to the church, and, I trust, in love to God and man.

At Cooperstown I have baptized two infants, performed twelve marriages, and attended three funerals. Communicants (one added) 70. At Cherry-Valley I have baptized three infants and one adult, and attended one funeral. Communicants (two added) 17.

Since March, I have performed a third service on Hartwick Hill. There are several families here attached to our communion. The congregation generally, is composed of Christians of different denominations; and is numerous and attentive, and highly gratified with the services of the church.

I have preached at Burlington once, at Exter once by exchange, at Worcester once, at Todd Town once, at Westford once, and baptized an adult, at Fly Creek twice, and twice at Springfield. At Springfield and Westford my labour has not been in vain; a spirit of inquiry has been excited, which, it is hoped, will produce favourable results.

I have also distributed Bibles, Prayer Books, and Tracts, among the people with considerable advantage. They have, in many instances, opened the way to a favourable reception, and secured an attentive hearing, where, had it not been for their previous introduction, I should never have had an opportunity of preaching. Every means of information and of conciliation, consistent with a firm but meek adherence to his distinctive principles, must, I find, be used by a missionary of the church. Thus furnished unto every good word and work, he will find his ministrations effectual.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent, reports:—

That for the year past, some alterations have been made in the distribution of his time between his different parishes. His ordinary appointments have been to officiate half of the time at Little Falls, and the other half at Fairfield, taking therefrom one service every fourth Sunday for Norway.

The parish at Fairfield continues flourishing; respectable additions have been made to the church, and of these, honourable mention may be made of two young gentlemen who have been baptized since the last report, and are now preparing for holy orders; from whom, if their lives are spared, the church may anticipate important aid in the Lord's vineyard. The church, which has been long standing in a bad state, has been this season finished, and is now ready for consecration.

From an increased attention at Little Falls, we trust, consequences have arisen, which are favourable—our congregation is more numerous, and much of the former prejudice is removed. On the 17th day of February last, a parish was organized and incorporated by the name of "Emmanuel Church." The field is here wide, and the soil abundant, if the seed should be blessed, for gathering a rich harvest.

At Norway but little service has been performed, and little can be said of it. There is a want of zeal among many who have formerly expressed a warm attachment to the church; but since, from necessity, so little attention has been directed there by your missionary, he cannot speak unfavourably, but still flatters himself that this parish would flourish with more clerical labour.

A long affection has prevented your missionary from performing so many third services on Sundays as formerly; he has, however, done it a few times at Middleville, and once in Manheim, where there appears to exist considerable interest for the church.

On Trinity Sunday he officiated at Herkimer: twice an exchange has been made with the Rev. Mr. Anthon, once with the Rev. Mr. Adams, and once with the Rev. Mr. Hollister. Four weeks he has been absent from his charge in going to New-York for priests' orders, and in visiting distant friends.

In relation to the communicants, a definite statement cannot be made, for there are a number who are waiting an opportunity, and even have suffered much for the want of the regular administration of the communion; and it is of the utmost importance that all missionaries be in priests orders, unless, if deacons, they be associated with some presbyter. The number of communicants in the county is between fifty and sixty. Baptisms (infants at different places 12, adults at Fairfield 5) 17; one marriage, and 10 funerals. We have buried two very aged matrons at Fairfield, who had long been communicants, as well as ornaments to our church. For the Missionary Fund $22 have been raised from our Female Missionary Association; a sum, considering our situation, highly creditable, and more so, as having been raised with great freedom and cheerfulness: and let the question be put to all our parishes, Could not our missionary fund be increased by a general formation of similar associations? The ocean, with all its sublimity, is formed from the union of small particles of water; let not our parishes then think that their contributions will be of little consequence, because they may be small.

The Rev. Lawson Carter, missionary at Ogdensburgh, St. Lawrence county, and parts adjacent, reports as follows:—

The church at Ogdensburgh continues to flourish, and gradually to increase. During the past year, a Sunday school has been organized, which now contains between 70 and 80 scholars. The pews in the church are nearly all taken up; and the number of communicants has more than doubled since last October. It is confidently expected, that by the blessing of God, this society will soon be able to support their clergyman without missionary assistance.

The congregation at Waddington continue deeply to lament, that no clergyman can yet be induced to come and settle with them. They have not enjoyed any stated ministerial services for more than two years past. The society is, however, increasing. They have the foundation of a very respectable parish. Must it be lost for want of a little care?

The society at Russell is still very much depressed.

The newly organized congregation at Morristown is increasing. They regularly maintain public worship by means of a lay-reader.

Communicants in St. John's church, Ogdensburgh, (added 26, removed 2) 43.—In St. Paul's church, Waddington, (added 10, died 2) 22.—In Zion church, Russell, 10.—In Christ church, Morristown, 14. Marriages 2. Funerals 10.

The following is the report of Mr. Solomon Davis, catechist and lay-reader in St. Peter's church, Oneida Castle, Oneida county, composed of the Oneida Indians:—

By permission of the bishop, I have performed the duties of lay-reader and catechist among the Oneidas, one year and one month. During which time, the services of the church have been well attended by the natives, and I have reason to believe, that my endeavours to bring them to a knowledge and practice of the duties of Christianity, have been rendered in some degree effectual by him, without whose assistance, our best efforts are vain. The Oneidas have made considerable progress in civilization, and are considered the most respectable of the six confederate nations. Their number consists of 1160 souls. The chiefs and warriors, and in fact the whole nation, are zealously attached to the Episcopal church. They view it as the church of their forefathers. They revert with pleasure to that period, (the year 1701,) when the Society in England for Propagating the Gospel in Foreign Parts, sent a faithful labourer among them, who reared the standard of the cross, and planted the apostolic church in the bosom of their nation. "The Gospel tree," say they, "which was then planted among us, is again permitted to flourish in the midst of our *canton*—we will sit under its branches, and partake of its glorious fruits." Notwithstanding the opposition of interested individuals, and the strong prejudices which prevail in the minds of many, in regard to the utility of missionary labour among these degraded sons of the forest, I think it is evident, from what has already been accomplished since the establishment of this mission, that much good will result from a continuance of our exertions. I have performed the services of the church on Sundays in their own language, to a congregation of about four or five hundred Indians; all of them, with becoming sobriety, taking an interesting part in the worship of God. And I have the satisfaction to say, that many of them are not only hearers, but doers of the word. I have catechised, during the summer, from fifty to sixty children, twice a week; attended 17 funerals, and witnessed the baptism of 56 Indian children; thirty-six by the Rev. Mr. Anthon, of Utica, seven by the Rev. Mr. Nash, of Exeter, and thirteen by the Rev. Jonathan Judd, of the diocese of Connecticut. Two have been added to the communion, which makes the number to consist of forty.

The Indians are now engaged in preparing a school house, and have invited Mr. Albert G. Ellis, a young man who formerly resided here with Mr. Williams, and who has accquired some knowledge of their language, to take charge of the school, which will probably commence in about twenty-five days. In this school it is thought best to pursue the Lancasterian system, as far as practicable, and instruct the scholars in both their own and the English language. It is thought that at least fifty children will attend, as it is a subject rendered highly pleasing to both parents and children, by making a part of the studies to consist of their native tongue, which is considered the most powerful means of attaching them to the school: the want of which attachment has, heretofore, proved, in similar establishments, an insurmountable barrier to success; as the Indians, not relishing the study of a foreign language, generally become disaffected, and leave the institution before any thing like a course of studies could be completed.

Resolved, that it be, and it hereby is, recommended to the congregation in this city, incorporated in August last by the name of Christ Protestant Episcopal Church, to cause the name of their corporation to be changed; another congregation in this city having long since been incorporated by the same name, and admitted into union with the convention, and being now members thereof, and it being deemed inexpedient that two congregations in the same place should be known by the same name.

Resolved, that when the said congregation, incorporated in August last, shall give satisfactory evidence to the bishop, or, in his absence, to the standing committee, of having complied with the above recommendation, it be admitted into union with this convention.

The following was then read and accepted:—

Report of the Trustees of the Episcopal Fund.

The trustees of the fund for the support of the episcopate in the diocese of New-York, respectfully report to the annual convention of the Protestant Episcopal Church, that the fund now amounts to the sum of twenty-six thousand four hundred dollars and eighty-eight cents, in sundry bonds and mortgages, in stock of the United States, and in stock of the state of New-York, as follows:—

Miles Hitchcock's bond and mortgage, dated February 19th, 1793, for		$ 550 00
James C. Parshall's bond and mortgage, dated March 15, 1806, for	$ 2200 00	
Do. do. dated August 1st, 1814,	1800 00	
		4000 00
Joseph O. Bogart's bond and mortgage, dated August 12th, 1813,	2000 00	
Do. do. dated August 12th, 1817,	621 60	
		2621 60
John Stewart's bond and mortgage, dated March 29th, 1819,		3500 00
Samuel Y. Allaire's bond and mortgage, dated April 27th, 1822,		1500 00
Bond of the Rector, Church-Wardens, and Vestrymen of Trinity church, in the city of New-York, dated November 17th, 1820,		2000 00
Bond of Edward Griswold, dated May 17th, 1822,		2000 00
Six per cent. stock of the United States of 1813,		1300 00
Do. do. of the State of New-York of 1818,		2550 00
Do. do 1823,		1400 00
Five per cent. do. do. 1823,		645 00
Interest outstanding on bonds and stock,		783 84
Balance remaining in the Phenix Bank,		3524 84
Cash in hand,		25 60
		$ 26400 88

The trustees submit their account current, and are prepared to exhibit the bonds and mortgages, and certificates of stock, in which the investments are made.

A loss of eleven hundred and sixty-eight dollars and eleven cents, principal and interest, has been sustained by the fund, which requires some explanation:—

On the 12th of October, 1818, Mr. Van Wagenen, who was then the sole trustee, lent four thousand dollars on the bond and mortgage of Ebenezer Taylor, of Bethel, in the county of Sullivan. The property mortgaged, consisted of several lots of land in the Hardenburg Patent, including the homestead of Taylor, with a saw-mill, which, with the buildings were represented to be in good repair, and the whole premises supposed to be worth at least six thousand dollars, and Mr. Taylor was recommended by several very respectable gentlemen in this city, as a man of fair character, undoubted integrity, and thriving business; and the punctual payment of the interest for three years, was guaranteed by Nathaniel Wells and Edward Griswold, who paid the interest regularly until the 12th of October, 1821, when their guaranty ceased. Taylor paid no interest afterwards; became unfortunate in his business, and died some time in the summer of 1821, leaving no other property, so that the mortgaged premises remained the only means of obtaining payment of the principal and interest due.

From the best information that could be obtained, it was pretty certain that the premises, on a forecloseure and sale, would not produce three thousand dollars in cash, as the mill-dam had been carried away, and the buildings were out of repair, and the expense of rebuilding the dam, and repairing the house and mill, would cost nearly half that sum; and though possibly the property, if sold out in lots on a credit, might bring the balance due on the mortgage, yet such a mode of sale would be attended with much trouble, expense, and delay, as well as uncertainty as to the payment of monies in a distant county, and with the disadvantage also of doubts as to the title of some of the lots. Under these circumstances, the trustees thought it best, and most advantageous for the fund intrusted to their care, to accept an offer made to them by Mr. Griswold, to purchase the securities for three thousand dollars, which, though one thousand dollars less than the original debt, was a present and certain sum, the interest of which would be made to accumulate. Mr. Griswold accordingly, on the 17th May, 1822, paid one thousand dollars in cash, and gave his bond for two thousand dollars, on the payment of which, with the interest at six per cent. half yearly, the securities are to be transferred to him. In making this sale, the trustees have acted with the advice of several judicious persons, but more especially with that of Mr. Van Wagenen, who had visited the premises, and made himself well acquainted with their situation and value, and who, having himself transacted the original loan, understood all the circumstances of the case. The interest has been punctually paid by Mr. Griswold, and the principal will, no doubt, be paid when it becomes due. The trustees have thought it their duty to give this brief statement of the transaction, and hope what has been done by them will meet the approbation of the convention.

They have made it a rule not to lend money on property out of the city, nor where they are not perfectly satisfied with the goodness of the security; preferring an investment in stock at a less interest, to hazarding the principal.

Thomas S. Townsend,
William Johnson,
Edward R. Jones,
Henry M'Farlan,
Gerrit H. Van Wagenen.

New-York, October 21st, 1823.

The following preamble and resolutions were adopted:—

This convention observing with regret, that the canon requiring the annual collection for the Episcopal Fund is, in many of the parishes, totally disregarded; therefore, resolved, that the clergy who have heretofore been deficient in this respect, be, and they hereby are, earnestly entreated not again to neglect this important duty, but make the collection regularly, without regarding the smallness of the means of their respective congregations.

Resolved, that from and after this year, every congregation having a clergyman, in which the requisitions of the canons on the subject of the Episcopal and Missionary funds are neglected, shall have its name recorded as delinquent on the Journal of the convention.

The missionary reports above detailed, and the parochial reports, furnish the following aggregate:—Baptisms (adults 127, children 856, not specified 436) 1419—Marriages 414—Funerals 950—Sunday scholars 2487—Communicants 4944.

The following collections were reported:—

For the Episcopal Fund	$ 595 45
For the Missionary Fund	$ 1656 96
For the Diocesan Fund	$ 565 12

The following preamble and resolutions were offered and adopted:—

Whereas the House of Bishops, in General Convention assembled, did, in May last, pass the following resolutions:—

"*Resolved,* that this house entertain a gratifying sense of the fidelity with which the trustees and the faculty of the General Theological Seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the gospel in this church.

"*Resolved,* further, as the opinion of this house, that the General Theological Seminary, having been established by the whole body of this church, in General Convention, seems peculiarly to demand the concurrent solicitudes and exertions to be concentered on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under Providence, of perpetuating the unity of the church, in the bond of peace."

And whereas the trustees of the seminary, at their meeting in July last, did request their president, the presiding bishop of our church, to "announce their contemplated application" for funds, and "to give the necessary powers to the persons through whose agency it is to be made;" Therefore,

Resolved, that this convention highly approves of the measures which the trustees of the seminary have employed to raise funds for an institution, which our diocesan has repeatedly presented to our notice, and urged upon our patronage and support.

Resolved, that the members of this convention, and the clergy in particular, be, and they hereby are, respectfully requested to assist the agents of the General Theological Seminary, in their endeavours to obtain contributions in this diocese.

On motion, resolved, that the present committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, do continue in office.

The following gentlemen were elected the standing committee:—

The Rev. William Harris, D. D. the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D. Richard Harison, Esq. William Ogden, Esq. Nicholas Fish, Esq. Henry Rogers, Esq.

The Rev. Dr. Lyell tendered his resignation as a member of the standing committee

On motion, resolved, that the resignation of the Rev. Dr. Lyell be accepted, and that the thanks of the convention be given him for his services as a member of the standing committee.

The Rev. William Creighton was then elected to supply the vacancy in the standing committee, occasioned by the resignation of the Rev. Dr. Lyell.

The Hon. James Emott was chosen to supply the vacancy in the delegation to the General Convention, occasioned by the decease of John Wells, Esq.

On motion, resolved, that every clergyman of this diocese shall present to the bishop, on the first day of every convention, the parochial report required by the 45th canon of the General Convention of 1808, and shall mention therein the amounts contributed in his parish, to the episcopal, missionary, and diocesan funds, respectively; and if no contribution shall have been made to these funds, or either of them, the fact shall be stated, and the reason for it assigned.

On motion, resolved unanimously, that the thanks of this convention be returned to the Rev. Dr. Harris, for the able and impartial manner in which he has presided over its proceedings.

From the list of the clergy of the diocese, appended to the journal of the above convention, it appears that they consist of the bishop, seventy-five presbyters, and twenty deacons. Total 96.

From the Christian Remembrancer.

Two Charges delivered to the Clergy in the Diocese of Calcutta; the former at Calcutta and Madras, in February and March, 1819, *and at Bombay and Colombo, in March and April,* 1821; *and the latter, at Calcutta, in December,* 1821. *By T. F. Middleton, D. D. F. R. S. Bishop of Calcutta.* 8vo. pp. 88. Rivingtons. 1822.

(Continued from page 154.)

The second charge opens with a passage that calls up all our feelings of affection and regret.

> "This is the third time that I have been permitted to call you together for the purposes of these triennial solemnities. It is hardly possible, under any circumstances, to reflect on the lapse of such intervals of human life, without something of serious emotion: but in the country, in which Providence has appointed us our respective tasks, it will be to all of us, and especially to those who are advanced in years, a subject of solemn thought and thankfulness, that we have been preserved, amidst the ordinary havock made by the climate, even amidst the wide devastations of an epidemic disease, still to offer unto God the tribute of our humble services; still to labour for the good of souls, and to work out our own salvation; to be still telling of the goodness of God among our brethren, to grow stronger in the faith, to gain fresh accessions of light and knowledge, and, which is the proper use of these, to be enabled to impart them to those around us, who have not enjoyed the same opportunities, or been equally blessed in their work." P. 49.

Within a few months after the delivery of these words (for they were delivered in the December of 1821) it pleased God to take him from a scene wherein his labours were so abundantly useful. To one, however, who could so contemplate the uncertainty of life, and take so just a view of its duties, and impress them so earnestly on others, and labour so zealously and conscientiously to perform them himself, death could never come, however suddenly, and find him unprepared. Surely to him, to "die was gain."

In this charge, as in the former, the same subjects, and others of equal importance, are treated with the same warmth and ability. Witness the following glowing appeal to his clerical brethren.

> "We have been separated, (let us never forget it,) and solemnly set apart unto God: has he purposes to accomplish in respect to our brethren? we have pledged ourselves to be his instruments: has he given to them a revelation of his will? we are, within our proper sphere, its constituted interpreters: has he designs of mercy to be gradually communicated to the whole human race? we are to encourage the hope, and to stimulate the desire, of such a consummation: has he appointed us to be as lights in the world? if that, which should illumine and cheer and comfort, be found to be darkness, how great must that darkness be? To have neglected these high considerations must implicate us in a degree of guilt, of which we cannot be self-convicted without feelings of remorse and anguish, as having betrayed a trust delegated to us by God's Holy Spirit, under sanctions the most awful, and involving consequences both to ourselves and to others, which may reach through all eternity." P. 50.

To these *general* motives to clerical fidelity and exertion, another is added of a peculiar kind, arising out of local circumstances of a missionary character; and thus stated by the bishop.

> "We stand in the same general relation to our flocks, as do the bishops and clergy of dioceses in countries wholly Christian: but moreover we owe something to the millions among whom we dwell, and to whom the name, or at least the faith of Christ is unknown: we are brought therefore into contact with objects, which our brethren in England view, not indeed with indifference, but at a distance, which precludes actual and direct participation: and though our ordinary relation to our Christian brethren remains in full force, it is not perhaps wholly unaffected by circumstances, which are extraneous. We owe, in fact, the same solicitude, both in measure and in kind, to our countrymen; but in the discharge of the duties to which it will prompt us, we shall hardly loose sight of the connexion which subsists between the advancement of faith and

holiness among Christians, and the possible interest which may thus be excited in those who are without: in other words, the *parochial* character of the clergy, so far as in the condition of the country this character is attainable, will not be wholly unmixed with that missionary interest, which, in such circumstances especially, will be created by zeal for the religion of Christ." P. 52.

From this the bishop takes occasion to advert to the present state of the heathen around him. This part of the charge will be read with the greatest interest. We are glad to receive at last information on this important subject, in which we can confide—to have the recorded opinion of one, who from his high situation, sound judgment, and personal observation, was so worthy of implicit credit.

"Unquestionably, within a very few years a change has taken place in the sentiments of the people around us. It was once hardly known, even by the better informed among them, that we possessed any system of religious belief, or indeed that there were any considerable modes of faith existing among men, except the two, which divide, though unequally, the population of Hindoostan. They viewed their conquerors as men of enterprise and talent and bravery, skilled in the arts of war and government and, if just and equitable in their administration, owing these virtues to something national or constitutional, or even to self-interest, rather than to the fear of God. Of our views upon subjects connected with religion little could be known: though we did not *practise* idolatry, we were not in general very forward to condemn it: policy and interest, not even yet perhaps so effectually disclaimed as might be wished, seemed rather to recommend, that it should be numbered among harmless prejudices, and treated with respect: and any intercourse with the natives, tending directly to religious discussions, and aiming at their conviction, was probably extremely rare. It cannot be necessary to insist at much length upon the contrast exhibited in the present state of things. Curiosity is awakened to ascertain, what opinions we really hold upon the most momentous of all questions: and the inquisitive have learnt, that we have a religion, which we not only believe to be true, but to be the only truth: they perceive that we are even anxious to impart it to them, considering them as lost in darkness and delusion; and that we are forward to show the reasons and grounds of our faith; while they themselves have nothing to allege, but an obscure and exaggerated antiquity, believed but not recorded, or the absurd pretence, that intrinsically there is little difference between us, as if their books really inculcated, or even hinted at, the doctrine of salvation through the Son of God.

"Of the change, however, which has taken place, the most prominent evidence will be found in circumstances of recent occurrence. Sanguine as have been the expectations of a few, and cautious as were the many in speaking to the natives upon the subject of religion, who could have believed, that any would have been found among them thus early to *provoke* religious discussions, and openly to impugn the fundamental doctrines of Christianity? To cavil at its mysteries, to deny the Atonement, and to attempt to reduce the stupendous scheme of revelation to some, not all, of the divine sayings, which it ascribes to Christ; teaching that these are sufficient unto salvation! and all this with an air of research and learning borrowed from our biblical criticism:* while others in a lighter way publish their objections to our holy faith, or their misconceptions of what it teaches, and challenge us to reply.

"It is impossible for us to know precisely, in what way, or by what combination of means, God in his secret counsels may purpose to establish his truth: we may, however, humbly hope, that these are favourable symptoms." P. 54.

"It proves at least, that an interest is excited, and that the most formidable impediment hitherto opposed to our religion, that of apathy, is giving way: we may lament, indeed, and must lament, the attempt to raise a new sect among us, divided as we are already in the midst of a heathen land: we must lament, that the faith, even of a single individual, in the great doctrine of our Saviour's divinity, should be at all affected by the opinions of one, who without disparagement must be considered as a novice in Christian researches: we have, however, nothing to apprehend as to the general result: the socinian heresy, though the most antichristian of all heresies, is perhaps the least to be dreaded at the present day: it appeals to what few comparatively feel, while it disappoints all the wants and weaknesses of the human heart: the event, indeed, serves to show, to what endless aberrations the mind is subject, when the 'old paths' and the 'good ways' are forsaken, as we follow them in our national church, marked out to us from the primitive times, and men treat religion as a newly-invented science, in which as yet there are no fixed principles, and all is to be settled by experiment." P. 58.

"In speaking, however, of favourable changes, more may be said. Idolatry is certainly disavowed by many, in principle at least, in whose minds but a few years since no doubt on the subject had been raised: and it appears that the natives, wherever there are schools, are willing that their children should receive instruction: which, if it be not Christian, can hardly be afterwards made subservient to the false views of nature and of theology contained in their sacred books." P. 59.

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* "In sundry Tracts by Ram Mohun Roy."

Lest this statement, however, should encourage a too sanguine hope of great and immediate success, the bishop judiciously adds,

> "It is easy, however, to attach to these and to all other favourable symptoms, more importance than really belongs to them: and there is reason to apprehend, that this, in some instances actually happens, especially in England, among those, who readily believe what they wish, and who have not the means of correcting their judgment by actual observation. And if this be true to any great extent, the mischief is apparent: there will be at no distant period a recoil of public feeling: the sanguine, when they are disappointed, are the most subject to despondency. The tide at present runs strongly in favour of almost every attempt to disseminate Christianity, from whatever quarter it may proceed, and without much inquiry into its probable results: but if it shall be found, that facts were not impartially stated, and that undue expectation was raised by the suppression of difficulties, it will be no longer easy to obtain support for the soberest and most legitimate enterprizes. The truth, therefore, is on all accounts to be told unreservedly: and they, who are solicitous for the diffusion of the Gospel, while they duly estimate the magnitude of the undertaking, should be satisfied with the reasonable hope, that though the consummation may be distant, their labours of love, with the divine blessing, will not ultimately have been in vain." P. 60.

After having given this caution, and expressed this reasonable hope, the bishop proceeds to consider the following important and interesting question, whether the difficulties which Christianity had to encounter in the early ages were greater upon the whole, than they are at present, with reference to the state of India. This difficulty he states to have been much greater than is usually supposed; that the subsequent progress of the gospel, after the power of working miracles had been withdrawn, was not at all proportionate to its first rapid increase; that some centuries elapsed before it became generally prevalent *throughout* the Roman empire; and that at the commencement of the reign of Dioclesian, about fifty thousand persons constituted the *whole* Christian community at Rome.

> "In the primitive times," he then proceeds, "Christianity had to contend against the grossest misrepresentations: its professors were charged with licentiousness and Atheism: they were in fact, for the most part obscure persons, of whom any thing might be said with impunity, and with little chance of refutation: the very reverse is the case with Christians in this country. The early Christians were also confounded, and almost identified in public opinion, with the Jews; whose very name was associated with ridicule and opprobrium. Philosophy too and learning were every thing in the estimation of the ancient Pagans; whereas the Christians were not only for the most part unlearned, but were represented as the enemies of all learning by their very profession: here again the contrast is manifest: the Hindoo learning bears no proportion to that of the ancient Greeks, nor is the little possessed held in the same esteem: while Christians in this country are not only learned, at least as a people, but evidently show, that the dissemination of knowledge is a part of their system. Again, among the subjects of the Roman empire, the worship of the gods was generally considered as connected with the stability of the national greatness:* Rome had been founded in Paganism, and had prospered under it; and as Christianity advanced, it was found to decline. But national glory is not an idea familiar to the minds of Hindoos: nor in any supposed desertion of them by their gods, could they sink into deeper depression. Moreover it may be observed, that in the early ages Christianity was an experiment: if its effects were visible on a few, it was not yet known how it would operate upon nations; whereas now it is seen to be the parent of virtue, of knowledge, and of freedom; in short, the firmest bond of states, and the surest pledge of their greatness. In the last place it may be remarked, that the early Christians had not the means of diffusing their tenets by the use of printing: it might seem that this gives us an immense advantage: but perhaps, it may be over-rated: the want of other means of conversion to any great extent enforced the necessity every where of oral instruction and of preaching, which doubtless would be far more efficacious, and which, so far as we can judge, will always be found indispensable; and the minds of catechumens were well initiated,

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* "By Libanius in his oration for the temples; and by others. See Lardner's Works, 8vo. Vol. viii. p. 459."

and men came prepared to the reading of the holy Scriptures.* It appears, indeed, that in the early ages, versions of the Scriptures were made principally, if not entirely, with a view to the wants of those, who had already embraced, or professed a desire of embracing Christianity: the services of the church could not well proceed without them.† Still it will not be disputed that the use of printing must be numbered among modern advantages; especially if more be not expected from it than is reasonable, so as to create disappointment. It exceedingly facilitates discussion with the heathen, who are at all interested in ascertaining what the Gospel is, and what it requires; and the Scriptures, especially in separate portions, and tracts upon Christianity, may be found with the divine blessing, to awaken curiosity at least among some, to whom preachers have not yet been sent.

"Thus far it might appear, that the impediments to the progress of the Gospel in this country are small, compared with those, which were opposed to its early teachers; but the balance probably will not be found to be much in our favour, if we examine the other side of the statement. One of the most obvious differences is, that instead of our being here an obscure and persecuted people, we are the dominant power. In the manner, however, in which hitherto our rule has been exercised, (and the same moderation, it is hoped, will always be continued) our power is evidently of no use in the propagation of the Gospel: no boon or encouragement has ever been holden out, or any preference shown, to converts; it may be thought, perhaps, that political apprehensions have operated rather the other way; it were idle to dissemble, that persons, neither few in number, nor inconsiderable in influence, have thought, that our interests in a splendid possession are best secured by letting every thing remain in its present state. But without insisting on this point, I would remark the advantage, for such it was, which the cause of Christianity in the early ages derived from persecution: that it suffered much, is true, and even that it seemed at one period to be nearly extinguished: an imperial inscription is still preserved, in which the triumphant expression occurs, 'NOMINE CHRISTIANORUM DELETO.'‡ But this was only according to man's judgment: persecution had been from the beginning, under the superintending providence of God, one of the most fruitful sources of conversion: the fortitude and constancy of Christians had a power beyond that of preaching: among the earlier and most eminent converts to the Gospel was Justin Martyr; who, amidst much admiration of its doctrines, confesses that the spectacle of the calm endurance of suffering for the sake of Christ chiefly determined him to become a Christian.* It is further to be considered, and it is remarkable, that the heathen, who were converted in early times, had no sacred books professing to be divine revelations; the Sibylline books need hardly be expected, as being of a political character: they endeavour to learn the will of their gods through oracles and divinations; much too uncertain, however, to be appealed to, as a general standard: there was nothing at all corresponding with what we hear so much of, as the doctrine of the Shastras. It may be added, that the lives of Christians at the present day, as exhibited among the heathen, are not such as to excite observation by extraordinary piety or purity, so as to induce a belief that their faith is exclusively from God. In respect of Church order and discipline, we can hardly pretend to a comparison with the early Christians; the doctrines, which they held on these points, largely as they contributed to the success of the Gospel, are now in disrepute: their divisions, moreover, various as they were upon questions in which the heathen could feel no concern, did not, for the most part, present the *externals* of discord; and they did not in a single instance, before the middle of the fourth century, touch the subject of church government, or call in question the principles, on which the Church, as a society instituted by Christ, is founded. And not least among our difficulties must be mentioned that of Caste: in early ecclesiastical history we find instances, no doubt, of uneasiness and displeasure in heathen families at the conversion of any of their number, but nothing which precluded all further intercourse with the convert, or even the interchange of accustomed charities: on the contrary, we read of cases, in which conversion produced no alienation, except in the rites and exercises of religion. We know it to be otherwise here; and yet it has been found, that even the terrors of the law of Caste may be defied and despised: and in every such instance we cannot doubt, that it loses a portion of its influence, and that when Christian converts of any consideration shall be sufficiently numerous to form a society among themselves, it will be a mere dead letter.

"On the whole, then, it will probably appear, that the work of conversion at the present day, and in this country, does not yield, in point of difficulty, to the task of the earlier Christian teachers." P. 62.

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* "Eusebii Præp. Evang. xii. 1. Bingham, x. 1. 7."

† "Semler de Christianorum Statu. vol. i. p. 60."

‡ "Gruteri Inscript. Antiq. p. 280."

* "Opera, Ed. 1686. p. 50."

Lest, however, it should be supposed that this result is given for any purpose of discouragement, the Bishop adds,

> "Little, in fact, has yet been attempted in any regular way: whatever is the will of God, (and we are sure that he wills the coming of Christ's kingdom, sooner or later, among all nations) can never be impossible; and all, which we call difficulties, are resolvable into our ignorance of the means, (for means must be employed) which God will graciously prosper: if this could be acertained, the whole problem would be solved, and the business done. Now certainly we may hope, that the course of proceeding, which God will bless, will be that, which allowing for the difference of circumstances, comes the nearest to the practice of the primitive times: the difficulty lies in the adaptation; though such adaptation does not appear to have been much a subject of inquiry: independent experiments, recommended perhaps in some measure by their novelty, have the ascendancy in the public mind. I would not speak of any of these with disrespect, nor yet with unnecessary reserve." P. 70.

The conclusion of this charge is occupied in a brief consideration of the different opinions that prevail on the best method of extending the knowledge of the Gospel among the native Hindoos. An allusion is made to what had been *distinctly* shewn in the former charge, that *the diffusion of Christianity was not effected so much by independent efforts and unauthorized experiments, as by the gradual expansion of the Catholic Church.* (Acts xvi. 4, 5.) The employment of missionaries acting under proper authority, and subject to control, as in the primitive times, is earnestly recommended, together with the establishment of schools in connexion with the missions, in which elementary knowledge may be taught, preparatory to the sowing of the seed of the Gospel; and a remark is made, which we trust will receive, in the highest quarters, the attention that it deserves; that much in the commencement, at least, must depend upon externals.

> "If we err," says the bishop, "it should not be on the side of simplicity: in the early times, as we learn from Origen,* the heathen would ask the Christians, where were their temples; which were comparatively few and mean: the answer might have been, that the Christians then were poor. Whatever has been done among ourselves in this way, has undoubtedly contributed to the change of sentiment among the heathen; and a proportionate effect may be expected from what may be done hereafter. The Christian measures of Constantine on his conversion may be ascribed to the influence of his adviser Eusebius: they were, therefore, such as the judgment and extensive experience of that great man recommended; and they were principally, the building of churches,* and a provision for the better observance of the Lord's Day."†
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> On every account, then, both as it respects ourselves and the heathen, ought we to be zealous for the strength, and efficiency, and credit, of our establishment. With respect to our own people, the case is plain: if Christians any where need a regular ministry, and the public offices of religion, and the checks and restraints, which arise from a diligent inculcation of the word of God, and the appointed means and aids, by which divine truth, ever open to the inroads of sciolism, and indifference, and voluptuousness, is maintained in the mind and heart, it is assuredly in India: and with respect to the natives, much as they now hear of our religion, they will look to authority: and if they observe, that the church is either weak or supine, deficient in its means, or remiss in its duties, they will draw the obvious conclusion, and act accordingly. The establishment, therefore, must be, if any thing, as the heart and soul of our religious system; from which Christians may derive a warmth and energy, to be gradually diffused by its genial influence amidst all around them." P. 78.

Again, therefore, the Bishop reverts to the duties of his Clergy; again he earnestly calls upon them to be zealous, in the performance of them; again he sums the duties up, and has now left them as a legacy to the Eastern Church.

> "The qualities, in fact, to be desired in the Indian Clergy, are such as are not any where commonly found in combination; sincere and consistent piety, laborious and patient habits, a talent of holding Christian conversation with persons of all classes, a clear and comprehensive view of the evidences of religion, attachment to order and discipline, and a competent acquaintance with the history of the church of Christ,

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* "Contra Celsum, p. 389. Ed. Spencer."

* "Theodoret, Eccl. Hist. i. 15."

† "Eusebius de Vita Const. iv. 18."

and with the constitution of our own; to say nothing of those scriptural attainments, which are every where to be expected in the clergy, though here, from the circumstances of the country, they are more particularly needed." P. 85.

We cannot rise from the perusal of these charges without the earnest hope that they may be read by every class of Christians in this country, whose zeal has been awakened to the propagation of the Gospel in the East, with that respect and attention, which so much piety, learning, judgment, and experience demand from them.

For the Christian Journal.

Words are the signs of our ideas. They act upon the mind through the medium of the ear as lines and colours do through the eye. Should they be improperly used, indistinctness, confusion, and misapprehension of the writer or speaker's meaning, inevitably follow. They have, too, meanings differing from each other in different periods, places and societies. Thus a signification which obtains at one time, in one place, and among the members of one society, or men of one way of thinking, will at another time, in another place, and among other men, have a meaning quite different. Many, very many of the controversies which have divided the Christian church, and occasioned sectarian feelings and conduct, have arisen from the neglect of this plain fact; or, at least, had this been attended to, it would have done much towards allaying them. In illustration of the fact that the signification of words is thus various, I will mention the words "bishop" and "deacon." The former in scripture is sometimes synonymous with the word "presbyter," as it there occurs. Afterwards it is applied exclusively to those who, as superior to presbyters, succeeded the apostles in the government of the church. But now again it is maintained by some to be incorrect to apply it in this manner; and thus they would maintain that the signification which has been affixed to it for centuries, and the office which others designated by it, to be unscriptural. The word "deacon," we also know, has different significations when used by a churchman or a dissenter.

The pulpit does much good or evil. The subjects there discussed, and the results flowing from them, are, in the highest degree, important. Attention then to the choice of words, which, compared with the standard of divine truth, may be found to be correct, is also of importance. Now I cannot but think that a great confusion of ideas is produced by the manner of using the word *regenerate* and its derivatives. Nay, I think great evils to the cause of truth are derived from it.

We hear one applying it to persons admitted into covenant with God by the ordinance of baptism, without noticing whether the persons spoken of have undergone the renewing of the mind or not, which he thinks is distinct from it, but yet absolutely necessary to salvation. We hear another applying it to those persons only who have experienced a change of heart, whether they have been baptized or not.

Provided every hearer was capable of discerning the peculiar sense in which speakers use terms, this would be well enough. But this is far from being the case. And the consequence is, that, having but one meaning to the word, the genetality of hearers form erroneous opinions of their preachers' tenets, and are led to think them at variance when the difference is only verbal. Nor only so; they see an inconsistency between their preachers' sermons and the offices of the church. Without attempting to define the true sense of the term, let us suppose the church to use it in the first sense above given: now if the preacher use it in the latter sense, the people are either to believe him or the church to be wrong. In the one case he subjects *himself* to the imputation of departing from that standard of faith to which he has bound himself as long as he acts a minister of the church; and in the other, he lessens the confidence of its members in the correctness of its doctrines. And, indeed, the latter signification is *now* so current, and, dissenting from the language only of those sects with which the church is surrounded, so unpopular, that when an individual's confidence is shaken in this point, he is not far from believing and joining in the charges of formality and heterodoxy against the church, which, unhappily, are too common. Besides, (continuing our supposition) from the *apparent* difference between the clergymen of our church, our dissenting brethren will very naturally think the language of that clergyman which may agree with their manner of speaking; and what can be expected then, but that, supposing their sense of the term to be correct, they charge the church with holding false doctrines, and so hold her up as an object of detestation.

I believe the supposition above made to be the truth, viz. that the church uses the term regenerate in the former sense; and I further believe that if she uses it in the latter sense she is wrong. And it is fair to presume that few of her members, and especially of her clergy, will dissent from me in this. Indeed, many (may I not say all?) of those who in the pulpit use the term in the latter sense, use it in the former at the baptismal font. From what has been said, it is evident that the phraseology of the church, or of some of her ministers, ought to be altered. Indeed I have heard of some one proposing to alter the language of the *church!* O tempora! O mores! Methinks the rulers of the church will find sufficient employment if they attempt to adapt her language to the ever-varying modes of speech of modern sectarian philologists. To say the least, having chosen her language from the primitive church, and that language being interwoven in the works of her reformers and supporters, it would be the height of folly to alter it; to suit, what? a *liberality* which is *bigotted* in favour of the customs of others. It seems to be plain, that the alteration should be in the *clergymen*. Nor is this unreasonable; for in the second acceptation of it, it is not a term without a synonyme, the use of which would *fully* express its meaning, and be unaccompanied with any evil consequences. These are, to *repent*, *renew*, and *be converted;* and then these are *scriptural* terms, a *circumstance* in favour of their use which belongs not to the other: for it cannot be pretended that scripture sanctions the meaning objected to. In scripture the word *regeneration* occurs but twice;[*] in neither of which places will any maintain it to be thus used. And when any are there spoken of as being born again, they are those who have been baptized; and if any who have been baptized have fallen into sin, they are exhorted not to be regenerated, or to be born again, but to repent:[†] and the renewing of them again to repentance is spoken of,[‡] as is also their conversion.[§]

P. R.

For the Christian Journal.

Journal of the second Annual Convention of the Protestant Episcopal Church of the State of Georgia, held at the City of Savannah, on the 3d and 4th of May, 1824.

Savannah, May 3, 1824.

This being the regular place and day of holding the second convention of the Protestant Episcopal Church of Georgia, according to concurrence of the clergy, wardens, and vestry of the different churches of the diocese; two clergymen, and several lay-delegates attended at Christ church at half past ten o'clock A. M.

Morning service was read by the Rev. Abiel Carter, rector of Christ church, Savannah; and a sermon was preached by the Rev. Hugh Smith, rector of St. Paul's church, Augusta.

The Rev. Mr. Carter, as president of the last convention, was invited to the chair, and Dr. Thomas J. Wray acted as secretary pro tem.

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[*] Matt. xix. 28, and Titus iii. 5. The former reads thus: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The latter thus: "He saved us by the washing of regeneration, and renewing of the Holy Ghost."

[†] Acts viii. 22, "Repent therefore of this thy wickedness."

[‡] Heb. vi. 4—6, "For it is impossible for those who were once enlightened, &c. if they shall fall away, to renew them again to repentance."

[§] James v. 19, "Brethren, if any of you do err from the truth, and one convert him, &c."

The following clergymen took their seats as members of the convention, viz. the Rev. Hugh Smith, rector of St. Paul's church, Augusta; and the Rev. Abiel Carter, rector of Christ church, Savannah.

Of the laity, the following gentlemen respectively exhibited certificates of delegation, viz.

Dr. James Bond Read, Dr. William Parker, and Anthony Barclay, Esq. of Christ church, Savannah.

Dr. Thomas J. Wray, of St. Paul's church, Augusta.

Which being approved, the convention proceeded to elect its officers; when, on counting the ballots, the following gentlemen were found to be duly elected.

The Rev. Hugh Smith, President.

Dr. Thomas J. Wray, Secretary.

Dr. James Bond Read, Treasurer.

On motion of Dr. Read, seconded by A. Barclay, Esq. it was *resolved,* that the thanks of the convention be tendered to the Rev. Mr. Smith for the very able and appropriate discourse delivered before the convention this day.

On motion, *resolved,* that the rules of order of the last convention be adopted for the government of this.

The following reports were handed in by the clergy.

Parochial report of Christ church, Savannah,

The Rev. Abiel Carter, rector.

Baptisms, adult 1, children (white) 22, (coloured) 3. Total 26.

Marriages 4.—Burials 6.—Communicants 80.

A confirmation was held in this church by the Right Rev. Bishop Bowen, on the second Sunday after Easter of last year, when 84 persons received that holy rite.

There is a Sunday school attached to this church, of the state of which the following report has been furnished by the superintendent.

"The school was commenced on the first Sunday in December, 1822, with two teachers and five scholars: since that time there have been admitted into the school twenty-two teachers, and one hundred and sixteen scholars. The number on our books at present are fifteen teachers and eighty-eight scholars. We have in general attendance in school from about 65 to 75 scholars.

"The prosperity of the school has exceeded the most sanguine expectations of its warmest supporters; and its present prospects are such as to give us every encouragement.

"The school receives the countenance and support of the congregation generally.

"The attention on the part of the teachers towards the school meets with my entire approbation.

"JOHN F. LLOYD, Sup't."

Parochial report of St. Paul's church, Augusta,

The Rev. Hugh Smith, rector.

Communicants added since the last convention 23—died 4—removed 1—present number 51.

Baptisms, adults, 3 white and 1 coloured—children, 21 white and 2 coloured. Total 27.

Marriages 7.—Burials 9.

On Sunday, the 16th of November, a confirmation was held in this church by the Right Rev. Bishop Bowen, on which occasion eighteen persons received that holy rite.

On motion it was unanimously *resolved,* that the third article of the constitution, respecting the time of holding the annual convention, be amended, by striking out the words "third Monday in April, 1824," and inserting in their place, 3*d Monday after Easter,* 1825.

On motion, *resolved,* that the diocese of Georgia avail itself, without delay, of the kind donation of the Domestic and Foreign Missionary Society of the United States of America; and that the clerical members of this convention, or a majority of them, be, and hereby are authorized to procure a proper person to act as missionary, at such places in this state, and at such periods, and for such duration of time, as they in their discretion may deem fit.

The following gentlemen were re-elected unanimously to constitute the standing committee for the ensuing year, viz.—The Rev. Edmund Ma thews, the Rev. Abiel Carter, the Rev. Hugh Smith, Edward F. Campbell, Esq. Jacob Wood, Esq. Dr. J. B. Read.

Members of the General Convention for the ensuing year, re-elected, viz.—The Rev. Hugh Smith, the Rev. Abiel Carter, the Rev. Edmund Mathews, Joseph Wheeler, Esq. W. W. Hazard, Esq. Anth. Barclay, Esq. Dr. George Jones.

On motion the convention adjourned until half past ten o'clock to-morrow.

Christ Church, Tuesday, May 4, 1824.

Morning service was conducted by the Rev. Abiel Carter, after which the convention went into session.

On motion, *resolved*, that the Rev. Hugh Smith, the Rev. Abiel Carter, Dr. James B. Read, and Dr. Thomas J. Wray, be a committee to draft such additional canons for the government of the Protestant Episcopal Church of this diocese as they may think necessary, and that the said committee be requested to report such canons to the next annual convention.

On motion, *resolved*, that the secretary of this convention address a letter to the proper officers of each of the several churches which have not paid their annual contributions as required by the 4th canon of this diocese, requesting payment of their arrears.

The convention adjourned, to give room to a meeting of the Society for the General Advancement of Christianity in this State.

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At a meeting of the Protestant Episcopal Society for the General Advancement of Christianity in Georgia, held in Christ church, Savannah, at twelve o'clock, 4th of May, 1824; the Rev. Hugh Smith, president ex officio, in the chair, and Dr. Thomas J. Wray acting as secretary pro tem.

Resolved, that the society do report to the convention that a few contributions to its funds have been obtained during the last year; but that farther solicitations or any application of its funds had been deemed inexpedient, and that this society will present a more detailed report of its proceedings to the ensuing convention.

The convention went again into session, when the above report was read, and approved.

On motion, *resolved*, that the Rev. Abiel Carter be appointed for the diocese of Georgia a trustee of the General Theological Seminary of the Protestant Episcopal Church of the United States of America.

Resolved, that the meeting of the next annual convention of the diocese of Georgia be held in St. Paul's church, Augusta; and that the Rev. Edmund Mathews, rector of Christ church, St. Simons, be appointed to preach a sermon at the opening of the convention.

The minutes of the session having been approved, the convention adjourned sine die.

THOMAS J. WRAY, Secretary.

New-York Protestant Episcopal Sunday School Society.

At page 158 of our last number, we noticed the celebration of the anniversary of this society in St. Paul's chapel. The board of managers held their annual meeting, and made their seventh report on Easter Monday. Notwithstanding this interesting report has been circulated among the congregations of the union in this city, yet, it would be doing injustice to this excellent charity to omit any part of it in our Journal. We therefore insert it entire.

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The board of managers of the New-York Protestant Episcopal Sunday School Society, grateful for the instrumentality which they have been allowed to exert in the cause of the gospel, offer to the church their seventh annual report. The report, indeed, is their's, but the chief praise for any good they may have to notice as the result of the operations of the schools under their care, is due, not to them, but to the superintendents and teachers of the schools respectively. Our duty is a very light one compared with their's. Sunday after Sunday they labour in their work of love, inculcating principles, and instilling knowledge, into the minds of the young and ignorant poor, which is to prepare them for usefulness in society, and for becoming pious members of the church, and good citizens of the commonwealth. To these superintendents and teachers, we feel that we and all good Christians owe a large debt of gratitude. We thank God that, by his grace, they have been excited to engage in their excellent and momentous undertaking, and are supported and encouraged in it; and we would put to the consciences of all sincere members of the church the serious inquiry, whether that undertaking, so intimately connected with the glory of God, the good of our country, and the best interests of our fellow-men, shall be hindered or defeated for want of coadjutors to aid in carrying it into full effect.

In some of our schools we are happy to notice the co-operating exertions of boards of directors chosen from the respective congregations. These gentlemen serve, by turns, in remaining with the scholars during divine service, seeking for new objects of this best of charities, and visiting the abodes of delinquent scholars. This last has been found a most valuable measure. It impresses the minds of the families visited with a sense of the importance of the school, affords many opportunities for extending wholesome advice, and has often been the means of reclaiming scholars from the vicious habit of truant-playing. We cannot too highly respect the services thus rendered; and satisfied of their great importance to the successful prosecution of our design, would earnestly and respectfully urge the adoption of them in all the schools connected with this society.

There are now in our several schools 1901 scholars. Among these are included the pupils of three new schools, which we have had the happiness of receiving into union with our society—those of St. Mary's and St. Thomas's churches in this city, parishes which have been organized since our last anniversary; and that of the old and respectable parish of St. Ann's church, in the village of Brooklyn, which, having been for several years in operation, has, on request, been lately received into our union. Our schools, therefore, are now thirteen. Ranked in the usual way, according to their numbers of scholars respectively, they are as follows:—

St. John's chapel, (parish of Trinity church,)	male 300 female 174	474
Zion church,	male 140 female 160	300
St. Luke's church,	male 90 female 120	210
St. Paul's chapel, (parish of Trinity church,)	male 64 female 130	194
Christ church,	male 81 female 76	157
Grace church,	female	132
St. Mark's church,	male 30 female 60	90
Trinity and Grace churches,	male	90
St. Mary's church, Branch school at Fort Washington,	40 40	80
St. Philip's church (coloured)	male 30 female 45	75
St. Ann's church, Brooklyn,	female	51
Trinity church,	female	48
	Total	1901

Of the above schools severally, we are enabled to give the following more particular accounts, taken from their respective reports to this board:—

St. John's Chapel School.

Male Department.

In presenting the seventh report of the state of St. John's chapel Sunday school, we regret it is not in our power to afford as large an average of attendance as that of the last year. But we know that the improvement of the scholars is far beyond that of any preceding year. It will perhaps be interesting to give the monthly average of attendance, and the highest number present at any one time during the past year, and then to state what are the causes that have conspired to produce the present declension in the number of our scholars.

Monthly average, viz.

April	128	November	108
May	127	December	94
June	122	January	100
July	120	February	112
August	115	March	113
September	117	April	143
October	109		

Yearly average 113

Highest number present at any one time 150

We ascribe the causes of the declension in the number of our scholars to the want of a vigilant co-operation of the visiting committee, to the present system of locality introduced in other Sunday schools, and, during the past winter, to the prevalence of the small pox. At the suggestion of the superintendents, the board of directors have recently offered their services to act as teachers until permanent ones can be obtained; and also to visit the school by districts to recruit our numbers, in consequence of which we have augmented our numbers to the amount of 48. The school at present consists of 300 boys.

On the subject of locality, just adverted to, it were much to be hoped that the several schools in our union would adopt it; for, taking the best organized school as an example, where it would be natural to suppose all those regulations most conducive to secure the attendance of the scholars were in effect, experience has proved, that out of any given number of boys, say 250, there is in the course of a year a continual fluctuation in attendance, and that one out of four may fairly be supposed to have regularly attended throughout the year. So that out of the above mentioned number, only 83 can be considered as regular attendants, while the remainder are left as mere casual visitants; and this is owing to the very extensive field from which we derive our scholars. Although we feel ourselves convinced of the utility of Sunday school locality, yet, until it be universally adopted, we deem it at present not expedient to adopt it. It has often been remarked, that our situation was very favourable for the procuring of a large number of scholars. This may have been the case several years ago; but we submit it as a fact, that from the increased improvement in Sunday school establishments, and from the increase of schools around us, our field of operation is materially circumscribed, so that it is with the greatest difficulty that we are enabled to retain those who reside at any distance.

Female Department.

This little flock at present consists of 101 white, and 73 coloured scholars, exhibiting a diminution of 39 since our last report, some of which have been transferred to the Episcopal Charity school, others to the churches in this neighbourhood. Total 174.

The school is under the direction of a superintendent, assistant superintendent, and 15 ladies, whose reports announce the gradual progress of advancement and good behaviour; also the improvement of the mind and morals of many females under their charge. They commit to memory long lessons from the New Testament, Common Prayer Book, and Catechism, for which they are rewarded, and their anxiety and industry to obtain a premium Bible, bear ample testimony to the value that is sometimes set on the rewards thus bestowed. Since our last report a library has been attached to this school, which is open on Sundays, from which they draw books to read at home. We may without presumption anticipate, that thus, through the instrumentality of children, many a parent will attain to that "faith which cometh by hearing—which is the substance of things hoped for, and the evidence of things not seen."

It is reported by a lady who teaches the coloured females, that an adult commenced with her at the opening of the Sunday school with the alphabet—she reads, spells, &c. and has committed the four Gospels to memory, and many other scripture lessons. The ladies of this department are prompt in their attendance, and indefatigable in their exertions, in timely aiding to carry on the school, and extend its operations during the indisposition of their superintendent, which they deeply regret.

ZION CHURCH SCHOOL.

Male Department.

The school consists of 140 scholars, about 80 are regular in their attendance; many of them are improving in good habits and devout attention to our solemn service, and in responding the same. The Scripture Instruction has been put into the hands of all that can read, and premiums are to be awarded to six of those that commit the greatest portions to memory. It is pleasing to see the fine progress they are making.

The teachers are zealous and actively engaged in the moral instruction and improvement of their pupils—more teachers are necessary for the future growth and prosperity of the school.

Female Department.

The school at present is in a flourishing state. As the winter has passed, and spring again returned, the scholars are more regular in their attendance, and the teachers appear to take a deep interest in the good work in which many of them have been so long and ardently engaged. Soon after the annual meeting last year, several worthy teachers resigned, whose loss was sincerely felt. At that time 20 scholars were dismissed from school, owing to changing their places of residence; four of whom were coloured. When preparing a certificate for one of those little girls, her mother declared, with feelings of gratitude, that she never would forget us for the instruction her child had received. Previously to the last report, the coloured scholars were gradually decreasing, owing to a want of zeal in those young ladies under whose charge they were placed; but within a few weeks they have progressed beyond expectation. During the past year, 100 scholars have been admitted, 14 of whom are coloured. Two interesting little girls have been snatched away by the hand of death; six teachers have entered, and have clung to their duties with a zeal becoming that good cause in which they are engaged. The number of scholars at present 160; regular attendants 120; coloured scholars 16. The school is divided into 12 classes—5 reading classes.

ST. LUKE'S CHURCH SCHOOL.

Male Department.

The school consists of 90 scholars, of whom only 36 is the average number of regular attendants: of these have been admitted since the last anniversary 20; the whole number at that time being 115, exhibits a reduction of 45; to account for which it is only necessary to state, that at the period above alluded to there were no other Sunday schools in the village; since then, however, schools have been organized at the Dutch and Presbyterian churches, and of the above 45, about 25 have joined those schools, their parents in most cases belonging to either the one or the other denomination; three were expelled for bad conduct, the remainder have either removed from the village, or been discharged at request of their parents.

The superintendent deems it unnecessary to enter into details of the performances of the different classes. In his plan of teaching, he has kept in view the primary object of the institution, religious knowledge; confining the more advanced classes to committing to memory the Catechism, and portions of the New Testament, and explaining to the best of his ability. The smaller boys who are not yet able to read, he has, when he could conveniently attend to them, taught, by requiring them to repeat after him in classes, the Lord's Prayer, the Creed, &c. This part of his plan, he regrets to say, he has been obliged to discontinue for some time past for want of assistance, he having had but one teacher associated with him for the most part since last autumn. He has varied his instructions by reading in the afternoon a lesson from the 13th volume of Tracts published by the British Society for Promoting Christian Knowledge, which he found productive of much good, in begetting habits of attention among the scholars. As these lessons are adapted expressly to Sunday schools, the superintendent begs leave to suggest that a few copies might be struck off for their use, and to which he strongly recommends their adoption from his own experience.

The superintendent takes pleasure in acknowledging the receipt of 10 Bibles and 24 Common Prayer Books, from the Auxiliary New-York Bible and Common Prayer Book Society, which, with the books furnished by the agent of the Sunday School Society, were distributed at the annual examination of the male and female scholars in St. Luke's church, on which occasion the evident improvement of the scholars of both sexes was manifested, and gave great satisfaction to those who witnessed it.

Female Department.

The school at present consists of two superintendents and six teachers—there are nine classes, each class containing from 6 to 10 scholars. The register exhibits upwards of 120 scholars—the extreme number, however, which have attended never exceeded 87—the regular attendants at present are between 50 and 60; during the winter months the usual number was diminished, many of them having had the prevalent diseases of the season; but within the last week or two, many of the absentees have returned, and filled up the vacancies in the classes. The number of teachers has so greatly diminished, that the duties of those who remain have become very arduous. The superintendent feels much gratified in having it in her power to bear testimony to their worth, as well as to the improvement of the children committed to their care—in all it has been very evident, but in many the improvement has exceeded the expectations of their teachers.

The 1st, 2d, and 3d classes commit large portions of scripture to memory, frequently a chapter at a time, in addition to the Church Catechism, Hymns, &c.

The 4th class having gone through the Short Catechism and Scripture Catechism the second time, are now far advanced in the Church Catechism. The class consists of nine children, not one of them exceeding the age of 10 years. They are very punctual in their attendance, and when admitted into the school, could scarcely read in the most simple book—they now read quite well in the Testament.

The 5th class having been for some time without a regular teacher, has not improved as much as could be wished, but it is hoped that rather than so promising a school should languish for want of a proper number of teachers, the young ladies of the congregation will come forward and volunteer their services in aid of so good a cause.

The 6th, 7th, and 8th classes contain from 6 to 10 scholars each; many are yet in the alphabet; the largest proportion of them spell and read; those in the 6th class learn the Scripture Catechism, and are making very evident improvement.

The coloured class, which consists of 12 scholars, 5 adults and 7 children, are remarkably attentive and industrious, and make much greater improvement than could be expected from persons who have not the command of their own time—one or two in particular, I cannot refrain from noticing, who are at service, and cannot yet read, but by spelling and perseverance, have learned through the whole of the Scripture Catechism.

St. Paul's Chapel School.

Male Department.

Since the last anniversary, the school has continued to prosper, and although, at present, it is not in as flourishing a condition as its friends could wish, yet, when we take into consideration the number of scholars who are at this time afflicted with the varioloid and measles, and the apprehension of parents, who decline sending (at present) their children to school, we must feel satisfied that, with the blessing of God, ere long, this school will again be enabled to do much good.

Thirty-seven scholars have been admitted during the past year—the school now consists of 49 regular and 15 occasional attendants—total number on the register 64. From various causes, 34 have discontinued; several have been cheerfully discharged, to be admitted into the "Episcopal" and "Grace Church" Charity schools. We have lost several by death; one, a boy of about six years of age, who had endeared himself to the superintendent and teachers by his amiable disposition and conduct, and who, contrary to his own wish, (for he wanted to go to school,) was taken by his father on a *Sunday's excursion of pleasure*, and unfortunately drowned. The school is divided into eight classes, with a teacher to each class, and a secretary to the school, and their services deserve the grateful acknowledgments of the superintendent. The conduct of the scholars has materially improved during the past year, not only in school, but also during divine service—23 have Prayer Books, and they join in the services of the church, and make the responses distinctly and correctly.

The improvement of all the scholars is manifest; several who, at the time of the last report, were learning the alphabet, and spelling in words of from two to four letters, now read. The "love of truth" prevails with the scholars in a great degree. Many interesting occurrences in proof of this have transpired during the past year. The following is selected:—An orphan child, seven years of age, who was kept from school one Sunday for want of clean clothes, (the neglect of his aged grandmother,) was directed by her to inform the superintendent that he was sick; but the child, on the superintendent examining him the following Sunday, said "*he was ordered by his grandmother* *to say he was sick, but he knew it was wrong to say so, and although she would chastise him for speaking the truth, he was determined to do it."* On examining into the circumstances, and finding them correct, the boy was rewarded with the highest honours of the school. Another gratifying evidence of the good effect of the school, is the frequent voluntary attendance of scholars, whose time will admit, on week day services when performed in the chapel.

It is with peculiar regret that the superintendent has to record the loss the school has sustained during the past year, in the death of two of the teachers, and whilst he would condole, most sincerely, with the relatives of the deceased, from whom in the course of Providence they have been thus early removed, and with the friends and patrons of the school in the loss sustained; he would bear testimony to their fidelity and excellence as teachers, and express his gratification at the evidence afforded of their being deeply impressed with those evangelical truths which they were instrumental in imparting to others, and which should always be the prominent and distinguishing feature of Sunday school instruction.

The superintendent cannot close his report without again requesting the cordial and united efforts of the board of directors in prosecuting this "labour of love." The experience of another year, in the active duties of the school, has convinced him, more and more, of the great good that can be done in improving the condition not only of the immediate objects of their charge, but of society in general; and although great good is often done without the aid of the directors, yet, with their active and zealous co-operation, this *best* of charities would be enlarged.

Female Department.

Since the last anniversary 100 scholars have been added to the school. There are 130 names on the register. As the causes of the fluctuating numbers in Sunday schools have been so often laid before the public, it is deemed unnecessary in the present instance to recapitulate them. Though the school has not been closed during the past year from any prevailing epidemic, yet the general prevalence of the whooping cough and measles, during the past winter, will account for the non-attendance of a great portion of the pupils, many having suffered from the prevailing diseases, and others prevented from attendance by a fear of taking them. The average number attending for each Sunday of the past year has been 90.

It is thought the best idea of the state of the school may be given by extracts from the reports of the teachers. The following are submitted:—"My class consists of 16; the greater number read, and commit to memory portions of Scripture Catechism, Psalms, and Hymns; their general deportment is correct, and their diligence for the past year particularly commendable; and I trust that the early seeds of piety, which have been sown in their young minds, will, at a more mature age, ripen into that holiness, without which no man shall see the Lord."—"I have witnessed with pleasure the great improvement of one little girl in particular. She has far exceeded my expectations, and if she continues to improve as much as she has done for the year past, will be a bright example to *all* the school—she has received a Bible as a reward of merit."—"My class consists of 11 regular attendants, and four who occasionally attend—they are diligent and attentive during school hours, and although some of them do not behave so well as could be wished during divine service, yet the hope is indulged, that as they grow in years they may grow in grace, and in the knowledge and practice of their duty. One fact is mentioned which deserves notice, and which cannot fail to be gratifying to the friends of the school. At the commencement of the school a little girl entered the class, and in the course of the year brought her sister, who also became a scholar. Since which time three more of her sisters have successively become members of the class. The oldest has now left the school, as she is too much occupied in taking care of the family to attend regularly. There are still four of her sisters in the class—they are all attentive, well behaved children, and will, I hope, do credit to the school."

The coloured school consists of 38, 26 children and 12 adults, who are all irregular in their attendance, most of them living at service, attending generally only half the day, and others only every other Sunday. Except in morals, their improvement is slow—they behave well during both school hours and divine service—four of the pupils of this school have been transferred to the Episcopal Charity school.

Two of the pupils were baptized on the 27th of February. They entered the school at its commencement, and have continued since that time with but few intermissions. One of them, a girl of about 16 years of age, is worthy of particular notice: having been reared in a situation in life where religion is the *least* concern, she early showed that it was her "better part," and the influence of her example has induced the people with whom she lived to believe they had immortal souls. They formerly paid no attention to the religious education of their children, but now believe it to be their duty to attend to their spiritual as well as temporal wants. They presented three of their children, at the same time with this good girl, for the holy ordinance of baptism.

CHRIST CHURCH SCHOOL.

Male Department.

From the situation of the school, and the convenience of its apartment, it is reasonable to expect a great increase in the number of the scholars attached to it. The increase, however, has not kept pace with this reasonable expectation. Want of teachers at one time, at another of visitors, and then again the prevalence of an alarming epidemic in the vicinity of the school, have been among the causes of our small progress. The number of names on the register is 81, of which 26 are coloured. About 64 of the whole number attend, exhibiting a yearly average of 42 present every Sunday, which is 12 more than the average mentioned in our last report. The behaviour of the pupils, both in school and church, has greatly improved; and it has not been without feelings of a peculiarly pleasing kind, that several of them have been seen in church on holy-days, when their daily avocations were suspended.

Since the last anniversary, a library of nearly 200 volumes has been collected. From the prevailing great desire of having the privilege of taking books therefrom, and from the good effects which have already resulted from it, we anticipate its being a very efficient means of improving the minds and the morals of the children.

It has been observed, that when a teacher is for a time absent from his class after the opening of the school, the children get an impetus to disorder, which it is difficult to restrain.—The case has been found to be much the same when the children assemble before the regular school hour, not to say that they sometimes engage in such exercises as are not becoming either the day or the purpose for which they meet. To prevent these evils, and to draw them to school at an early hour, it has been made a regular exercise for some time past to read to them some interesting and instructive narrative or tract. The Dairyman's Daughter, and others of a like character, have been read at these times, and the cheap repository tracts are now in a course of reading. The good effects of this plan, so far as they have been developed, are, that while it encroaches not upon the limited allotted time for instruction, it sobers the minds of the children, prepares them for entering on their studies with proper attention, and excites in them a love of reading; and it is not doubted but that while the naturalness, and the interesting nature of the tracts, allure children to school, they will imprint the pious sentiments which it is their design to inculcate upon their memories, and in many instances produce a desirable influence upon the heart and life.

It was stated that a want of teachers had prevented the increase of the school. This was indeed at one period so great, that one of the higher classes was disbanded, and its members set to instruct those who were least advanced. This want is not now so pressing, there being ten having charge of classes, besides a few who occasionally assist; there are also two visitors, and two superintendents, by one of whom the duty of secretary is performed. And the hope is fondly indulged, that when the epidemic above alluded to shall cease to prevail, our school will gratify the expectations of its best friends.

Female Department.

The school is under the direction of two superintendents, (by one of whom the duty of secretary is performed.) The names remaining on the register are 76. Of these the regular number that attend does not exceed 40. The school is divided into seven classes, five of which are white; one of coloured adults, and one of coloured children. All the children in the first class have learned the Scripture Catechism entire, and are far advanced in the Church Catechism, and have learned several chapters of the New Testament.

Most of those who are able to read have Prayer Books, and some have Testaments as rewards of diligence and good behaviour. It is gratifying to say, the children are generally decent, and, with few exceptions, behave well during divine service. The improvement of some of the scholars is such as to meet the most sanguine expectations, and justify the hope that some good seed has been sown which will, at a future day, bring forth fruit.

A library has lately been attached to the school, in union with the male department, from which the children are supplied with books to read at home, which it is hoped may have a beneficial influence upon them.

GRACE CHURCH FEMALE SCHOOL.

Since the last report 94 scholars have been added to this school, 75 white, and 19 coloured; 12 have left—6 have gone to the country—6 have removed and joined other schools. The number at present on the register is 132, and the regular attendants from 75 to 80. The school is divided into 10 classes, who are under the care of seven teachers and a superintendent.

The increase of this school is owing in part to the establishment of the Grace church charity school, and the required attendance of its scholars on Sunday school instruction.

ST. MARK'S CHURCH SCHOOL.

Male Department.

The superintendent reports that he has, in the two years of his superintendence, received into the school 88 scholars, but from various causes there are at present only about 30 regular attendants. These are divided into six classes, according to their proficiency. The highest class is taught according to the method of Dr. Bell, which is found very beneficial both in fixing the attention of the reader to the book, and exciting emulation. Their progress in their studies is very encouraging, and their behaviour, both in church and in the school, the superintendent has the pleasure to add, is much improved.

Female Department.

The school at present consists of 60 scholars, under the care of a superintendent and eight teachers—40 have been added during the past year, and an enlargement of the field of usefulness was expected; but this hope has been frustrated; many of the old scholars having left the school—some have been withdrawn by their parents, their services being required at home, while others have removed from the neighbourhood, or joined schools at a more convenient distance.

There are, however, from 35 to 45 regular attendants, among whom are some, whose opening minds give an earnest of realizing the animating promise, that we "shall reap if we faint not."

Since the last report, the school has been deprived by death of a deservedly esteemed and zealous associate. She was one of the first who enlisted as a teacher at the opening of this school; though then not more than 15, she remained "steadfast and immoveable" unto her life's end—and it is earnestly hoped that her sincere and humble endeavours to "cast her mite in the treasury of our Lord," was blest to her own soul, for his sake "who came into the world to seek and to save those that were lost."

TRINITY AND GRACE CHURCHES MALE SCHOOL.

It was stated in the last annual report from this school, that its prospects at that time were more flattering than they had been. These agreeable anticipations have been realized, and the superintendent is this year able to report a considerable increase in the number of scholars. This increase latterly is to be, in a great measure, attributed to the establishment of a charity school connected with Grace church. In it religious instruction is very properly combined with the common branches of education, but as it is opened on only six days of the week, it is made incumbent upon each pupil to attend some Sunday school of the Protestant Episcopal Church. The propriety of this regulation is almost too evident to need remark, and although we fear that, in some few cases, it may have given dissatisfaction to other denominations, yet we cannot but imagine that a little reflection would show it to be consistent if not expedient. Consistent it must be, that we should desire the attendance of the scholars on Sundays at those places where the instruction would be in strict conformity with that given during the week, and where, by a participation in her services, they may become, from principle, attached to a church which we must consider "fair and without spot," and a form of worship strikingly illustrative of the "beauty of holiness." But even were it a serious objection to our plan, that other schools are in some degree injured, (setting aside the increase of benefit resulting to an individual from an instruction afforded every day in the week instead of one,) we have heretofore found its extent extremely limited; for among the instances which have come under our notice, nearly two-thirds have been boys, who, previously to their admission into the Grace church charity school, received no instruction whatever, and who now, from their connexion with it and the Sunday school, have been rescued from ignorance, so often the origin of vice, and placed in a situation where they may imbibe principles of virtue and piety.

From an examination of the quarterly reports of the school, it appears that the additions during the last two have amounted to nearly 80—while the number discontinuing, from various causes, has been only about 25, making an actual increase of 55 regular attendant pupils. In the second quarter the admissions exceeded the number of those who discontinued by 10, thus leaving the increase of the year 65, and the whole number of scholars nearly 90, say 65 whites, and 25 coloured. If the number reported as regular attendants at the last annual meeting, be added to the increase during the last three quarters of this year, the amount will be found to exceed the present situation of the school. To equalize this difference, it must be mentioned that during the first three months, 15 more than were added to the roll discontinued their attendance. The cause of this decrease was that mentioned in the last report, and to which we now again reluctantly allude—the want of teachers. The resolution of the board, and the hope expressed, that "the importance of this inestimable charity would be so duly appreciated as to induce those members of the congregations where schools are thus circumstanced, who can do it with convenience, to remove this obstacle to the full benefit of our establishment"—has, in this case, produced no important results, and this charity, so unexceptionable in its character, the effect of which is to improve the state of society and of the individuals, to advance their temporal and eternal happiness, is thus at least *fettered* in its operations, and perhaps one branch of it may be completely destroyed from the want of a sufficient number of active, zealous, and efficient instructors—"the harvest truly is great, but the labourers are few."

ST. MARY'S CHURCH SCHOOL.

The school was organized on the 11th of May, when 21 scholars were present, since which time the number has increased to 40; the average number of regular attendants is about 25. Much good has resulted from the establishment of a Sunday school in Manhattanville, and its more salutary effects will be strikingly observed in the morals of the rising generation. The plan of instruction embraced is the same as prescribed by the board of managers, by which the scholars become acquainted with the doctrine and worship of the church, as well as with the ordinary branches of a common education. They evince a sincere attachment to their teachers, and manifest a considerable degree of improvement. It would be injustice not to mention the zeal and assiduity of the teachers. They have faithfully discharged the important trust committed to their care, and none feel anxious to remit their work of love.

Branch at Fort-Washington.

This school was opened in October last, when 20 scholars were present, and soon increased to 40—the average number of regular attendants is 30. The school is in very good discipline; order is observed during school hours, as also during divine service. Many of the scholars have evinced a remarkable degree of retentiveness of memory, by committing the whole of the smaller Catechism in the short space of three weeks. The highest praise is due to the instructors. Upon the whole, this school may be said to be in a flourishing condition.

ST. PHILIP'S CHURCH SCHOOL.

(Composed of coloured persons.)

Male Department.

The school at present consists of 30 scholars, all children, of whom about 16 attend every Sunday. It has a superintendent and four teachers. The scholars are carefully instructed in our Catechism, in spelling, and in reading in the Bible and Prayer Book. They progress well in their learning, and deserve praise for their very orderly behaviour; and, considering that it is not in the power of the teachers to give such rewards as are usual in Sunday schools, and that in very few cases parents urge them to it, they deserve praise for their attendance also.

Female Department.

This school has been destitute of a superintendent for 18 months past, (the person who superintended it formerly being removed by death,) in consequence of which the school is not as prosperous as it was. It is conducted at present by six teachers, all quite young, but whose zealous and persevering efforts to support the school would do credit to persons much more advanced. The number of scholars is 45, 42 children and three adults—about 28 attend regularly. Their progress is truly encouraging, and they are remarkable for good order, and for their attachment to the exercises of the school and the service of the church.

ST. ANN'S CHURCH, BROOKLYN, FEMALE SCHOOL.

Superintendent	1
Teachers	8
Scholars on the books	51
Number of scholars usually present	34

TRINITY CHURCH FEMALE SCHOOL.

The condition of this school is much the same as at the last anniversary. The number of scholars is 48, 20 white and 28 coloured, who are under the care of nine teachers. The improvement of the scholars is such as to afford encouragement to the teachers to persevere in their interesting duties. The school labours under the disadvantage of being destitute of a superintendent.

ST. THOMAS'S CHURCH SCHOOL.

The Sunday school of St. Thomas's church was organized but a few weeks previous to this anniversary, and no report has as yet been made to the board of managers.

The board gratefully acknowledge the receipt of 188 Bibles, and 215 Prayer Books, received from the Auxiliary New-York Bible and Common Prayer Book Society. The above number includes 100 Bibles purchased by the board in 1822, the payment for which has recently been generously remitted by that society, upon a representation of the low state of our funds. We are also indebted to the Protestant Episcopal Tract Society for 864 tracts and devotional books, given by the agent of that society in donations to the different schools during the past year.

We trust now that we may, with gratitude to God, cherish the humble hope, that we are exercising no unimportant instrumentality in aid of that great design for which the Church of Christ, in whose communion, and under whose authority, we deem it our happiness and our privilege to act, was established by Almighty God. Our schools have been the means of adding many to that Church, of leading many of its members to serious engagement in the great work of their salvation, and as already manifested by interesting examples, imparting, at the awful hour of dissolution, the supports and consolations which can be derived only from the great and precious doctrines of the gospel.

This blessing has been of God. Let us pray that it may be continued and increased. But let us remember that prayer is not all that is necessary. We all may contribute, and we are all in duty bound to contribute, in other ways, to so great and good a design. Additional teachers, and active directors, are wanted in most of our schools—sometimes the want of an efficient superintendent is experienced. Funds are necessary to ensure their successful operation. There exist in the Church ample means for the supply of all these necessities. Can it be that the proper spirit is wanting? Christ loved the Church even unto death. Shall her own members be indifferent to her welfare, and unmoved by the crying spiritual necessities of their poor and ignorant brethren? Let each member of the Church keep in view the prospect of but one soul, saved by the divine blessing upon his instrumentality, and he must surely have a motive sufficient to command his warmest solicitude, and his most active exertions.

Signed by order of the board,
HENRY ROGERS,
Attest. *Chairman.*
THOMAS N. STANFORD, *Secretary.*
New-York, Easter-Monday,
April 19, 1824.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

THE anniversary of this society was celebrated in Charleston on the 6th of January, 1824, when the fourteenth report of its board of trustees was read and adopted, and its officers for the current year elected: from the report we make the following extracts, which will be read with interest by all the friends of similar institutions.

“ The trustees of the *Protestant Episcopal Society* rejoice, that they are again permitted to meet their brethren at the annual feast of the Epiphany. It is pleasing to render this yearly account of the talents intrusted to their keeping, by the enlightened liberality of very many in the Episcopal church. This duty is felt to be the more sacred and interesting; because many, who once contributed the most largely to our treasury, by their wealth, or to our counsels, by their wisdom and piety, "have been delivered from the burden of the flesh," and, "having finished their course in faith, now rest from their labours." If the obligation to render an acceptable account of our stewardship to the living, may justly command our serious attention, how solemn and affecting does this duty become, when "the spirits of just men made perfect," once our fellow-workers in the vineyard, rejoice or mourn over the fruits of our labours. To them, we feel that we give up this account, as well as to you; nor are we insensible, that they and you have created a responsibility to God, far more than to man. By him, we desire to be approved, as the author and giver of every good and perfect gift, as the fountain of all duty, the end of all good works, the ruler and judge of the quick and the dead. May he abundantly bless our counsels; and may our successors, year after year, be enabled, at each anniversary, to say with the psalmist, "God has been merciful to us, and has shown us the light of his countenance." "God, even our own God, hath given us his blessing."

"The society have, long since, been made acquainted with the liberal and very acceptable bequest of Miss T. J. De Tollenare to the orphan-house and this institution, in equal shares. Her memory has been often blessed by the trustees, and frequently, hereafter, will it be blessed, in public and in private, by the members and other friends of our society. We desire not that such as have only a competency, laid up for their families, should emulate such an example. But we believe there are many, who, in a few years, could spare from their overflowing coffers, a sufficiency to render them, not only the imitators, but the rivals of this lady's munificence. Charity moves in a more exalted sphere, and accomplishes more expansive and permanent good, when, besides the contributions for the current year, she prepares with liberal foresight, the means of future usefulness. Doubtless there are several, who could well afford from the large increase of a single season, to go and do likewise. Doubtless, there are more, who, if they adopt the resolution, to make a correspondent acknowledgment, for the wealth bestowed on them by Providence, could, in a few years, without embarrassment to themselves, or injustice to their families, not only imitate, but surpass the liberality of our departed benefactress. To such persons we feel permitted to say, that the earth will bring forth her increase more abundantly for them, if such be their works of faith and love; for the scriptures themselves have said "honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." To such persons, we feel ourselves moreover privileged to say, that such acts, performed in the fear of God, and with good will towards men, show forth pre-eminently, the faith of the doer by his works, and will be sources of hidden consolation and strength, in the hour of trial and in the day of affliction.

"Deeply sensible of the debt of gratitude, due to Miss De Tollenare, the trustees cheerfully co-operated with the orphan-house, in erecting a memorial of her liberality in the chapel. The beauty and simplicity of this monument are a pleasing emblem of the purity and unambitious excellence of the lady, to whose memory it is sacred. A suitable inscription,* proposed by the commissioners, and cheerfully approved by the board, commemorates the benevolence of our patron. But the trustees felt, that this testimonial of regard was not all that was due from a society, which had been distinguished among the institutions that strengthen and adorn the church, as the sole object of her bounty. They have, accordingly, resolved, that a monument be placed in St. Michael's church, and that this object be accomplished in a manner, at once honourable to the character of the deceased, and to the gratitude of her favourite society.

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* The following is the inscription:

THIS MARBLE,
Commemorative of the Beneficence of
Miss Theresa J. De Tollenare,
Is erected by the City Council of Charleston,
And the Protestant Episcopal Society for
the Advancement of Christianity
in South-Carolina,
As a Memorial
of their grateful sense of her distinguished
CHARITY.
This exemplary Lady, prompted by a
truly Christian philanthropy, bequeathed a
considerable part of her fortune to these
Institutions.
The Widow and Orphan
will bless her memory.
Miss De T. left upwards of $ 14,000
to the two institutions.

"For a view of the receipts and expenditures of the past year, the board refer the members of the society, to the treasurer's account herewith. A few moments' attention to that document will satisfy you, that although the society has prospered; yet its condition is such, as still to call for many exertions and much liberality. As new scenes of usefulness open before us, and new claims to our aid present themselves, we feel that the good we are able to do, is far short of what might be done, and ought to be done. We are unable this year to make any provision for the library, or for beneficiaries; our missionary fund is reduced; the means of assisting country churches are less than the last year, and we shall scarcely be enabled to confer this benefit on as many as we have hitherto. The heavy debt, due by the common to the permanent fund, has occasioned the transfer of almost the whole of Miss De Tollenare's legacy to the latter. Instead, therefore, of having the use of one half for the current expenditures of the year, it will be seen by an examination of the account, that we have only one half of the interest of nearly the whole.

"With regard to beneficiaries, the society, at present, have no one under their charge, the period having expired, during which, they had engaged to assist the two young men recently patronized by them. Regarding this as one of the most important objects of the institution, they trust that funds may never be wanting, as certainly the disposition never will be, "to take by the hand, youths of genius and piety, who need the fostering aid of benevolence, and are meant to be trained up for the ministry of the church."

"The board trust, that they fully realize the responsible station in which they are placed; that they are deeply sensible of the destitute condition of some of the country parishes, and of the inadequate means of others. But they only know the various calls on the society: and, it is believed, that they only can decide on the relative merits of conflicting applications, and form the best judgment, on a comparison of all existing circumstances. On the society, of whose treasury they have been appointed guardians and almoners, they rely with confidence. To their brethren in the country parishes, they appeal with cheerfulness, assuring them, that the board feel too strong and lively an interest in their present situation and future prospects, not to regret the necessity of a refusal, more than they rejoice, when they are permitted to improve the opportunity of rendering assistance. They have had the satisfaction, during the past year, of contributing towards the ministrations of the gospel, in the following places: Trinity church, Columbia; Christ church, Upper St. Mark's; the church at Manchester; St. David's, at Cheraw; and St. Paul's, Pendleton.

"The board are exceedingly gratified at the prosperity of the church in Pendleton. To the zeal and devotedness of the minister, (the Rev. Rodolphus Dickenson,) whose labours have not been in vain: and to the energy, liberality, and faithfulness of the authors of this good work, "begun, continued, and ended," in the Lord, they are sensible that the society and the whole church are deeply indebted: and if the thanks of fellow-mortals be of any value, in comparison with the approbation of conscience, and the smiles of heaven, those acknowledgments have doubtless been made by many a heart, and many a tongue.

"The appropriation, which has been regularly devoted, for some years past, to the increase of the library, was unavoidably suspended during the last year. For similar reasons, the board did not feel at liberty, during that period, to add any new publications to those already printed by the society. Yet, under these discouraging circumstances, the society will be gratified to hear, that the whole number of volumes, now in the library, is 909."

"The society will, doubtless, hear with the same pleasure, with which the board received the information, that the widow of our former diocesan presented to the society, in August last, a number of copies of his sermons.* To the author, the debt of gratitude of the church and of this society, continually increases, the more they are read and admired, at home and abroad. To the giver, suffice it to say, that such a present from a stranger to him, and to us, would command our sincere thanks. From any member, it would be received as a testimonial of no ordinary attachment, as a gift of no common value. But from her, so affectingly and sacredly related to him, and for his sake, so interesting to us, we have received them with emotions of peculiar sympathy, gratitude, and esteem."

"The board desire to take leave of their fellow members, with praise and gratitude in their hearts, that they have been privileged to administer your charity, from the last to the present anniversary. Already, the holiday at the close of the year, dedicated by the world to festivity, has fleeted away, and scarce a record remains of its events, save in the perishable memory of man. Already the season of idleness, relaxation and sport is fled, like a tale that is told: and the busy pursuits of life are daily working in thousands and tens of thousands, forgetfulness of the year that is past. Yet a little while, and it will no more be remembered by them, that another year is rolled backward into the eternal gulph: and that yet another year, to be enriched by countless blessings; to be endeared by a croud of mercies; to be mourned over, because of transgressions, times, and ways, without number, hath commenced its sublime and solemn journal along the highway of time. Yet a little while, and they will have forgotten that the sun of another year hath come out of the tabernacle of power and glory, that is set for him, and rejoiceth as a giant to run his course.

"But the church suffers not the children of its care to be unmindful of the past, the present, or the future. The holy festival of the Saviour's advent is scarcely past, when we behold the dark gates of the old year closed for ever on our view: and, through the opening portals of the new year, the star of the Epiphany sheds its mild and celestial effulgence,

"More lovely, than, when Lucifer displays
"His beaming forehead through the gates of morn,
"To lead the train of Phœbus and the Spring."

But this radiant period of rejoicing, for the manifestation of the Redeemer to the Gentile world, shall endure only for a time: and the beauty and glory of the church shall then be eclipsed in the black night of the crucifixion. To her, will then be appointed, for a season, "mourning for the oil of joy, and the spirit of heaviness for the garment of praise." But the momentary eclipse of the Christian passover shall swiftly flee away. Yet a little while, and the eye of faith shall behold a cloud receiving the Saviour out of sight, while the same voice of mild admonition shall again sound in our ears, "Ye men of Galilee, why stand ye gazing up into heaven?" We may pause for a moment, but shall be swept onward, in the twinkling of an eye, by the flood of time, till the soul shall find a resting place, full of joy and hope, in the day of Pentecost. Then shall she witness, as in vision, the rushing of that mighty wind, and the bickering of those cloven tongues, like as of fire, that came to attest miraculously, the faithfulness and love, the wisdom and majesty, the power and divinity of the Redeemer. Then may we again pause awhile in our career, and contemplate, for a season, the glorious company of the Apostles, so soon to become "the noble army of martyrs." But the church forbids us to linger on this hallowed spot. Then shall succeed the long interval of summer and autumn; while the memories of sainted evangelists and prophets rise to view, and successively disappear; as the eternal stars, in their courses, follow one another down the western steep of heaven, and set to be seen no more, till another year shall arrive. Then will we behold ourselves again, at the close of the annual revolution of nature: and the church will again dedicate her season of rejoicing for the future, as a season of meditation on the past. To all, that time is as yet future. To some of us, to some of you, that season may be the future in the world of spirits, and not in the world of men. To others, it may be the future in this valley of the shadow of death. To some, it may be the last moments of mortal life; while others may look back upon it, in the long tract of years, as a desolate and unlovely spot, in the ocean of time—But wherever, and whatever we then shall be, may we all be approved and adopted as the children of God!"

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* 21 copies in boards, 62 bound in sheep, 11 in calf gilt, and 4 in extra binding, making 98 copies. There are, besides, 143 copies at the bookseller's in sheets.

Signed in behalf of the Board,
Nathaniel Bowen,
Ex-officio President of the Society.
January 6th, 1824.

For the Christian Journal.

Church in the West.

The laborious exertions of the pious missionaries in the western parts of the state of New-York have often been the subject of high commendation. The privations they endured, the hardships they suffered, and the scanty pittance on which they were compelled to subsist, fully evinced that these pioneers of the church were endued with the true spirit of the gospel. To their labours, aided by the indefatigable zeal and industry of our excellent diocesan, may be ascribed, in a great measure, the spread of that gospel, and the diffusion of church principles in that interesting and extensive section of the state. It is evident, however, that in new settled countries pecuniary aid must be afforded by those who possess the ability, and have the desire of extending the blessings of the word of life to the poor and destitute. Such aid has often been solicited and obtained from the pious in this city; and we trust success will attend every application for the like purpose. The publishers have recently received an interesting letter from an eminent layman in Fredonia, Chatauque county, detailing the situation and prospects of the church there. The following extracts will interest our readers, and will lay the views of the people there before them.

"Such an important section as this county, so healthy and fertile, settling so fast, and containing now about twenty thousand souls, deserves, and, I am confident, will receive the due consideration and aid of the friends of the church in New-York, whose only views would be to ascertain whether their bounty would be well and faithfully applied.

"To enable the church to flourish here, we must establish (substantially) a permanent support for a minister. This I propose to do, by the purchase of a small improved farm, near our village, and stocking it with sheep and cows, and by having a convenient building and lot in the village. This would very nearly support a minister—and land is now very cheap—and the property thus purchased would remain for the benefit of the church for ever. The plan is approved by our best men. If it could go into effect, the church might in a few years look for liberal contributions from this quarter, for the propagation and support of the gospel. But we can only effect the object by donations or loans. We are not able to do it ourselves. We shall be thankful for a little: but, to meet our views fully, we want about 2000 dollars; and, perhaps, it might be considered unreasonable for us to ask so much. This, however, is certain, that probably there is no place in the diocese where such an extensive field, and such fair prospects, are opened to the church as this county, if we can proceed without pecuniary embarrassment."

"I propose going to New-York in June or July. There are probably many of our friends who, in making advances, would not wish to make them absolutely until they saw whether a faithful application was made, &c. This is right, and if a farm were purchased, the title might be vested in such persons, or according to their directions."

To the Editor of the Christian Journal.

Sir,

I was highly gratified in finding in the Gospel Advocate, not long since, a notice of a proposed re-publication, in this country, of Archbishop Potter's admirable treatise on Church Government, and of Mr. Hooker's celebrated work on Ecclesiastical Polity. In relation to the first of these books, it has been recommended by the editor of the Gospel Advocate that notes be appended, applying the remarks of the author to the state of the church in this country. This would, doubtless, be of great use, as well to private Christians as to students of theology. It may be stated, that one part of Archbishop Potter's work deserves particular attention. I refer to the notice he takes of the transaction recorded in Acts xiii. 1—4, relative to the separation of Barnabas and Saul. By comparing the remarks of the Archbishop with the note of Dr. Whitby on the place, it will be found that the former has, in some degree, erred in his application of the text. It would be well to give the substance of Whitby's observations in a note to the American edition; as this would have a tendency to correct any erroneous impression relative to the purport of the passage, which might be the case on a perusal of Archbishop Potter's remarks.

As to the work of Mr. Hooker, nothing need be here said, except in reference to the editions which have been published. The Clarendon edition, printed at Oxford, in 1793, and reprinted, a few years since, in three volumes octavo, is perhaps the most correct of any. This edition is recommended to the American editors. The very few typographical errors which it contains can be easily corrected; and, if not, they will have no injurious effect on the sense of the author. There cannot be said so much in favour of the octavo edition, in three volumes, published in London, 1821, by W. Clarke, W. Baynes & Son, &c. The typographical errors are numerous. To show that this assertion is not groundless, the following may be instanced, occurring in the first volume.

Page 164, " And for either of them more than probable reason there is not to be found laws, whether mixedly or merely human, are made by politic societies." The error here is the omission of a period between the words " found' and " laws."

Page 194, " which laws, saving only that we are members of the commonwealth, where they are of force, we should *not* need to respect as rules of action." The word " not" is omitted in this edition, which opposes the sense of the author.

Page 216. The same error occurs here—the omission of " not," which (being retained) gives its true force to the sentence. " For when the Lord hath once himself precisely set down a form of executing that wherein we are to serve him; the fault appeareth greater to do that which we are not, than *not* to do that which we are commanded."

Page 231, " Inasmuch as we might stay our doing of them if *he* would." Instead of " he," there should be *we*.

So much by way of advice. I cannot but congratulate the members of our communion that two such valuable works should be called for. That their circulation may be extensive, and their influence great in correcting " false doctrine, heresy, and schism," should be the prayer of every

Friend of the Church.

Ignorance and degraded Notions of the Battas of Sumatra.

From the Missionary Register, March, 1824.

Mr. Burton, who is stationed among the Battas, gives the following account of this people:—

' It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet, in twenty cases to one, so far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read: their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is, in a great majority of instances, limited to this acquisition. Their books are all small, written on the bark of a tree; and most that we have yet met with, treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading.

'Our friends in England can form but a faint idea, how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising, with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us: perhaps our souls become 'Jins,' or devils, and fly about in the air for a time, and then perish! who knows? The earth, for any thing we know, will exist for ever."

'I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the "Jins" in a body, and the spirits of their ancestors—of departed teachers, or conjurors—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c.

'A funeral is always welcomed for the good things attending it; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes or hogs as their circumstances will admit. After the interment, they suspend the heads of these animals, with some rice and water, near the grave; that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and, should it need such elements, take some refreshment. The body is never interred till the feasting is ended; in consequence of which a Rajah is sometimes preserved above ground three months!

'They suppose that the spirit may, at any time, be called to the grave by beat of gong; and, accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed; and, being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air; that he wants to eat buffalo and rice, to drink arrack, and to obtain a new suit of clothes; all of which are immediately given to him. After some time, the spirit departs, and he is left himself. If he be questioned about what passed in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they ALL pretend to believe it.

'Though they look upon Satan as the head of their "Jins," their estimation of his intellect is miserably mean; as may be judged from the ease with which they suppose him to be deceived.—When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, what in their estimation is the same thing, that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him —there he is," throwing out the image, "take him away." Should the sick man after this recover, THEY FULLY BELIEVE that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not *darkness* here *cover the earth, and gross darkness this people?*

'From seeing what these people do NOT know, we are strongly reminded how great are our obligations for that Blessed Gospel which brings *life and immortality to light;* and of the duty incumbent upon us, to diffuse, as widely as possible among our benighted fellow men, this glorious light from heaven.'

Debased State of the Cafrees of Bencoolen.—From the same.

These people live in a quarter by themselves. One of the missionaries draws a frightful picture of their debaucheries. On passing through their quarter, he writes—

'My attention was arrested by a scene of degradation and wickedness, calculated to humble the pride of human nature, and excite the tear of compassion. An assembly of Cafrees, chiefly old people, had collected for the purpose of presenting offerings to the spirits of their deceased relatives. Every countenance expressed a savage joy at the near approach of drunkenness and gluttony. A temporary stage of split bamboo was elevated in the open air, about two feet above the ground, and covered with large green plantain-leaves. A decrepit old man officiated as priest, whose naked shrivelled body, besmeared with filth and corruption, presented an object of inexpressible disgust. He served up about fifteen different messes of boiled rice, fat pork, &c. accompanying each with a portion of rum and arrack, supposed to be peculiarly grateful to the hovering demons. The altar being thus covered with the offerings, and surrounded by the sable multitude seated promiscuously on the ground, and destitute of every mark of veneration or respect, he invoked the spirits of their departed relatives to descend from their respective abodes in the atmosphere, the vegetables, animals, buildings, &c. and satisfy themselves with the food presented. He entreated them, in consideration of the offerings, to have respect to their descendants, and do them no injury; and, having recited some mystical incantations, he left the food for some minutes on the stage that the spirits might partake of it: he then served up the whole to the expecting multitude. All ate and drank abundantly; and, in the course of a short time, the scene became so confused and offensive, by the general intoxication of men, women, and children, that I was obliged to quit it.

'The mission house is situated just on the border of their quarter. Scarce an hour passes, without witnessing the clamour of their abuse—scarce an evening, without discovering their women intoxicated—scarce a night, undisturbed by the riotous noise of their tomtoms. The scene of their daily labour is impure in the extreme. Their expressions of abuse, their subjects of jest and diversion, and their common conversation, are all drawn from ideas of lewdness. While destitute of almost every species of religion themselves, they engage with eagerness in the debaucheries of all parties: the commencement and termination of the annual fast, together with the Muharrum of the Mahomedans, the Doorga Festival of the Hindoos, the New Year of the Chinese, and our own Christmas, are all distinguished by the intemperance of the Cafrees.

Such are the people with whom we have to do. Under no restraint of moral or religious obligations, *they walk*, as the Apostle says, *in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; and, being past feeling, they have given themselves over to lasciviousness, to work all uncleanness with greediness: without hope, and without God in the world.*

Statistics.

Extracted from Mr. Ingersoll's Philosophical Discourse.

There are half a million of scholars at the public schools throughout the United States; and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law.

There are about ten thousand physicians, and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the United States.

A thousand newspapers are published. There are more than one hundred steamboats, comprising more than fourteen thousand tons, navigating the Mississippi.

The vessels of the United States, by sea, perform their voyages on an average in one third less than the English.

There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike roads.

There are three thousand legislators. There are two hundred printed volumes of law reports.

Burns's Monument at Ayr.

The monument, which has now been erected at Ayr, to perpetuate the memory of Robert Burns, in form may be described as a replication of the Athenian monument of Lysicretes, which we believe the architect selected as his model. It bears a considerable resemblance also to the beautiful little temple attached to the Church San Pietro in Mantoria, at Rome. The edifice consists of a triangular basement (representative of the three great divisions of Ayrshire, Kyle, Carrick, and Cunninghame,) upon which rises a circular peristyle supporting a cupola. The pillars, which are nine in number, and entablature, are of the Corinthian Order. They are designed, we believe, from the three remaining columns of the commitium (sometimes erroneously called the temple of Jupiter Stator) in the Forum at Rome, and executed in the chastest manner; certain ornaments of truly Grecian elegance surmount the cupola, and serve as a pedestal to the tripod. The interior of the basement of the monument gives a circular chamber 16 feet in height, and of a corresponding diameter. From this chamber, which is of the Doric Order, a flight of stairs conducts to the gallery above. The whole edifice is conceived and executed in a style purely classical.

The following is the inscription placed on the tripod:—

The First Stone of this Monument,
Erected by Public Subscription,
In honour of the Genius of
ROBERT BURNS,
Was laid by
The late Sir Alexander Boswell, of Auchinlec, Bart.
(Under whose exertions principally the
Subscription was commenced and
carried through)
On the 25th day of January, 1820;
AND
On the 4th of July, 1823,
This Structure being wholly completed,
THIS TRIPOD
Was fixed upon its summit,
In presence of a numerous assemblage
Of Freemasons and Subscribers,
Headed and addressed on the occasion by
Wm. Fullerton, Esq. of Skeldon.
Thomas Hamilton, jun. Architect.
John Connel, jun. Builder and Contractor.

The situation of the building is extremely well chosen.—It is in the centre of those scenes which the poet has so often discribed—and if formerly the spot itself excited recollections of the most pleasing kind in the minds of the Bard's admirers, how much more interesting—how much more intense—must be the local association of feelings now called up; when, in addition to that classic ground, we now contemplate the proud pile which has been raised to perpetuate the memory of Robert Burns.

The Organ in York Minster.

This noble instrument has been recently completed, and on Sunday week all the stops were used. It is said to be the largest and most complete instrument in Great Britain. The total number of stops is 52—pipes 3254. There are three sets of keys—viz. one for the great nave organ, one for the choir organ, and one for the swell, exclusively of pedals. There are movements for enabling the performer to play two or three sets of keys at once, or to detach the great and choir organs, with the pedals, in addition to the pedal pipes. The Haarlem organ, which is the largest in Europe, contains 60 stops, being eight more than that of York Minster.

The approaching musical festival at York, has the patronage of 37 dukes and lords. The performers engaged are—instrumental, 183!—vocal, 264! viz. 72 cantos, 60 counters, 60 tenors, and 72 bases. This will, indeed, be a "Grand Musical Festival."—*English Paper.*

Indian Anecdote.—From the Philadelphia Recorder.

As the church is about to redeem its character, by beginning a mission among the heathen, it may be interesting to its members to peruse evidence of the disposition of the heathen to receive instruction. The following anecdote is from the Journal of Mr. Eleazar Williams, formerly catechist and lay-reader at Oneida, in the state of New-York, now resident at Green Bay, Michigan Territory. During his residence at Green Bay, a teacher, supported in part by the Domestic and Foreign Missionary Society, he has been employed in the instruction of a number of Indian children. The circumstance narrated, occurred among those children.

"A boy aged 11, who had, in company with others, several times attended our singing schools, and who often called at my house, came with others at the time I requested the parents to send their children to me for instruction.

"One day, as I was telling the children the importance of being prepared for death, which was a certain fate of all, while life was very uncertain, this lad asked in a low tone when *he* should die?—I answered, it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the Father of our spirits. I then endeavoured to impress upon them the importance of prayer. The Lord's Prayer was then repeated (as it had been done frequently before) to them, and they were told it was the best of prayers, as it was first used and recom-

For the Christian Journal.

SCRIPTURE HYMNS.

Version of St. John xvi. 8—11.

The Spirit comes, he comes to bless,
Admonish, and instruct mankind;
Lessons of sin, of righteousness,
Of judgment, all in him may find.

Deprav'd and unbelieving souls
He deeply will convince of sin,
Till faith with holy strength controls
Each stubborn wickedness within.

Thus pure, their righteousness is view'd;
For Christ beyond the vail has gone
To justify each soul renew'd,
And plead its pardon at the Throne.

The judgment of that Throne they hail;
The Prince of earth is there repell'd,
Th' Accuser's calumnies there fail,
And they in Christ are righteous held.

Come Holy Ghost! to thee we bow;
Convince of sin, and righteousness,
And judgment-vict'ry kindly show,
Till all the world thy pow'r confess.
JEDUTHUN.

Version of St. Mark iv. 26—29.

The Saviour thus his truth displays—
The kingdom of my Father's grace,
His influence in the heart,
Is like a seed, the gift of God,
On man benignantly bestow'd,
And sown by human art.

The sower, as each seed is sown,
Commits its growth to God alone;
It feels not then his toil:
He knows not how, by day and night,
It springs, and grows, and gains the light,
And cheers the naked soil.

For as, by God's decree, the earth
Herself brings forth her teeming birth,
So grow the seeds of grace;
First comes the blade, and then the ear,
And then the ripen'd fruits appear,
The faithful soul to bless.

As graces ripen thus within,
Their harvest in the life is seen,
A life of faith and love:
—The saint thus to the Spirit sows,
Thus reaps each virtue as it grows,
Till call'd to bloom above.
JEDUTHUN.

From the Long-Island Patriot.

ASCENSION HYMN.

For the tune—Harboro', or Miles' Lane.

Our risen Lord ascends on high,
Restor'd from deadly thrall;
The bright celestial hosts are nigh,
To greet him, Lord of all.

The heav'nly portals open stand,
And, pass'd the sacred wall,
He mounts the throne, at God's right hand—
'Tis Jesus, Lord of all.

The seraph throng their harps prepare:
Hark! through their blissful hall
Voices unnumber'd chorus bear,
To hail him Lord of all.

Behold th' eternal diadem—
See! angels prostrate fall—
While God proclaims his honour'd name,
And crowns him Lord of all.

Join, mortals! join the heav'nly host,
God reconcil'd extol;
Praise Father, Son, and Holy Ghost,
The triune Lord of all.
J.

MISSIONARY HYMN.

By Dr. Heber, Bishop of Calcutta.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's Isle;
Though every prospect pleases,
And only man is vile—
In vain with lavish kindness
The gifts of God are strewn;
The Heathen in their blindness
Bow down to wood and stone.

Shall we whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name.

Waft, waft, ye winds, His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Christian Herald.—The note at the foot of this article was sent to the editor of the Christian Herald at the period of its date; and we should have been gratified had he complied with the suggestion which it contains. Decorum demands that every work should be credited for the articles which it may furnish to contemporary publications; and this line of conduct it has been the care of the conductors of the Christian Journal to pursue. They have a right to expect the same from others, and were surprised to find the article referred to in the note inserted in the Herald without its due credit; but their surprise was much increased at the refusal of the editor of the Herald to notice the omission after being thus prompted.—There being no other means left to the Journal to obtain justice but through its own pages, the conductors hope to be excused for this trespass on their readers.

To the editor of the Christian Herald.

Sir,—In the 248th number of the Christian Herald, being for April 17, 1824, at page 248, there appears, *as an original article*, an obituary notice of the late Rev. Philander Chase, jun. You will do an act of justice by informing your readers that this article was copied from the Christian Journal for April, 1824. J. S.

7th May, 1824.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.] JULY, 1824. [Vol. VIII.

For the Christian Journal.

Abstract of the Proceedings of the thirty sixth Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, February 18th, 19th, 20th, and 21st, 1824.

The convention was composed of the Right Rev. Bishop Bowen, seventeen presbyters, two deacons, and forty-two lay-delegates, representing twenty-one parishes.

It was opened with morning prayer, read by the Rev. William Barlow, rector of Claremont; an appropriate discourse by the Rev. Edward Rutledge, rector of St. Thomas and St. Dennis; and the administration of the holy communion by the bishop.

The Rev. Frederick Dalcho, M. D. was elected secretary and treasurer..

On motion of the Rev. A. Gibbes, the thanks of the convention were presented to the Rev. Mr. Rutledge, for his very interesting discourse, delivered before them this day.

The following gentlemen were appointed delegates to the General Convention:—

The Rev. Christopher E. Gadsden, D. D.; the Rev. Allston Gibbes; the Rev. Maurice H. Lance; the Rev. Milward Pogson; Col. Lewis Morris; William Heyward; Gouverneur M. Wilkins; Col. William Drayton.

Conformably with the 45th canon of the General Convention of 1808, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following address:—

My brethren of the clergy
and of the laity.

It is made my duty to address you at every convention, "on the affairs of the diocese since the last annual meeting." I proceed to this duty, as usual, at this early hour, after the organization of the convention, lest at a later it might unseasonably interrupt its business.

The churches which I have been permitted to visit, officially, within the year, which commenced at the close of your last meeting in this place, are St. Luke's; Pon Pon church, in St. Bartholomew's parish; St. David's, at Cheraw; Grace church, Sullivan's Island; Black Oak chapel, in St. John's, Berkley; St. Paul's church, Pendleton; Trinity church, Columbia; and St. James's church, Santee. At the last named church, the Rev. W. H. Mitchell, officiating minister of the parish, was, on the occasion of my visiting it, admitted to priests' orders. The only other ordinations, which took place within the year, were that of Mr. B. H. Fleming, a deacon, in St. Paul's church, Radcliffeborough, in February; and that of Mr. F. H. Rutledge, also a deacon, in the parish church of Prince George, Winyaw, in May. It has pleased God in his wise providence to take Mr. Fleming from among us. He died at Waccamaw, in June last, after a few days' illness; leaving a character behind him, of early excellence in the ministry, most distinctly impressed on the minds of those who knew him. Of sound, enlightened, and fervent piety, Mr. F. had begun his ministry, with a zeal and devotedness, which, elevating his views above all personal, all temporal considerations, promised to make him a distinguished instrument of good to the church of God. His attainments were much above an ordinary rank, and the talent with which he exercised them, was adorned with a singular suavity, purity, and holiness of disposition, manners, and deportment. Deeply impressed with the intent and obligations of his calling as a minister of

Christ, he contemplated a useful, and even an arduous life in his service, with sanguine happiness. Death has frustrated the hope in which he delighted. Under an arrangement of the *Trustees of the Society for the Advancement of Christianity*, placing a limited sum at my disposal, for missionary purposes, he served, for a short season, as a missionary of the society, in the vacant parish of St. Mark's, Williamsburg; but it was in the faithful performance of his duty, as a temporary substitute of one,* whom circumstances had obliged, for a season, to be absent from his parish, that he incurred the illness, which, in a few days numbered him with the dead. While we acknowledge, with humble adoration, the hand of God in this our so afflicting bereavement, let us cherish the memory of a character in the ministry of Christ, which was so worthy of our utmost esteem. None of us, I trust, will hold ourselves above the instruction of its example. But the young in the ministry, especially, may not unseasonably be exhorted by me, to learn from it, and the mournfully mysterious dispensation, which *has so soon put out its light in the darkness of death, that they must work the work of him who sends them, whilst it is day, because the night so soon, and so unexpectedly may come upon them, when no man can work.*

Candidates for orders, received within the year, on the canonical recommendation of the standing committee, are Edward Thomas, of St. Stephen's, and T. J. Young, and Alex. W. Marshall, of this city.

Confirmation has, within the year, been administered in St. Luke's church, St. Luke's parish; in St. Paul's, St. Philip's, and St. Michael's churches, in this city; in St. David's church, Cheraw; in St. Paul's church, Pendleton; and in Trinity church, Columbia. In conformity with the temporary arrangement, by which the churches in Georgia are made, in the degree and manner contemplated by the 20th canon, subject to my care, I have within the year also administered confirmation at Christ church, Savannah, of which the Rev. Mr. Carter is rector; and in St. Paul's church, under the charge of the Rev. H. Smith, at Augusta. The whole number of persons who at these several occasions of its administration, have received confirmation, is two hundred and fifty-six.

The newly erected church at Pendleton court-house, was consecrated in November, by the name of St. Paul's church, Pendleton. It is a gratifying result of the pious enterprise of a small number of persons, aided and animated by the faithful ministry of the Rev. Mr. Dickinson, and the generous patronage of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, that thus, in the remotest district of the state, where, until within a few years, the name of our communion was scarcely known, and where at least no friendly sentiment existed respecting it, among the inhabitants, in general, its ministrations are now happily seen in their most engaging and impressive character; having the regular attendance on them of a numerous congregation of serious worshippers, and operating their useful influence on the community. At Cheraw, in the opposite extreme of the north part of the state, where the Rev. Mr. Wright still serves as a missionary of the Society for the Advancement of Christianity, there is encouragement to hope, that a congregation of our church will be effectually settled. The church at that place is not yet constantly occupied for the purposes of our worship; Mr. W. being able to serve it only on every other Sunday.

Since the last convention, the Rev. Mr. Osborne, who had just before its meeting returned into the state from Ohio, has been regularly received according to the canons, as a presbyter of the diocese, and is settled in the charge of the church on Edisto Island. The Rev. Mr. Walker, since your last meeting, has been regularly recognized as rector of St. Helena church, Beaufort. The Rev. Mr. Delavaux has removed from St. Matthew's parish, which is still vacant, to the charge of St. Bartholomew's. The Rev. Mr. Wilson, a deacon of the diocese, who had officiated at John's Island, has removed to St. Paul's parish, Stono. The church on John's Island continues without a minister. The Rev. Mr. Barlow has removed into this diocese, from that of New-York; and has been regularly received and settled, according to the canons, as rector of Claremont church, Stateburg. The Rev. Mr. Gilbert has been appointed rector of St. Andrew's parish, and serves it in the winter and spring months; his services as rector of Grace church, Sullivan's Island, being required only in the summer. The Rev. Mr. Muller, who at our last meeting, was rector of Christ church parish, having applied for and received the certificate of dismission, required by the canons, has removed out of the diocese, and been received and settled in that of Pennsylvania.

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* Rev. H. Gibbes, rector of All-Saints, Waccamaw.

It is suitable, that I report to you, on this occasion, the interesting transaction which has taken place since your last meeting, relative to the provision of a church in this city, for the gratuitous use of such members of our communion, *as may not be able to defray the expense* of seats, in other places of worship. The active and useful services of the Rev. Mr. Phillips, as domestic missionary, gave encouragement to the society of pious female members of our church, under whose appointment he had served for nearly two years, to undertake the erection of a building, for the accommodation of those who might peculiarly be subject to the attention of any who should minister in that capacity. A purpose so laudable, could not be without patronage. A number of gentlemen, at the request of the society, formed themselves into a committee, having for its object the provision of the means of carrying it into effect; and a lot having been given, they were soon encouraged to lay the foundation of a church, which, though smaller than we could have desired, will constitute an interesting addition to the institutions of Christian benevolence in the city, and an accession to the means and opportunities possessed by our ministry, of promoting the moral interests of the community, in which we cannot but greatly rejoice.

The Society for the Advancement of Christianity, of whose condition and proceedings, identified as it is, by its constitution, with the diocese, it is always proper to bring some notice before you, although less prosperous than under other circumstances of the community, in general, it might be, is still secure, in the gradual increase of its means of doing good, by virtue of the wise institution of a fund, at the beginning of its operations, of the interest of which, only a portion can be annually expended; while the remainder is added to a continually accumulating principal. Within the year, the society has received, from the executor of the estate of the late excellent Mrs. Gregorie, a legacy left to it, by her, amounting to 666 dollars; and from Plowden Weston, Esq. of this city, a donation of 200 dollars. The collections made in churches agreeably to a standing regulation of the board of trustees, having been accidentally omitted to be noticed in their annual report, it may be proper to state them here. In St. Philip's church a collection was made, which yielded 117 dollars. From St. Paul's, Radcliffeborough, 85 dollars were received by the treasurer, as the amount of a collection made in that church; and from St. Michael's, 161 dollars, 25 cents. Thirty dollars six cents were transmitted as the amount of a collection made for the same purpose, in Trinity church, Columbia. From the same church also, was received in January, 1823, the amount of a collection made in it, for the society, in 1822; being 33 dollars, 12 cents. The funds of which the trustees have taken the charge for the convention, and some of the parishes in the country, will be represented, as to their existing state, in a regular report of the treasurer of the society, to be given into the hands of the parties respectively whom they concern. The board of trustees will be found to have faithfully executed the duty, which, in relation to these funds, they had, at the request of their brethren, added to such as more immediately appertain to their appointment. They have, as usual, also, in the course of the year, anxiously endeavoured to effect all the good which the means they found in their hands would permit; and while they have seen with painful regret, their inability to make their operations commensurate with the prospect open to them, they have felt the happy consciousness of having been instrumental of good to the church and to the community. It is in perfect accordance with my duty in this place, on this occasion, to recommend this society to the continued confidence and increased patronage of the members of our church.

I cannot close this statement of the business of the diocese, without availing myself of the opportunity it affords to speak as I feel of a distinguishing example of liberality, given by one of our congregations. The vestry of St. Paul's church, Radcliffeborough, found themselves encumbered with a debt, which, on the completion of the church, had been left as a balance of its costs, amounting with interest accrued to 30,000 dollars. The creditors had become urgent, and the property of the corporation was at their mercy. The proprietors of pews, by an unanimous decision of a meeting of them, assumed the debt, and according to a judicious scheme submitted by the vestry, by five instalments, payable at half-yearly intervals, the last of which is payable in 1824, the whole becomes discharged. I know not of any other instance of conduct under similar circumstances, strictly admitting of a comparison with this. In richer communities than ours, a substitute for this generous course has been found, in soliciting at a distance, and in the remotest states, the means of paying a church's debts.* A firm refusal of our countenance to such applications from abroad, would, perhaps, on almost all occasions, be entirely consistent with any reasonable estimate of our Christian duty.

In particular relation to the business of the diocese for the last year, I have nothing further, with which to detain your attention. Let me be permitted to occupy you for a few moments, with things which more generally interest us.

A regular triennial General Convention of our church took place in May last, at Philadelphia. There is nothing on its journal by which, as a diocese, we are particularly affected; except the alteration made in the first article of the constitution of the church, by which the next stated General Convention will be held in November, instead of May; and a proposed scheme by which each diocese, or state, may be brought to contribute in a certain proportional way to the expenses of the General Convention. By the first we gain new ground of hope, that lay-delegates may appear in the convention, in behalf of our churches. Clerical members alone have, for the most part, hitherto attended it, at considerable inconvenience and expense *to themselves*. It is important, in a very high degree, that our churches should be more fully represented in that body; and especially, that our laity should bear their full part of the responsibility of its transactions. The other of these particulars will come before you for consideration. Of our general seminary, there is nothing to be stated to you, in addition to the information concerning it, of which you are already in possession. It continues to do great good to the church; and our own diocese is experiencing its benefits, in the preparation of its candidates for orders, to enter on their sacred calling with honourable suitable qualifications. Of the state of its funds, I have no satisfactory information to communicate. For want of funds, it may decline and perish! But who that entertains any sensibility to the honour and interest of the church, must not solemnly deprecate such a result!

Of the state of our church in this diocese, I may be permitted to express the opinion, that if it has not in any remarkable degree advanced from that at which we last collectively contemplated it, it does not appear in any particular manner to have declined from it. If some of our churches have become destitute since that period, of the offices of the ministry, others have been happily provided with them. Our clergy are labouring to do all that in them lies, "*to make glad the city of our God.*" I state this with satisfaction and with confidence. Would to God, that I could report of their condition, and the provision for the support of themselves and families, in all instances, what we cannot but desire they should be! Whether it be of unavoidable necessity or not, it is not for me to know, that any of them should want the means of subsistence, free from pecuniary embarrassment and distracting care. But it is painful in a degree, which you will not perhaps find it more difficult to conceive, to be obliged to entertain the apprehension, that with no unfaithfulness to duty on their part, there sometimes may exist a delinquency and tardiness, as to the obligations which have been voluntarily assumed relative to their support, by means of which they seriously suffer. I shall not, I trust, be thought to transgress any limit, within which propriety or delicacy should confine me, when I affectionately and respectfully ask, May not this be prevented? The disposition to give, I sincerely believe, is not wanting; and examples of great individual and personal kindness to ministers, are by no means wanting; but a *disposition to act* does not perhaps always exist, in the degree necessary to prevent a delay and irregularity, as to the giving to the disposal of ministers in parishes, which as corporations are destitute of funds, that which is pledged to them, by means of which, the utmost distress may unintentionally be occasioned to men, whose sole dependence for support is on the compensation which is stipulated for their services, in this most dependent, yet most anxious and most useful calling. Let me not, I beseech you, be mistaken. I would ask nothing for our ministry, but the privilege of prosecuting its duties, which so manifestly involve the best interests of men, socially and individually, with an effect, which poverty and neglect cannot but deny them. Are we Christians, and can we be insensible to the claim of the ministers of Christ to be supported, and to be enabled cheerfully and usefully to prosecute their work? Are we friends of our country and of society, and can we think without shuddering, of the consequences of excluding, by systematic discouragement and dishonour, the religion of the Saviour, and its enlightened teaching, from among us? This is a result, I know, which we do not think of. It is a result, I thank God, which we are not to apprehend. But if we would deprecate as the worst of conceivable evils, the extermination of our Christian institutions, why should we not be sensible of the evil, in its actual degree sufficient for our serious consideration, of their being left to struggle with indifference and neglect, for their existence?

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* *This has never been done, it is believed, by members of the* Protestant Episcopal Church.

On my brethren of the clergy, I will beg to be permitted to urge, together with a patient suffering of the manifold inconvenience under which, in some instances, they exercise their calling, the most active and diligent prosecution of the sacred and eternal interests with which they are charged. In some places, it is but for a portion of the year, that the climate admits of their presence with their congregations. I would be indulged in importuning them; that this season of their active service should not, by a single day more than it unavoidably must be, be shortened: and that in that season, the portion of their flocks, who, from circumstances peculiar to their condition in life, must, during their separation from them, be without *any means of pastoral instruction and counsel*, be made, most especially, the subjects of their attention and care. Let us thus, my brethren, and in every other way, to which the promises made at our ordination oblige us, do all we can, to make our ministry efficacious, in promoting the divine glory, and the good and happiness of men. Let it be seen and felt that as ministers of the church of Christ, we are not unprofitable to our fellow men; that if we encumber them, it is to some good purpose; and that there is in the good we do, at least an equivalent, if not more than an equivalent, for what we receive at their hands. They will not be slow to acknowledge this, if we are faithful to "*make full proof of our ministry.*"

The day of the gospel dispensation, let me, my beloved reverend brethren, only further remark, the day of the gospel dispensation on which our lot in the service of our heavenly Master has fallen, is a day of extraordinary enterprise, for the advancement of his glory, and the extension of his kingdom. In this enterprise, there is, I sincerely believe, much of honest and holy zeal embarked, under various denominations of profession. It is most devoutly to be wished, that as there is one faith, one Lord, one baptism, for all true disciples of the Son of God; so there could be among all, one purpose of heart, in the prosecution of the interests of his kingdom; and that all their distinctions of sect and name renounced and obliterated, they *all might be one, even as he and the Father are one.* This is, however, far from being as much an object of reasonable solicitude, as the existence, under all the varieties of denomination, of the spirit of the religion of Christ. If the amalgamation of disagreeing portions of the great Christian family, seems too impracticable to admit of its being wisely or discreetly in every way affected, at least it becomes, for *it is practicable* for each, so to qualify its zeal with love, *that the name of Christ be not blasphemed.* It comes, unavoidably, of the infirmity of our nature, that in some degree, personal and party sensibilities should mingle themselves, with our best and most sincere solicitudes of religious zeal. We cannot too anxiously guard ourselves against an influence of these, which bringing the unamiable passions of our nature into action, shall impair the dignity of our calling, and while it mars its claims upon human respect and confidence, make void our hopes of acceptance with him who *seeth, and shall judge us.* The spirit of religious party is always likely, from the peculiar character of the institutions of our civil polity, with respect to religion, to prevail and abound in our country; and the strife for ascendant influence, and the exertion of a worthy zeal, to use to the utmost the happy opportunity of religious liberty, for the advancement of religious truth, will so commingle themselves, as to put us in danger of mistaking the one for the other. Let *us* be only aware of this: and while we are faithful to the peculiar institutions, under which, according to the *deliberate persuasion of our own minds,* we *have undertaken* to serve Christ, and be instrumental of the happiness and salvation of those who call upon his name, let us guard ourselves against the temptation, of which the circumstances in which we are placed involve so much, to think or act, with respect to other religious communities, *otherwise than as we would that they should think and act with respect to us.* The real usefulness and honour of no one of the various religious communities, which exist on the footing of equal toleration in our country, can consist in a course of conduct that is harsh, injurious, or unjust or disingenuous to others. Having hitherto, as I am sincerely persuaded we have, faithfully endeavoured to follow the guidance of this sentiment, as a rule of conduct, let us continue to endeavour always to walk according to it. Careful of the interests of Christian truth as we hold it, jealous to keep our peculiar institutions in a sound integrity, and prompt to protect and defend them against all encroachment, let us be careful no less, *to know what spirit we are of;* and if *Christ must be wounded in the house of his friends,* let us not be partakers in the guilt. They who in their social or individual religious character and conduct, exhibit the least acerbity, are the most worthy of the Christian name; while they must carry with them the most respect of the enlightened and the wise, the really pious and good.

My brethren of the laity and clergy, both, will perhaps receive it as a seasonable word of exhortation, that in concluding, I refer them to the changes which, in the course of the year, death has made among them, as a call on them to feel and act in this place, as if, on a similar occasion, they should be present here no more. We mourn especially the absence of two,* to whose presence with us, we were long accustomed; and whose memory claims to be had in honour, as friends of the church, and eminently anxious promoters of its interests. *They rest from their labours;* and their works, which made them so loved, so valued and honoured upon earth, should not be forgotten. To them we hope it has been realized, that death, *through our Lord Jesus Christ, has lost his sting, and the grave been deprived of its victory.* Of what they here did or endeavoured to do, in the service and for the glory of God, the record had preceded them; and we trust the record of an approving conscience, which they carried with them to the grave, will by it be confirmed to their everlasting joy. *What our hand findeth to do for the Lord who redeemed us, let us do with all our might; knowing that there is no work, wisdom, or device, in the grave, whither we too are going.*

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* Benjamin Huger and John Dawson, Esqrs.

NATHANIEL BOWEN.

On motion of Mr. Corbett, the thanks of the convention were presented to the Bishop for his address, and the clergy of the several churches were requested to read it to their congregations for general information.

The following gentlemen were appointed the standing committee:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D. Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

The annual report of *The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,* was read; and is as follows:—

The board of trustees of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,* respectfully submit to the convention, statements of the *bishop's permanent* and *common funds,* for the past year.

It will appear that the permanent fund received in April last, a donation of $ 100 from Plowden Weston, Esq.; that all the other sums, with which this fund is credited, are for interest and dividends received on the stock belonging to it; and that after transferring three-fourths of the amount of these, to the credit of the common fund, in conformity with the resolution of the convention, passed the 20th February, 1818, there remains a balance in the treasurer's hands, of $ 193 25. The stock of the permanent fund is the same as at the date of the last report.

It will also appear, that the appropriation of $ 250, made by St. Philip's church, for the bishop's common fund, for the year ending in February, 1823, was received in May last, and paid over to the treasurer of St. Michael's church: that the churches which have contributed to this fund, during the past year, are, St. Philip's, St. Michael's, St. Paul's, Radcliffeborough; St. John's, Berkley; St. Helena, on St. Helena Island; St. Helena, Beaufort; Grace church, Sullivan's Island; St. Paul's, Stono; and St. Luke's; and that the balance at the credit of the fund, including the three-fourths of the interest and dividends on the stock of the permanent fund, is $ 971 44.*

Charleston, Feb. 18th, 1824.

(Signed) In behalf of the Board,
NATHANIEL BOWEN,
President of the Society.

The book containing the account of the trustees, for the foregoing funds, is laid upon the secretary's table for the inspection of the convention.

The following substitute was adopted for the 9th article of the constitution of the church in this diocese:—

"In all matters requiring the suffrages of the convention, with the exception contained in the third article of the constitution, the members shall deliberate and vote as one body; but any two clergymen, or the delegation from any two churches, may call for a separate vote of each order, when the clergy shall vote individually, (two or more clergymen representing the same church, having one vote,) and the lay-delegates by churches, (a majority of each delegation having one vote;) and a majority of both orders shall, in each case, be necessary to a decision."

The Rev. Dr. Gadsden, from the committee on the theological seminary, made the following report, which was confirmed.

The committee on the general theological seminary have the satisfaction to report, that this valuable institution continues to flourish under the charge of the same gentlemen to whom it was committed when opened in the city of New-York, in the year 1822. In July last, the first annual examination took place, when five young men, having completed the course of theology, were presented with certificates. They delivered at that time suitable Theses. The venerable Bishop White added to the interest of the occasion, by an admirable address, which has been published.

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* Since this report was made, it is understood, that a collection of $ 20 has been made at North Santee, Winyaw, which will make the total collections for 1823, $ 991 44.

The present session of the seminary was opened in November, and the Rev. Dr. Wilson, Professor of Systematic Divinity, delivered an appropriate discourse, which has also been published, and which the members of the convention will be gratified in perusing, as an evidence of the sound theology, the profound reflection, and the extensive acquirements of the gentleman, to whom is intrusted one of the most important departments in the institution.

We lament, that only twenty-two, that is, about one-third of our candidates, the whole number being sixty-one, according to a return made to the last General Convention, have as yet availed themselves of the advantages of the seminary; but the judicious measures recently adoped by the trustees, and the increasing reputation of the institution, as well as a proper respect for the authority of the church, and the great inconveniences of which candidates who pursue their studies at home must become more and more sensible, authorize the hope, that the seminary will in due season command its full proportion of those who are destined for the sacred office.

We have the satisfaction to state, that the recommendations of our last convention to the board of trustees, and to the General Convention, met with their respectful attention, and that resolutions have been adopted for carrying all of them into effect.

Instruction at the seminary is afforded gratuitously, and the expenses for board, &c. have been reduced to a very moderate amount. The annual examination, and the time for the meeting of the board of trustees, have been made, every third year, to correspond with the meeting of the General Convention, so that our delegates may have an opportunity of participating in the concerns of an institution, which justly claims the solicitude of the whole church. Agents have been appointed to make collections in all the dioceses, so as to effect the very desirable object of securing a capital, the interest of which shall be adequate to all the expenses of the establishment, and which, also, should it be sufficiently increased, may supply the means of maintenance to those young men of genius and piety, who, from their indigent circumstances, could not otherwise enjoy the benefits of the institution.

It remains for the members of our church to welcome these agents, and to do their part, that they may not return disappointed. We cannot but cherish the hope, that the interest always manifested by this diocese, on the present very important subject, continues unabated, and that our friends will meet fully the expectations of the trustees, when their collector shall make them his benevolent visit. We would, also, respectfully express the wish, that the wealthy among us, in their pious bequests, as they have in other dioceses, would be mindful of the strong claims of this institution.

We understand that the collector for the middle states has been, and is now actively employed, and his prospects are encouraging, and also, that Bishop Hobart, now in England, has by a publication, advantageously exhibited the claims of the seminary to the patronage of all the friends of our communion.

We have to state, that the sermon designed to exhibit the claims of this valuable institution, has been preached in the following parishes:—St. Michael's, St. Paul's, and St. Philip's, Charleston; Edisto Island; Sullivan's Island; Georgetown; St. Mark's, Clarendon; Pendleton—8.

But that the following churches have not yet complied with the request of the convention, viz. St. Helena, on the Island; Beaufort; St. Paul's, Stono; St. Thomas's; North-Santee; All-Saints; St. Andrew's; St. David's; St. Bartholomew's; St. Luke's; Columbia; Claremont; St. Stephen's, Black Oak and the Rocks; St. John's, Berkley; St. John's, Colleton.—17.

In conclusion, we would respectfully recommend:

I. That collections should be made and sermons preached as soon as convenient, in those parishes in which they have not yet been, with a view of diffusing information as to the designs of the church, in relation to this object, and the present situation of the seminary; and that the standing committee be requested to address the ministers and vestries on this subject.

II. That all the members of this body do hereby engage to afford the agent, should the trustees deem it expedient to send one, such facilities in his useful undertaking as may be in their power; but we would respectfully express an apprehension, that from the present low price of produce, and other circumstances, the collections during the present year would not be as great as might be otherwise expected.

III. That the candidates in this diocese be strongly recommended to pursue their studies at the seminary; and the committee would here ask leave to express the wish, that those candidates, whose pecuniary circumstances will not admit of their doing so, might be assisted by a loan, or otherwise by the pious liberality of their respective congregations.

The parochial reports furnish the following aggregate:—Baptisms (adults 33, infants 153, not specified 96) 282—marriages 71—funerals 174—Sunday scholars 681—communicants 1643.

Of the above the following are designated as cases of coloured persons:—Baptisms 14—Sunday scholars 175—communicants 379.

On motion of the Rev. Mr. Rutledge, *Resolved*, that the members of this convention, sympathizing with the friends of the Rev. Mr. Chase, son of the bishop of Ohio, who is now on a bed of illness in this city, do, during the session of the convention, offer up their prayers for him to Almighty God.

Resolved, that the next meeting of the convention, be held on the third Wednesday of February next.

After prayers by the bishop, and the blessing, the convention adjourned.

The church in this diocese consists of the bishop, 28 presbyters, 5 deacons, and 87 settled congregations.

For the Christian Journal.

Abstract of the Proceedings of the fortieth Convention of the Diocese of Pennsylvania, held in St. John's Church, Norristown, on Tuesday, May 11th, Wednesday, May 12th, and Thursday, May 13th, 1824.

The Convention was composed of the Right Rev. Bishop White, twenty presbyters, five deacons, and forty-five lay delegates, representing twenty-four churches.

On the first day the convention organized, and elected the Rev. William H. De Lancey secretary.

On the second day, morning prayer was read by the Rev. Charles Williams, deacon, rector of St. John's church, Yorktown, York county, and Christ church, Huntington, Adams county; and a sermon was preached by the Rev. Benjamin Allen, rector of St. Paul's church, Philadelphia.

The Right Rev. Bishop White, in compliance with the 45th canon, read the following address.

'*Brethren, the Clergy and the Lay Deputies of this Convention,*

My annual report to you is as follows:

On the 22d of May, during the session of the general convention, sundry of my right reverend brethren assisting, I consecrated to the episcopacy the Rev. John Stark Ravenscroft, bishop elect for the state of North-Carolina: an event, which was highly gratifying to the bishops, and to the clerical and lay deputies from the several states, as well because of the respectability of the person consecrated, as because of the expediency of extending the episcopacy to that important district of the union. It may not be irrelevant to mention, that, during the same session, the church in the state of Georgia, having been duly organized, was admitted to a representation in the body, which completes the representation for all the states constituting the American republic, at the time of the establishment of its independence

On the 31st of the same month, I consecrated to the service of Almighty God, St Andrew's church, in the city of Philadelphia, and preached on that occasion.

On the 8th day of June, I ordained to the holy order of deacons, Henry M. Mason, since settled in Connecticut.

On the 14th of the same month, I consecrated to the service of Almighty God, St. Stephen's church, in the borough of Wilkesbarre; and administered the rite of confirmation, on the same day, in the same church.

On the next day, I ordained, in the same church, to the holy office of priests, the Rev. Samuel Sitgreaves, then its pastor, who has since resigned his charge.

On the 23d of July, at the instance of the theological professors in New-York, I repaired to that city, and presided and delivered an address, on the occasion of the honours conferred on the first class which have left the institution, after having completed a course of study. It was very gratifying, to find the good fruit of the assiduous attentions of the able instructors in the seminary. It was reported in my last annual address, that some ladies of the city of Philadelphia had instituted a scholarship, while it was still in New-Haven; and that since the removal, they have carried the design into effect. It may be proper now to mention, that a scholar has been appointed, and is pursuing his studies, in which he progresses much to the satisfaction of the professors.

On the 21st day of August, I consecrated to the service of Almighty God, St. James's church, in Newcastle county, in the state of Delaware.

On the 14th of the same month, I ordained to the holy office of deacons, Samuel Bowman, who has taken the charge of St. John's church, Pequea, as associate rector, in the room of the Rev. Mr. Muhlenberg, who has resigned.

On the 5th of September, I ordained to the holy office of priests, the Rev. James Pilmore, of Natchez, on the Mississippi.

On the 7th of September, I preached and administered the holy rite of confirmation, in St. James's church, Perkiomen.

On the 26th of October, I ordained to the holy office of deacons, Thomas *Jackson, since* settled in Maryland.

On the 30th of November, I ordained to the holy office of priests, Richard U. Morgan, and to the holy office of deacons, Robert Piggot, since engaged as a domestic missionary, in the neighbourhood of Philadelphia, in the service of the Society for the Advancement of Christianity.

On the 14th of December, I held an ordination in Trinity church, Southwark; when I ordained to the office of priests, Levi S. Ives, and Moses P. Bennett, and to the office of deacons, John H. Hopkins; and on the same day, I held a confirmation and preached in St. Paul's church, Philadelphia; and, on the 28th of the same month, I confirmed and preached in St. Stephen's church, in the same city.

On the 18th day of January, I confirmed and preached in Trinity church, Southwark.

On the 8th day of February, I ordained to the holy office of deacons, Christian F. Cruse; and, on the 14th day of March, I ordained to the same holy office, Matthew Matthews, M. A. Samuel Marks, and William Levington, a coloured man. It is proper to mention, in order to its being recorded, that I have this day held a confirmation in your presence, and have admitted the Rev. John H. Hopkins to the holy order of priests.

The following changes have taken place, in regard to the ministerial duties of the diocese.—The Rev. Charles M. Dupuy, in consequence of the ill state of his health, has resigned the rectory of St. Luke's church, in Germantown; and the Rev. Edward R. Lippitt, formerly of South-Carolina, has been elected in his place. The Rev. Joseph Jacquett has ceased to officiate in St. James's church, Bristol; and the Rev. Albert A. Muller, formerly of the diocese of South-Carolina, has been elected the rector of that church. The Rev. Samuel C. Brinckle has discontinued the pastoral charge of St. John's church, Concord; and, in addition to the duties of St. David's, Radnor, is in the performance of those of St. Peter's in the Valley. The Rev. Jacob M. Douglass officiates in Concord, and in the church in New-London. The Rev. Charles Williams, a clergyman from England, in deacon's orders, has been chosen rector of St. John's church, York-town, and officiates in the church in Huntington, in Adams county. The Rev. William Thompson has resigned the rectory of Trinity church, Pittsburgh, having removed from the diocese, and is succeeded by the Rev. John H. Hopkins. The Rev. J. J. Robertson, late of the diocese of Virginia, now a resident of this diocese, has given a temporary supply at St. Thomas's church, Whitemarsh.

The Rev. Robert Davis has been engaged in efforts for the organizing of a congregation in the borough of Reading, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. Levi Bull has resigned the charge of St. Gabriel's, Morlattan; owing to his many engagements in the other churches under his pastoral care.

The Rev. Samuel Marks, lately ordained a deacon, has been sent by the Society for the Advancement of Christianity, on a mission to the counties of Bradford and Susquehannah.

The persons confirmed by me during the year, are 198 in number. The occasions of confirmation in the churches under my parochial care, have not been mentioned.

The admitted candidates for holy orders, are John Baker Clemson, William Eldred, Russel Parrot, (a coloured man,) David C. Page, James Depuy, and Benjamin Hutchins.

There may be no impropriety in again recurring to the subject of the theological seminary, so far as to express the opinion, that the interests of our church require the zealous support of its members, for the rendering of it an efficient nursery of the ministry. When the question of a general seminary, in comparison of many seminaries of the diocesan character, was under consideration, the declared opinion of this diocese was in favour of the latter. Your bishop declared his concurrence in that choice. His opinion was founded on the danger, that the other might be productive of dissension. The reason has applied to the supporting of the contrary choice, from the time that it was found to be the sense, as it continues to be, of the church at large; especially as the constitution provides for the establishing of local schools, to any extent which may be thought advisable, and proportioned to the funds which may be obtained.

The Domestic and Foreign Missionary Society has not been without efficiency, although it has been less than was expected; chiefly owing to there having been since instituted, sundry missionary societies of a diocesan character; the efforts of which are limited to their respective dioceses. Although the result is a deduction, as well from the demands on the general society, as from the funds which would otherwise have been committed to its trust; yet it may reasonably be expected, that neither this diocese, nor any other, will cease to feel an interest in that more enlarged design, which comprehends the necessities of extensive countries within the United States, entirely destitute of ecclesiastical labours; and, in addition to this, the contributing of the aid of the American church, towards those vast designs which are in operation for the evangelizing of the world.

It is, however, conceived by your bishop, that this object, however important, ought not to lessen the exertions of the diocese in favour of its peculiar institution—'The Society for the Advancement of Christianity in Pennsylvania.' There are many parts of the state in which the administration of the ordinances, agreeably to the institutions of our church, is no more provided for, than in the new states to the west and to the south of us. The good achieved by the society, is in one respect a source of mortification to those who have the management of its concerns; as it presents continually before them an immense field of usefulness, in the various quarters to which their efficiency is invited, while they are without the means of meeting the expectations which have been excited. Affiliated to this society is the Female Tract Society, who have made a small addition to their tracts; although not recovered from the losses brought on them by a destructive fire, mentioned in the last annual address.

Although the Bible society is under the management of Christians of different religious denominations, yet your clergy, and very many lay members near the seat of its sittings, conceive of their church as having an interest in its success; on which account, it may fitly be recommended on the present occasion to the patronage of this church.

The Sunday schools are still in operation in all the congregations of the city of Philadelphia, and in various other places. It is hoped that this expedient for the extending of the influence of religion will be more and more adopted. The society for the encouraging of that important object having, for some time, devoted all the proceeds from collections in churches to the supply of books and tracts, have lately judged it sufficient to limit that destination to one third of the proceeds; leaving the other two thirds for the Sunday schools of the churches in which the collections were made. The society have on hand a considerable number of tracts and school books, which may be had at low prices at the book-store of their agent.

The fund for the support of a future bishop is in as good a state as prudent management and slender contributions can make it; and your present bishop conceives of it as a duty to present it to the view of the church on every annual occasion of conventional meeting.

The Corporation for the Support of the Widows and the Children of deceased Clergymen have still to represent, that there are but few whose families are now, or are in future likely to be benefitted by the increase of their fund. They have lately taken under consideration the propriety of increasing the annuities, as permitted by their fundamental laws; and a determination on this subject has been reserved to an adjourned meeting, to be held within a few days.

After the narrating of the facts called for by the object of this address, the thought occurs, that the present may be a suitable period for a brief retrospect to the past, and for a looking forward to what the future presents as a matter of duty.

We are now at the end of forty years which have passed since the organizing of our church in this diocese. In the *times of the* province our members had been always few, and in any vicinity beyond the limits of the city, not competent to provide for the administration of the ordinances, without aid from the other side of the Atlantic. During a portion of the revolutionary war, except within the limits already referred to, the sound of the gospel, in connexion with our services, was discontinued throughout the state; and the revival was very small at the said period of organization. When we contemplate the gradual increase which has taken place, as well in the number of the clergy as in that of the laity, including within both orders men competent to all the purposes for which religious communion has been instituted, it is a subject of gratulation; but attended by the circumstance, that it brings a heavy burden on our consciences in regard to the time to come; because of our knowledge of the fact, that the field of labour has been increased beyond proportion to the increase of our means. This is noticed, as a motive to the excitement of the zeal of the clergy, and of the influential lay members of the diocese; without forgetting the interest possessed in it by him who ought to set an example of what he recommends. A church can scarcely be in any place, near to which there may not be found a district, where there are people who would be highly gratified by opportunities of worshipping God agreeably to our services, and what is a more serious consideration, persons who, from destitution of means, are without public worship of any kind, and in an increasing dissoluteness of manners. To pay attention to persons of either description, is surely one way in which we may put in practice what our Saviour contemplated under the figure of going out to the high ways and the hedges.

The same is an expedient for the lengthening of the cords and the strengthening of the stakes of our Zion: it having been found in various instances, that there has been verified what was intended by the comparison of the mustard seed and its growth into a tree, under which the fowls of the air were to take shelter.

Let it not be supposed, that there is lost sight of the difference between the provision of the means of grace, and the bringing of the persons so provided for, to be the subjects of its holy influence. There may be the body without the spirit—the form without the power. Nevertheless, in like manner as the apostle of the Gentiles asked, 'How shall they hear without a preacher?' so the principle may be extended to all the requisites of public worship; some by a remote, and some by a near and even necessary connexion. In all things which concern the subject, we should be occupied in planting and watering; looking with humble confidence to the heavenly Husbandman for the increase.

With the hope that the present occasion will not be without a bearing on the important work, your bishop pledges the concurrence of his endeavours to the effect. WM. WHITE.

Resolved, that the next annual convention of the church in this state, be held in the city of Philadelphia.

On motion of the Rev. Mr. Allen, resolved, that the meeting of the said convention be held in St. Paul's church in that city.

Resolved, that this convention, concurring with their venerable bishop in the interest which he has expressed upon the subject of the general theological seminary, in his address to this house, do heartily recommend that institution to the zealous support and fostering care of Episcopalians throughout this diocese, as being an important mean, under divine providence, of supplying a learned and efficient ministry for the promulgation of the doctrines, and the preservation of the worship and discipline of the Protestant Episcopal church.

The Rev. Mr. Kemper, from the committee on the supply of vacant parishes, presented the following report, which, having been read by the secretary, was adopted.

WHEREAS the contributions made by the churches in this diocese, "for the purpose of defraying such expenses as the convention may incur, and for defraying the expenses of the delegates to the general convention," agreeably to the 12th article of the regulations, &c. have exceeded the sums heretofore expended for these objects, and there is now, in the hands of the treasurer of the convention, an unexpended balance of $ 468:

And whereas it is anxiously desired to supply the vacant congregations in this diocese with occasional services, as well for their present comfort and benefit, as in the hope that such assistance may conduce to measures for the establishment of pastors among them, so soon as they may have the ability for that purpose:

1. Therefore resolved, that hereafter one quarter only of the contributions required by the 12th article of the regulations before mentioned, shall be applied to the purposes therein mentioned as heretofore, and to the contribution towards the expenses of the general convention; and that the other three quarters shall be applied to the supplying of the vacant congregations of the diocese with occasional services: and it shall be the duty of the treasurer of the convention to open and keep separate accounts of the said contributions accordingly, and report them to the convention as heretofore.

2. Resolved, that at this and every succeeding convention, there shall be appointed, by ballot, a committee of three clerical and three lay members, whose duty it shall be, with the concurrence of the bishop, or in case of a vacancy, with the concurrence of the chairman of the standing committee, to take order for supplying vacant congregations in the diocese as aforesaid, with occasional services; and it shall be the duty of all clergymen, whether with or without a parochial cure, having in the former case the consent of their respective vestries, to comply with the requisitions of the said committee in this behalf; and, in case the vacant congregations so supplied, fail to defray the expenses attendant on such visits to them, the treasurer of the convention shall pay the same out of the monies so to be contributed and appropriated, upon the order of the aforesaid committee: provided, that no appointment be made in conformity with the provisions of this resolution, without the approbation of the bishop, or chairman of the standing committee as aforesaid.

And it shall be the duty of the committee to be appointed in pursuance hereof, to keep and report to the convention a written account of their proceedings.

3. Resolved, that if at any time the monies hereafter to be contributed for the purposes mentioned in the said 12th article of the regulations, and the contributions towards the expenses of the general convention, should, with the sum in hand, yield an interest which will be sufficient to cover the annual expenditure for the said purposes, the convention shall be at liberty to appropriate any excess to the purposes mentioned in the second of these resolutions.

4. Resolved, that in order to meet the urgent calls for occasional services, in the vacant congregations, during the current year, the treasurer of the convention be, and he is hereby authorized to transfer $ 200, or so much thereof as may be necessary, of the convention fund now on hand, to the credit of the committee to be appointed as aforesaid, which sum, or so much thereof as may be transferred, shall be considered as a loan from the former to the latter, to be returned with interest as soon as may be convenient, and at farthest within five years.

The fourth article of the constitution of the church in this diocese was amended, so as to read as follows:

"The convention shall be composed both of clergymen and laymen. Every clergyman of the church resident within the state, except such as are declared to be disqualified by the canons of the general convention, shall, ex-officio, be a member of the convention; and each incorporated, or otherwise regularly established Protestant Episcopal church in the diocese, now a party to the above stated act of association, or which shall hereafter be admitted a member of the convention, may send to the convention a deputy or deputies, *worshippers in the said church*, not more than three—to be elected by the vestry of such church. Where two or more churches are united under one vestry, each church shall nevertheless be entitled to send deputies."

On motion of the Rev. Mr. Kemper, *resolved, that* the next annual convention be held on the first Tuesday after the first Wednesday in May.

The parochial reports furnish the following aggregate—Baptisms (adults 141, infants 408, not specified 175) 724—Marriages 134—Funerals 299—Sunday scholars 1221—Communicants 1485.

On motion of the Rev. Mr. Montgomery, resolved, that the thanks of this convention be returned to the Rev. Mr. Allen, for his sermon delivered at its opening.

On motion of Mr. Robinson, resolved, that the thanks of this convention be given to the inhabitants of Norristown, for their politeness and hospitality to the members thereof.

The following appointments were made:—

Standing committee and council of advice—The Rev. James Abercrombie, D. D. the Rev. Jackson Kemper, the Rev. Benjamin Allen, the Rev. George Boyd, the Rev. Gregory T. Bedell, Chief Justice Tilghman, Commodore Dale, Mr. Read, Mr. Comegys, and Mr. Wheeler.

Deputies to the general convention—The Rev. Wm. A. Muhlenberg, the Rev. Levi Bull, the Rev. Benjamin Allen, the Rev. George Boyd, Mr. Read, Mr. Meredith, Mr. Sitgreaves, and Mr. Edward J. Stiles.

Missionary committee—The Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. Benjamin Allen, Mr. Bancker, Mr. Stevenson, Mr. Meredith.

Mr. Thomas H. White was re-elected treasurer of the convention, and Mr. John Read, treasurer of the episcopal fund.

There are in this diocese 45 congregations, and 47 clergymen, viz. the bishop, 36 presbyters, and 10 deacons.

From the treasurer's account, appended to the journal of the above convention, it appears that, for the past year, the receipts were $ 195 98, and the expenses $ 56 25; that $ 150 had been deposited in the saving fund; that the balance in hand was $ 8 52; and that the aggregate amount of investments was $ 468 20.

The treasurer of the episcopal fund reported the receipt, during the past year, of $ 554 92; and that the whole amount of the fund is $ 8258 61.

For the Christian Journal.

An Address, delivered at the laying of the Corner Stone of St. Mary's Church, New-York, on Tuesday the 15th of June, 1824. *By* Benjamin T. Onderdonk, *A. M. an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States.—Published at the request of the Wardens and Vestry of St. Mary's Church, and of the Clergy present at its delivery.*

The occasion which has drawn us together at this time, is one of very interesting importance. It is to witness the ceremony of laying the corner stone of an edifice, to be consecrated to that service of Almighty God which consists in the due administration of the sacraments, ordinances, and institutions of his holy church. The usage of solemnizing such an event, is agreeable to both the dictates of sound reason, and the sensibilities of true piety. A church may be considered as a centre, whence the blessings of religion, in reference to both time and eternity, are to be diffused through a portion of the community. Year after year, and age after age, we may hope that this spot will be hallowed to the true service of that God who delights to honour the people who honour him, and who, for ten righteous men therein, would have arrested the execution of his just purpose against the wicked cities of the plain;[*] and to the dissemination of those principles which are the most effectual in forming faithful magistrates, good citizens, and virtuous members of society, adorning every social and domestic connexion, and diffusing around them happiness and peace. And when the eternal distinction will have been made between the righteous and the wicked, between him that serveth God, and him that serveth him not, we may humbly hope that many subjects of the great salvation will have been made such, through the merits of Christ's atonement, by the divine blessing upon the ordinances and instructions to which they will have here had access.

Requested by the rector of this parish,[*] who is necessarily absent, to add to the solemnities of the present occasion an appropriate address, I have thought that it would be neither uninteresting nor useless to take a brief notice of the erection, in this city, of the several churches and chapels in our communion.

An hundred and sixty years ago, to wit, in the year 1664, a chapel, attached to a fort erected on the spot now occupied by the range of buildings in front of the south end of the bowling-green, in which, while this was a Dutch colony, the service of the church of Holland had been performed, became, of course, with the change of government, a place of worship according to the rites of the Protestant Episcopal Church, then the Church of England in America. This chapel was destroyed by fire in 1741.

But the first church erected expressly for the members of our communion, was Trinity church, built in the year 1696. It was originally a small edifice; but was enlarged in 1735, and again in 1737. These enlargements increased its dimensions to the length of 148 feet, and the breadth of 72 feet, with a steeple 175 feet in height.

This noble and venerable edifice was destroyed in the memorable fire of September, 1776, which laid waste a great part of the southern and western sections of the city.

After the revolution, Trinity church was rebuilt in its present form, and consecrated in the year 1791.

The increase of the parish of Trinity church led, in 1752, to the erection of St. George's chapel. The congregation worshipping in this edifice became, by terms of agreement with the vestry, a distinct parish in 1811. In January, 1814, their church was so nearly destroyed by fire as to render necessary almost entire rebuilding; which was soon effected, and the church consecrated in November, 1815.

Fourteen years after the erection of St. George's, to wit, A. D. 1766, St.

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[*] Genesis xviii. 32.

[*] The Rev. William Richmond.

Paul's chapel was built. This still continues in its original connexion with Trinity church.

These three edifices, Trinity church, and St. George's and St. Paul's chapels, were the only buildings erected for the worship of our communion prior to the revolution. Since that event, the following have been added.

For the accommodation of the members of Trinity church inhabiting that section of the parish, the vestry erected, on ground appropriated to the purpose on the estate of Peter Stuyvesant, Esq. St. Mark's church, which was consecrated in 1799. This, however, not being designed to be retained as a chapel, was conveyed to the corporation of St. Mark's, on the legal establishment of that body.

In 1802, the churches in union with this diocese received the accession of Christ church. This building had been erected in 1794, by certain members of Trinity church, seceding from that parish; and the services of our ritual had been performed therein by a presbyter of our church. The receiving, however, of the congregation into union with the convention, did not take place until the year above mentioned, 1802.

The corporation of this parish, with a zeal and enterprise highly creditable to them, have erected, in another part of the city, a new parish church, which, of course by the name of Christ church, was consecrated on Easter-even, 1823. Their former parish church, having been sold, is now occupied by another congregation, in which the services of our church are performed by a clergyman of this diocese. This parish is not yet in union with the convention. It is to be hoped that all obstacles to an event so desirable to the friends of the unity and harmony of the church of Christ, will soon be removed.

In 1803, an ancient building, the oldest religious edifice in the city, was added to our number of churches, by the name of the Church du St. Esprit. This building was erected as early as the year 1704, by the French Protestants, who fled from their country after the revocation of the edict of Nantz, and who here worshipped in their native tongue. The interior, having been destroyed during the war of the revolution, was renewed subsequently to that event; and in the year 1803, the minister and congregation having determined to conform to the Protestant Episcopal Church, their church was consecrated, and the pastor, who, as well as his predecessors, had been ordained on the principles of the Reformed Church of Geneva, was admitted into holy orders by the then bishop of the diocese. In this church, our services are performed in the French language.

The pastor of the English Lutheran Church in this city having carried into effect a determination to receive episcopal orders, and connect himself with our church, several members of his former congregation, in connexion with a number already belonging to our communion, erected St. Stephen's church, which was consecrated in 1805.

In 1807, St. John's chapel, erected by the vestry of Trinity church, was consecrated; and at a subsequent period of the same year, St. Michael's church.

In 1808, the same solemnity was performed in Grace church, then just erected by the vestry of Trinity church. This, like St. Mark's, not being designed for a chapel, was transferred to the corporation of Grace church, when duly constituted.

In 1810, the English Lutheran congregation above mentioned, with their then pastor, having determined to connect themselves with our communion, their church, which was erected in 1801, and had been known as Zion church, was consecrated by the same name; their pastor admitted into holy orders; and the parish duly organized as a Protestant Episcopal church.

This church, too, was destroyed by fire. The event occurred in August, 1815; and involved in its consequences, added to the incumbrance of a large debt, the removal of the rector, and the extinction of the parish.

In the same year, 1810, St. James's church was finished and consecrated.

A very worthy and liberal member of our communion, at the sale of its property which was made at the dissolution of the corporation of Zion church, purchased the ground on which the building had stood, together with as much of a new edifice as the vestry had been enabled to complete, with the laudable design of retaining them until some purchasers presented themselves, who would finish the rebuilding, and restore an episcopal church to that part of the city. Six gentlemen of the old parish of Zion church became the purchasers at cost; and with aid from the funds of Trinity church, completed the present Zion church, which was consecrated in October, 1818; and the congregation of which, in due time, became legally organized.

At an early period of the church in this city, the spiritual care of her coloured members occupied the attention of the mother-church of England. Clergymen of that church, besides rendering general assistance in the parish of Trinity church, were employed by the Society for Propagating the Gospel in Foreign Parts, as catechists for the special instruction of the blacks. For many years, too, after the revolution, that portion of our fellow members of the church were allowed to assemble by themselves, in a suitable apartment, every Sunday, at an hour not interfering with the stated morning and evening services of the church. In these assemblies, laymen (the last of whom was a coloured man) were, from time to time, licensed by the bishop to officiate, in the absence of a clergyman, by conducting the evening prayer, reading approved sermons, and catechising the children.

Our coloured members, however, so increased in number, that the accommodations assigned to them in our several churches and chapels became insufficient. The benevolent project then began to be entertained of following the example of the Episcopalians in Philadelphia, by providing them with a church and pastor of their own. The former branch of this plan was carried into effect, partly by a donation from Trinity church, and partly by individual beneficence, in the erection of the building which was consecrated by the name of St. Philip's church, in July, 1819; and the latter, by the subsequent ordination of the coloured layman, who, as before mentioned, had been licensed to act among his brethren, as catechist and lay-reader.

In the case of this church, also, we were called to lament over the ravages of the destroying element. In less than three years after its erection—to wit, in December, 1821—it was consumed by fire. This fact, however, ought not to be recorded, without noticing the care and prudence of the vestry, which cannot be too much applauded, or too generally imitated, in insuring their church. This enabled them to proceed, without loss of time, to erect, on the same foundation, the present St. Philip's church, which was consecrated in December, 1822.

The idea, long anxiously entertained, of establishing a parish in that part of the city which includes the village of Greenwich, was carried into effect in the fall of 1820. The congregation met in a suitable apartment, until Ascension-Day, 1822, when St. Luke's church, which they had erected with great enterprise, was consecrated.

In December, 1823, the parish on whose concerns we are now assembled, was duly organized, and soon, on this spot, we hope to witness the consecration of a temple, to be styled, in honour of the mother of our blessed Lord, St. Mary's church.*

We have reason, too, confidently to trust, that by the good providence of God, our anticipation of a speedy accession to the number of our churches, is not to be limited to the erection of that now just in its commencement.

Soon after the organization of this parish, St. Thomas's church was incorporated; and we may hope to be soon called to witness the laying of the corner stone of its parish church, a building in which we may anticipate an ornament to one of the finest portions of our city, and a memorial, both of the pious enterprise and liberality of the very respectable members of our church who have embarked in the undertaking, and of the architectural taste and skill of the age.

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* The congregation now incorporated as St. Mary's church has, since March, 1821, been in the habit of regularly assembling for public worship under the services of a young gentleman, preparing for holy orders, and now a member of the vestry, who has been licensed by the bishop as a lay-reader; and to whose faithful and persevering exertions, under God, the present fair prospects of St. Mary's church are principally to be attributed.

For a long course of years, the anxious thoughts and wishes of the members of our church have been directed towards the rapidly increasing, and, in spiritual matters, peculiarly destitute, eastern section of the city. A few weeks ago, we were gratified by the fact of the organization there of ALL SAINTS' CHURCH, under auspices which, notwithstanding peculiar difficulties, and especially the discouragement of a late abortive attempt, promise to add to our communion a large and respectable congregation, and soon to adorn our city with another temple of the Living God.

To this detail respecting the churches in our city, it can be neither improper nor unacceptable to notice the recently commenced erection of a new one in the neighbouring village of Brooklyn, a village so nearly connected with New-York, in interest, character, progressive improvement, and the intimate relationship, and incessant intercourse, of their respective inhabitants, that it may be considered as virtually a part of the city.

The building formerly known as ST. ANN'S CHURCH, in that village, was purchased by the Protestant Episcopal congregation in 1788, and was consecrated in 1789, being, it is believed, the first church that was consecrated in this diocese. Proving, however, too small, it was taken down after the erection of the present church, which was consecrated in May, 1805. Such has been the happy increase of the parish, that the corner stone of a still larger church, to be known by the same name, and to be a substitute for the present one, was laid in March last; and the building is now in progress.

The review, my brethren, which we have now taken, should dictate the grateful and devout reflection, "*Hitherto hath the Lord helped us.*"* By his blessing, the members of our communion in this city have been enabled to erect (including those rebuilt after destruction by fire) seventeen churches and chapels, principally large and handsome edifices. And three, erected by other denominations, have been added to our number.

The public worship of Almighty God is now statedly celebrated in this city, according to the primitive and evangelical ritual of our church, and public religious instruction is regularly imparted, according to her equally primitive and evangelical principles, in fifteen temples devoted to the honour of his name. The neat and commodious edifice designed to be erected on this spot, will, of course, be the sixteenth. God grant his blessing on the enterprise and zeal which are now prosecuting the pious design of its erection! This enterprise and zeal are the more commendable, because they were not excited, and are not encouraged, by the promise or hope of any assistance from those funds of the original parish in this city, which, when capable of it, imparted aid in every direction, but now are scarcely equal to the support of the establishment for which they were originally designed, and to which they were granted.

It, surely, is high time that the spell of dependence on these funds, which has kept the most numerous and most wealthy denomination in the city behind others in pious enterprise and liberality, should be broken. Those of our members who are really acquainted with their church, know that in her doctrines, ministry, and worship, she comes nearer than any other to the primitive model, and offers facilities for advancing the pure and undefiled religion of the gospel, which none others possess. Looking, then, at the vast disproportion which exists in this great and increasing metropolis, between the population and the means of extending to them the public ordinances and instructions of the gospel, let the love of Christ and of his church constrain them to use every effort within their power to increase those means, as afforded, with unrivalled excellence, in the institutions of their church.

I should do injustice to my own feelings, and I am confident to those of my reverend brethren present at this solemnity, and to those, too, I am equally confident, which would be cherished by our beloved and right reverend Father in God, could he now be with us, were I to conclude this address, without offering my sincere congratulations to my reverend brother, the rector of this parish, and to the very respectable gentlemen who are associated with him as its wardens and vestrymen, on the happy event which has now called us together. Long, in their respective functions, may they enjoy the blessing and the approbation of God! May their parish, provided with a neat and commodious church, in which to worship the God of their fathers, and be instructed in his holy will, be an ornament and a blessing to the communion to which they are attached; and in their connexion with the ecclesiastical body of the diocese, be ever ready to give their influence, and their best exertions, to promoting the order, unity, and prosperity, of the church of Christ.

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* 1 Samuel vii. 12.

The inhabitants of this village[*] I would congratulate on the prospect, now opening clearly before them, of soon having their little hamlet adorned with a neat and modest spire, indicating to the passing traveller that God is worshipped in this place. And on this spot, presented by the pious liberality of a warden of the church,[†] and to be consecrated to this holy purpose, may God be long worshipped in sincerity and truth! May his word and ordinances be attended with saving efficacy to many souls in this, and in generations yet to come! May this sacred establishment, assuming, agreeably to ancient and pious usage, the name of her who foresaw that all generations should call her blessed,[‡] be also so esteemed by multitudes who will experience that it has indeed been to them a blessing—a blessing in time, and a blessing through eternity! May it prove "the hand-maid of the Lord,"[§] bringing, by his nurture and admonition, many sons unto glory!

For the Christian Journal.

To the Friends of the Church.

New-York, June, 1824.

The students of the General Theological Seminary of the Protestant Episcopal Church in the United States having lately organized a "Society of Inquiry respecting the advancement of Christianity," it has been deemed adviseable to present to the public a brief view of the nature of the society, its objects, and its present prospects. Though the ultimate ends proposed are chiefly to be attained by an extensive and regular correspondence with the various associations and bodies connected with the church, still individual support may tend materially to the advancement of these ends. It is with this view that the present appeal is made, in the belief that a simple statement of the views and intended operations of the society will be sufficient to excite the attention and ensure the support of all who take an interest in the cause of our venerable church.

It is a truth evident to all who reflect upon the existing situation of the church, that the only effectual means of extending her influence through the interior of our country, must be by missionary exertions. The advantages which might accrue from an accurate knowledge of her exigencies, where aid was most needed, and where it might most effectually be afforded, had for some time engaged the attention of the students. The seminary being at length permanently established, and having so successfully commenced its operations, it was imagined that a society of this nature, formed in an institution to which the attention of Episcopalians would naturally be directed, must without doubt be attended with peculiar advantages for acquiring all the information possible relative to the important ends proposed. Those facts which now lie scattered through the journals of the different conventions, and through various periodical publications, (some of which are not generally circulated,) will here be concentrated, as it were, into one focus, and that too, where the knowledge of them will be attended with the greatest possible advantage—in the nursery of the church, where those who may be peculiarly styled her sons, are now labouring to fit themselves for their high vocation, and panting for the moment when they shall go forth as her champions, and repay in some degree the favours they are now receiving from the protecting hand of her who is at once their "præsidium et dulce decus"—their guardian and their pride.

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[*] Manhattanville, in the ninth ward of the city of New-York.

[†] Jacob Schieffelin, esq.

[‡] St. Luke i. 48.

[§] St. Luke i. 38.

The funds of the various missionary societies, though increasing, are yet inadequate to meet the actual demands, and of course the utmost caution is required in the distribution of them, so that one single cent may not be expended, except where it can be most beneficially applied. Our society, if once in successful operation, may contribute materially towards this end, by the intimate knowledge it will afford of the actual condition of the church. There are those too in the seminary who look forward with anxious eagerness to the time when they shall go forth to build up the waste places of Zion, to make straight in the desert the pathway of our God:—to such it may easily be imagined how valuable this information is likely to prove.

With views such as these, a committee was appointed to report on the expediency of the measure. Their report spoke decidedly in its favour. The committee, however, took a much wider field than was at first proposed, not confining the objects of the society merely to the advancement of the missionary cause, nor limiting its inquiries to our own country alone. They conceived that the peculiar advantages we enjoyed might be applied to a more extended and perhaps more useful purpose. From the body of information which must almost necessarily be placed within reach of the society, it was seen how easily and how naturally they might extend its views to inquiries respecting the moral and religious improvment of mankind generally, and the most effectual means of advancing the Christian cause, not reasoning from crude and often visionary theories, but deducing from the facts continually presented to the society, sound and rational conclusions of immediate and practical utility.

Such is a faint outline of the objects of our society; and, should it prove successful, surely we may anticipate the most beneficial results to the seminary, to the church, and (may we not say) to the Christian world. In pursuance of these objects the society has already commenced its operations. Letters have been written to the secretaries of the several conventions and societies connected with the church, to some of which the most flattering replies have been returned, with promises of every assistance. The editors of the different periodical works favourable to the church, have also been requested to furnish us with copies of their publications. In addition to this, requests of a similar nature have been addressed to three of the most eminent societies in Great-Britain, as well as to the editors of such periodical works in that country as were deemed most conducive to the objects of the society. The information received from this quarter, it will be observed, will naturally comprehend her colonies, as well as those countries with which her relations may be more intimate than those of the United States.

With such prospects, and under the immediate patronage of the church, it is not too much to say, that our society bids fair to flourish. All that remains to ensure our success, is, to secure the support of individuals, who, without an address of this kind, might not feel themselves called on to lend their aid.

The church has always been conspicuous for the wealth and general information of her laity:—she is now becoming conspicuous for better things—for the application of that wealth and information, by a few noble spirited individuals, to the most elevated and holy purposes. To such we would more particularly address ourselves; not for pecuniary aid—the immediate objects of the soceity are necessarily unconnected with any views of that nature:—but in their daily walks through life a thousand things may meet their view, a thousand ideas may occur to their minds, which, if duly improved, might be of lasting benefit to the world. It is the intention of the society to publish, from time to time, such essays of its members, and such letters of its correspondents, as may be deemed adviseable.

It were needless to say how gratifying to the members, and how conducive to the objects of the society it would prove, to have it in their power to embody in these publications the views, not only of the clergy, but also of those intelligent and pious laymen, who are the ornament and support of their church. It may not be a trifling inducement to such to reflect, that they will be lending their assistance to one of the many instruments of human improvement, which, (blessed be GOD!) are in such active operation in our day; that they will be placing this instrument in the hands of those who are best calculated to wield it—who are even now preparing to go forth to the dissemination of the glorious gospel of the Redeemer, bearing in its train civilization, philanthropy, every virtue which can dignify man, and bring him near his GOD.

J. LAWRENCE YVONNET, *President.*
W. R. WHITTINGHAM, *Corr. Sec. of the Soc. of Inq. in the Gen. Theol. Sem. of the Prot. Epis. Church placed in the city of New-York.*

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[*Note.*—It is recommended to editors of periodical works favourable to the objects of the Society of Inquiry whose general address is given above, that this paper be inserted in their respective publications, in order to give it as extensive a circulation as possible. Communications are to be directed to the corresponding secretary.—*Ed. C. J.*]

The Editor of the Christian Journal.

In the Gospel Messenger for June, the article on the Theological Seminary, correcting some statements which have been made by others as well as the Ohio layman, ought to be generally read, on account of the facts it contains. You are therefore respectfully requested to publish it in your useful work.

A SUBSCRIBER.

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To the Editors of the Gospel Messenger.

The Statements of the Ohio Layman, relative to the General Theological Seminary, corrected.

IT has been remarked by some of your readers, with great pleasure, that the pages of your journal have been frequently occupied with the concerns of our general theological seminary.

When we consider the obvious utility, and indeed, in the present situation of our church and country, the necessity of such an institution, and the resources which we are certain might be commanded for it, it is as surprising as it is to be regretted, that it has not yet obtained a sufficient endowment. But its establishment upon a permanent foundation will be still longer delayed, if its friends permit the objections to it, which occasionally fall from uninformed, careless, and interested writers to pass unnoticed. It is characteristical of these objections, which usually meet us in the shape, not of direct argument but of doubt and insinuation, that they proceed from those whose information on the subject is neither sufficient or accurate, as far as it goes; who have not reflected on those considerations of church unity; adequateness to all useful purposes; superior economy, both as it respects money and men; and increased respectability, from its greater resources in talent and endowment, which influenced the General Convention to prefer, at least for the present, the scheme of one general seminary for a church which is yet comparatively limited in means and members: or who having some personal or party views to promote, in their eagerness are unmindful as well of facts generally known, as of arguments which have been often repeated and cannot be refuted. A writer in the Washington Repertory, under the signature of "An Ohio Layman," has rendered these remarks necessary. His object was the vindication of his friend and ecclesiastical superior. Zealous in the cause he had espoused; indifferent to the great cause of the church, of which probably little had been heard in his distant diocese; and evidently careless in assertion on more than one topic, the consequence perhaps of imperfect information, or of haste in preparing for the press,* he has ventured some declarations respecting the seminary, which a regard for truth, justice, and the church, compels me briefly to disprove.

I. He says the proposition to establish a general seminary was "*rejected*" by that body, viz. the General Convention of 1814.

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* Nothing but precipitation can explain, (if it be an explanation,) the manner in which this writer has treated Bishop White.

Extracts from the journal of the house of clerical and lay deputies: "A message was received from the house of bishops, communicating a resolution on the subject of a theological seminary, in which this house *concurred.*" That resolution was, "That it be referred to the bishops, &c. to inquire in the respective dioceses or states, and to consider for themselves concerning the expediency of establishing a theological seminary, and to report to the next General Convention."

Instead of rejecting then, the convention postponed the measure for further inquiry. The mistake of the Ohio Layman originated in his looking only at a part of the journal, in which the proposition was "negatived," by a small majority of two only. The votes stood thus:—clergy, ayes 4; laity, ayes 3; in all 7. Clergy, nays 6; laity, nays 3; in all 9. Majority 2.

But subsequently it was reconsidered, as appears above, and postponed to the next convention.

In 1817, a majority of the bishops having reported favourably, the proposition was adopted, as I have understood, by an overwhelming majority. The strong expression of the layman, "rejected," was probably preferred to that on the journal, "negatived," to convey the impression that the convention of 1814 was decidedly opposed to the measure; and therefore it is more important to prove that he is mistaken in point of fact.

II. The Ohio Layman says, the resolution in 1823, approbatory of the general seminary, "was passed by the house of bishops only." Now if he meant to say, that *the* resolution offered by one of the bishops passed their house only, it is true, but not material; for no one will contend that there is a charm in the very words there used. But if he meant to say that the lower house did not adopt any measure approbatory of the seminary, this is another sample of his inaccuracy. The committee to whom the whole matter was referred express the most decided opinion in favour of the institution. They advert to the report of the faculty as "able and luminous;" to the course of instruction as "expanded, liberal; fitted to render the students able ministers; to train them in religious habits as well as sound learning." They declare, that they "cannot but contemplate with pleasure the delightful prospect of having a general seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate with full confidence that happy period when the north and the south will give up, and the east and the west will not keep back." They say, "the prosperity of our church depends much, under the divine blessing, upon the support given to this institution; and they earnestly recommend to the several dioceses to form more scholarships." This report was unanimously accepted. Surely it goes quite as far as the resolution which was adopted by the bishops, and this was probably the reason, unless we suppose an inadvertence, that that resolution was not brought down to the house of clerical and lay deputies.

Besides this report, two resolutions relative to the seminary passed both houses, which, though that be not their direct object, are as approbatory as any resolutions can be. The resolution in the upper house was passed on Tuesday, those in the lower house on Monday. These superseded that, and rendered acting upon it unnecessary. The impression, therefore, which the Ohio layman would convey, that the recommendation of this institution was an act, not of the convention, but of one house, is a remarkable mistatement, to use the mildest term. He says, "it was *intended* only as a recommendation of the one house." We shall not stop to inquire how he discovers intentions. Indeed we have scarcely time to accomplish all the necessary business which he has compelled us to engage in.

III. In reference to the union of the general and New-York seminaries, in 1821, he says—"The fact is, that the general seminary surrendered every thing but the name." There were three points to be settled—the location, the jurisdiction, and the internal arrangements of the seminary. As to the location, the general seminary surrendered not to the wishes of New-York, but to the condition of Mr. Sherred's endowment. To obtain that, the removal of the seminary was indispensable. The committee however, in 1820, who recommended New-Haven, seem to have considered that location as temporary, or rather as an experiment. They say, " New-Haven offers inducements for the establishment, at least for the present, and while its funds are so limited."

As to the jurisdiction, it was *at the first in the General Convention, and it is so still.* The General Convention can reject the nomination of the trustees, and thus can not only prevent the introduction of unsuitable persons into the board, but in case of mal-administration, reduce the institution to the immediate control of the house of bishops, who are the only permanent trustees. It is true that this jurisdiction was modified in 1821, in three particulars.—1. The respective dioceses are to nominate the trustees to which they are entitled; whereas formerly they were appointed by the General Convention without nomination. That each diocese is best qualified to select the trustees to represent it, cannot be doubted. This is evidently an improvement. 2. The trustees are to be in proportion to the number of clergy and the contribution of each diocese; whereas by the old constitution there were to be twelve clergy and twelve laity indiscriminately appointed. This article was liable to great abuse, for under it the seminary might have been committed to trustees residing at a distance from it. It evidently needed amendment. The equity of the rule adopted will scarcely be questioned, since it is the principle of population and wealth by which the scale of representation is regulated in the constitution of our country. 3. " The concurrence of a majority of the bishops present, and of clerical and lay trustees, shall be necessary to any act of the board." In the old constitution this check on hasty legislation was wanting. Its expediency must be acknowledged, when we recollect that it is the same principle which now pervails in the General Convention, and in all the diocesan conventions, and in fact it is the great modern improvement in government which has been adopted by all the legislative bodies in our country. This then was the state of the case. A favourable opportunity occurred for revising the constitution of the seminary. It was embraced by the convention, and the above modifications adopted with a degree of unanimity, in reference to which, the venerable presiding bishop, for the first time in his life, specially congratulated that body. This view of the subject is strengthened by the fact, that the committee who drew up the plan for organizing the institution at New-Haven, in the year 1820, appear to have considered it as temporary. They proposed resolutions, not a constitution, and left the whole matter entirely open for future alteration. The change in the mode of government was not to gratify one diocese, but to gratify a majority of the convention, the whole of one house, and a large proportion of the other. It was a surrender, not to the wishes of particular persons, but to farther reflection on the subject; to principles of equity, and to those views of the welfare of the institution and of the church, which to a majority appeared just and important. If there was any surrender, it was on the other side. The General Convention had the controlling power of the seminary, and they retain it. New-York had the controlling power of her seminary, and she has given that up altogether. She had the whole government, she has now only a part of the government of a seminary. Was this, as is intimated, " to concede nothing?" If she be predominant in the board of trustees, there is a double check on all proceedings. The bishops may at any time arrest any measure, and there is a final remedy for all abuses in the General Convention. Where then, I again ask, is the surrender which the Ohio writer alleges? Surely the general seminary, contrary to his assertion, is so in something more than name.

But there was a third point arranged at the union. The professors of the seminary were retained. This is evidently a fair compromise. There is surely no surrender here on either side. But how stands the case, not on paper merely, but in point of fact? Which of the professors are most engaged in the management of the seminary? To which of the two classes, (if we must so consider them to correct error,) are the most important departments assigned? To the support of which class is the larger amount appropriated? The annual sum for salaries is $ 3,700, of which the gentlemen attached to the former general seminary receive $3,000, and one who was attached to the former New-York seminary receives $700. Two* of the New-York professors derive no emolument whatever from the general fund. Permit me to say that this looks like retaining something more than a name. But I pass to another inaccuracy closely linked with the preceding.

IV. Our Ohio friend says, "The general seminary was so organized as to be placed completely under the control of that diocese," viz. New-York. I must here ask—Has he read the constitution? Would he have said it was placed *completely* under the control of Connecticut when it was located in that diocese? There were then thirty-three trustees, of whom Connecticut had eight, that is, about one-fourth of the whole. There are now seventy-eight, of whom New-York has twenty-two, that is more than one fourth, and less than one third. This is the amount of the difference. It should be remarked too, that the New-York preponderance must be constantly diminishing in proportion as new dioceses are established, and the number of clergy and the amount of contributions increased in the old dioceses. It will be the fault of the objectors themselves in part, if this preponderance be not soon and very sensibly diminished. Every new diocese will be entitled to one trustee, and to one additional for every eight clergy in the same; and for every two thousand dollars in money, until the sum amounts to ten thousand dollars; after that each additional ten thousand dollars entitles to a trustee. Thus New-York, to gain two more trustees, must add eight to her number of clergy, and ten thousand dollars to her contribution; whereas for the same increase and contribution, Indiana, Kentucky, Tennessee, or Florida, for example, would be entitled to seven trustees each, or twenty-eight for the whole four. There is every reason to believe that New-York will progressively add to the number of her trustees, but the same may be expected of most, if not of all the other dioceses. And new dioceses must in time be organized. The weight of New-York in the board of trustees, must almost unavoidably be diminished every year, in about the same proportion in which an arithmetical progression would be overtaken by a geometrical, however far removed they originally were.

The local power must of course be great. This is unavoidable. The interest of the institution renders it necessary that its management should be in the hands of those in its neighbourhood. But a superior influence is not an overwhelming one. It is believed that the predominance of the diocese in which the seminary is located, is subject to every needful check. Either a *general* seminary is impracticable, or the church now possesses one. The advantages of making it general, it is believed, are now secured; and at the same time it is so far local, as other purposes favourable to its stability and greatest prosperity, seem to require.

Excepting that measure of influence arising from locality which is unavoidable, as was remarked above, I would respectfully invite the Ohio layman to point out, if he can, a single circumstance from which it would appear, that the convention at New-York, the trustees resident there, and its bishop, have more influence in the management of the seminary, than the convention, the trustees, and the bishop of any other diocese. And yet he has said the seminary is completely under the control of New-York. Truth; the justice due to the intelligence and the integrity of the General Convention, by whom this constitution was adopted, and I will add, attachment to the church, identified in her prosperity, as it is conceived, with this institution, require that the Ohio layman herein also acknowledge that he was mistaken.

V. I again quote him. "The fact

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* Three.—*Ed. C. J.*

is, there was no change of circumstances in 1821, which would warrant a change of opinion in those who had been unfavourable to the general seminary." Here too he writes with his usual inaccuracy. I regret in particular the use of the word "fact." Several changes have been noticed in the preceding observations. Perhaps the constitution had not reached our author. But he must have heard that it had been altered, even if he did not hear of that important particular by which population and contribution were allowed their proper influence. Here was one change which might warrant that change of sentiment, which appears to have surprised him.

Another change of an obvious character was the removal of the seminary. This was the consequence, as before remarked, of Sherred's legacy. They who had objected to New-Haven as the seat of Yale College, or to any place in New-England, as being the land of the puritans, and the socinians; or who considered New-York as on various accounts the most suitable site for the seminary, might, without being liable to any imputation of inconsistency, decline to favour the institution when at the former place, and become its decided and devoted advocates when removed to the latter place.*

With respect to the objection against a late proceeding of the standing committee of the trustees, I shall merely observe, that perhaps it may be considered with as much propriety an executive as a legislative act. The last convention specially instructed the trustees to adopt measures for augmenting the funds. That the trustees referred this business to the standing committee, is almost certain, as we know that collectors deputed by them have been in various dioceses. This committee was constituted, we are told, for conducting "the necessary business" during the recess of the board of trustees.

If, then, they had reason to believe that funds were about to be diverted to other objects, which would have naturally flowed into the treasury of the general seminary, it was as much their duty to prevent this, as it was to take direct measures for augmenting those funds. To the friends of the church at home they make a personal application, but to those friends abroad they address a general declaration as to the importance and necessity of our institution; and even this declaration is placed under the discretion of one of their professors in Europe, to be used as circumstances may render expedient or necessary. But I will not dwell on this; my purpose was to state facts rather than to combat opinions.

A FRIEND.

To the Editors of the Christian Journal.

A subscriber and constant reader of your publication would respectfully ask a place for the enclosed in the July number. He believes that its publication would gratify several members of our church; and he hopes that it might meet the eye of some of the trustees of the seminary, and perhaps lead their reflections in a way that might be useful to that institution. As the annual meeting of the trustees occurs in July, I hope this will be in season for the magazine for that month.

A Letter addressed to the Trustees of the General Theological Seminary.

Gentlemen,

EVERY member of our church must naturally indulge some solicitude respecting our general theological seminary. To the mind of him at least who now addresses you, the welfare of the church, and that of the seminary, appear most intimately connected. It is hoped no apology will be deemed necessary for respectfully inviting your attention to some considerations on this important subject, which, should they be needless, cannot be otherwise than harmless. Permit me then to inquire, whether the period has not arrived, when our seminary ought to have its own proper habitation? Many persons consider it as still afloat. They do not know that it has a resting place. They still fear, or believe that it will not be permanent. Hence it is, some refuse to give—few if any give as much as they ought, and would under different circumstances—the experiment of diocesan institutions is persevered in—candidates hesitate about joining it—and, in short, the institution has not the reputation to which it is entitled from its judicious management and the ability of its faculty. The seminary has hitherto been dwelling, as it were, in tents. Under a different policy, similar institutions of other churches have greatly flourished. At Princeton, the first receipts were expended on that noble building which commands the attention of travellers, and we doubt not has had its effect on the piety and liberality of the country. At Andover, one of the first measures was the providing a convenient building: and we observe that the new seminary at Auburn, New-York, is already provided with a neat and commodious edifice. The Baptists at Washington, also, have erected many of the buildings necessary for their seminary. The delay on our part, it is conceived, is no longer necessary. It is known that our present income is not adequate to indispensable expenditures; but that a sum sufficient to commence our buildings can be collected, may be inferred from the following considerations.

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* Suppose, for illustration, it should be removed to Ohio; would not "*this change*" remove all the objections of "the Ohio Layman?"

I. A very small proportion of the members of our church have been applied to. Many are ignorant or misinformed as to the nature of the institution. They who have been solicited were not sufficiently prepared by previous information, or were not efficiently addressed. Several congregations and some of the dioceses may be considered as new ground, capable of producing, whatever may be their present appearance, an abundant harvest.

II. Many from local considerations would give to a purpose like this, who would not give to the general object. They who have already contributed, might, without impropriety, be asked to aid this special object; and they would be inclined to promote a measure calculated to give permanence to the institution, and secure the usefulness of their previous liberality.

For procuring the building-fund, we would ask leave to suggest, 1. That a draft of the whole plan for the proposed buildings (which plan should admit of a moderate sized building at first, to be enlarged, or to be one of a series of *buildings to be added to as the funds will admit*) should be provided for the collector, to be by him exhibited to the pious, the benevolent, and the public spirited.

Perhaps an estimate of the whole amount necessary for the proposed buildings, and of what might be considered the just quota of each diocese, might be an useful appendage.

2. The collector might be instructed to apply first to the citizens of New-York, and then to other members of our church in that and other dioceses; and the inducement held forth, that each building should bear the name of the individual or congregation contributing a certain sum.

3. A circular might be addressed to every clergyman of our church, inciting his patronage with this inducement, that a contribution to the amount of   dollars would entitle him to the use of a room, rent free, at any time. To those clergymen who pass the summer from their parishes, and to the infirm and superannuated, and those who would make provision for old age, this might be an object.

In favour of the attempt to give our seminary a home, we would offer the following reasons.

I. Such a building would increase the pecuniary resources of the institution; directly, by saving the rent now given for the recitation-room, the library-room, and the boarding-house; and indirectly, by attracting public attention, and by removing all doubts as to the location and the permanence of the seminary.

It has been stated on credible authority, that even in the city of New-York the existence of this institution is not generally known.

II. A suitable building would diminish the expenses of the students. It might contain standing furniture, provided by private liberality, as at Andover. It might be constructed with stoves, to diminish the quantity of fuel, or to admit of coal. Fuel might be laid up in the summer season at a moderate charge. If it were located *out* of the city, as on Mr. Moore's lots, the clothing of the members might be much less expensive. In these and various other respects, would their expenses be diminished.

III. Such a building would contribute much to the usefulness of the establishment. A common residence would give additional security to the punctual attendance of the students on the various exercises, literary and religious; and it would render the intercourse of teacher and pupil, and of the pupils with each other, more frequent; and thus while the opportunities for improvement were increased, that friendship would be cultivated among the future ministers of our church, which is not the least of the many considerations recommending one general seminary.

As to the proper site, a decided opinion is respectfully expressed in favour of the ground given by our worthy professor Clement C. Moore, Esq.

1. This location would obviate, in a degree, the objection which has been made to a city.

2. The students would be subject to less expense than in the city, especially in the article of clothing, as they would form a society of their own.

3. The situation would be agreeable and healthful at all seasons. Our seminary has already suffered from disease, which might have been escaped if it had been out of the city.* The students who come from a distance would prefer to pass the long vacation at the seminary, from motives of economy, and to avail themselves of its literary advantages.

To clergymen in the decline of life, and to those who may hereafter have scholarships, it would be important to have a situation admitting of a permanent abode. The clergy, and others desirous of theological attainment, who in the summer retire from our large cities, and other sickly places, might pleasantly and profitably avail themselves of the seminary, if its location was so open and healthful as that now contemplated.

4. The attempt to procure some other site would occasion debate, and in other ways retard the object.

5. It is due to the generous donor not to pass by his wishes. Such acts of munificence are rare in this young country, and they ought to be encouraged in every possible manner. Associations pleasing and useful would naturally arise on a spot on which one of the fathers of our church had resided.

To another subject the attention of the trustees is also respectfully invited—it is the present state of the finances. On balancing the accounts a deficiency of income, it is feared, will appear. Might not this deficiency be brought to the notice of our bishops by a circular, accompanied with the request that each of them would, by congregational collections, or any other means, endeavour to effect its liquidation? If it be even $1000, it will be perceived that the quota of each diocese would be small. This measure might be annually adopted if necessary, and it would effectually prevent the encroachment on the capital, which ought by all means to be sacredly guarded.

For the augmentation of our funds generally, the appointment of a standing collector would probably be the best expedient. The system of having several and occasional collectors, is radically defective. They enter on the duty without experience, and having other pressing avocations, prosecute it in a hasty and inefficient manner. A collector having no other business, would qualify himself for this, and would prosecute it without interruption, distraction, or hurry. He would be daily acquiring a stock of experience, proportioned to which would be the success of his efforts. The expense of this plan would be much less than of that hitherto adopted, as a fixed though moderate salary would be preferred to a per centage. By proper arrangements the travelling expenses could be rendered light. The same collector returning, after a suitable interval, to the congregations he had visited, and to the individuals who had promised to be ready on his next visit, would act with eminent efficiency. We may add, this method has been pursued with great success by other charitable associations. In four or five years, according to this or some other systematized arrangement, the subject might be brought before every Episcopalian in our country. And in that case, who can reasonably doubt of the result?

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* This general statement, calculated, undesignedly we are sure, to be alarming, requires a word of explanation. The disease from which the students suffered a few months since, was that generally known as the Varioloid; a disease which, we believe, is rarely fatal, or even dangerous. We question, also, whether the conclusion is just, that a location out of the city would have been a security against that disease. The buildings procured by the trustees for the residence of the students are *retired, airy, and in a healthy* part of the city; but *certainly not to be compared* with a location on *Mr. Moore's grant.*—*Ed. C. J.*

Perhaps it would not be too particular to add, that this collector should be instructed to preach (if a clergyman) in explanation of the views of the church relative to the general seminary, wherever he might go—to obtain a list of each congregation, and to apply to every individual member without discrimination, not refusing the widow's mite, and urging those who could not then give, to lay by them in store against the return of himself or some other of our agents—to report and pay over to the treasurer, quarterly, the amount he had received—and, lastly, to take with him two subscription papers, so that each subscriber might designate whether his gift should be applied to the erection of buildings or to the general fund. It would be proper for the collector to give bond and security for the faithful discharge of his duty.

In conclusion, will the board permit me to congratulate them on the present condition of the institution, and to express my gratitude for the zeal and wisdom with which they have conducted its affairs? It possesses an endowment, which, if not equal to our wishes and hopes, has enabled it to do much good, and may well claim our thankfulness to Divine Providence, who has put it in the hearts of some to afford an example of munificence which cannot be without its effect. In the capacity, the fidelity, the disinterestedness, and the persevering zeal of our professors, we must perceive also an occasion for devout thankfulness.

That the members of our church are becoming more and more sensible of the importance of such institutions; that the considerations in favour of one *general seminary* are gaining new advocates; and that the institution is, if *slowly, yet surely rising in public estimation*, we have no doubt. We are cheered, and feel grateful to God in the hope, yes, in the firm belief, that it has taken root deeply; that in due season it will flourish answerably to the expectations of its most sanguine friends; and that the hills will be covered with the shadow of it, and the boughs thereof shall be stretched out unto the sea. May the Lord preside over and bless your deliberations to the hastening of this desirable consummation.

AMICUS.

NOTE.

Perhaps some advantages would result from exhibiting to the different dioceses an estimate of the quota of each necessary to the proper endowment of the general seminary. The following statement is therefore respectfully offered.

The number of clergy is the best basis for the estimate, because this will be in some degree proportioned to the zeal and ability of the dioceses; whereas the number of members of our church, even if it were ascertained, would be an unsatisfactory criterion, because many of these might be merely nominal members, from whom nothing could be obtained, and others might be in a destitute condition. Let us take then the number of clergy as the best index of the zeal and ability of the diocese.

The whole number of bishops, priests, and deacons, is 380.

The endowment necessary, independent of the land for its location, say*		$300,000
That is, for buildings	50,000	
Charity fund (income applicable to the support of beneficiaries)	50,000	
Capital for the professors' salaries, which would yield, at 5 per cent. $10,000	200,000	
		300,000
The Sherred legacy, and other property now possessed by the seminary, say		70,000
Balance		230,000

By a calculation founded on these data, the quotas of the dioceses in round numbers would be as follows.

Eastern diocese, having	41	clergymen	25,000
Connecticut	45	do.	27,000
New-York,	95	do.	60,000
New-Jersey,	13	do.	8,000
Pennsylvania,	36	do.	22,000
Delaware,	3	do.	3,000
Maryland,	47	do.	30,000
Virginia,	33	do.	20,000
North-Carolina,	8	do.	5,000
South-Carolina	33	do.	20,000
Georgia,	4	do.	3,000
Ohio,	6	do.	4,000
Kentucky, Louisiana, Mississippi, Indiana,	6	do.	4,000
			$231,000

From this statement it is evident,

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* At least this amount is the endowment of the Andover seminary.

1. That this establishment is a measure that may be easily accomplished.

2. That it is true economy to have one general seminary, while the number of our candidates continues to be so small.

Each diocese may, on this plan, have all the advantages of a theological seminary for a moderate sum, and be able to apply its pecuniary resources to other useful objects, as sending forth missionaries, distributing Bibles, Prayer Books, and Tracts, erecting and repairing churches, &c. &c.

Remarks.

Although the preceding communication was received rather late for its insertion in the present number, we cheerfully subjected ourselves to some inconvenience in order to give it a place.

It is evidently from the pen of a sincere and ardent friend of the church, and is written with an earnestness and zeal which we love to see enlisted in a good cause. Such we conceive the cause of our general theological seminary to be in an eminent degree; and we hope that the earnest appeal, and sound argument, of our respected correspondent, will not be in vain. We are the more gratified at an opportunity of bringing his views before the public, because we have heard of late, and from quarters whence they should have been little expected, of sometimes vague, and sometimes more direct, intimations of the propriety of removing the seminary from this city. We might mention reasons why such suggestions, *just at this time*, are highly indelicate; and reasons which, we doubt not, will be an effectual barrier, at the approaching meeting of the trustees, against their either adopting, or seriously entertaining, any design of that nature.

One very bad effect of such suggestions, is the encouraging of the idea noticed in the above communication, that the seminary is still an unsettled institution. We would respectfully hope, that this consideration will be well weighed by the trustees, and, added to all the strong recommendations of this city as the proper location of our seminary, induce them to adopt some measures to satisfy the public mind on that subject, by taking formal possession of the very eligible site with which they have been furnished by the munificence of Professor *Moore.*

With regard to the eligibility of New-York, we beg leave to make the following extract from "A Letter to the Wardens and Vestry of Christ Church, Cincinnati,"&c. lately published in this city.

> "With regard to the particular location of the general seminary, I presume it will not be denied that much real benefit must flow from its being in a city where the episcopal church ranks high in public estimation, and is very numerous; where the society of at least twenty clergymen of that church can be enjoyed, and the students have the advantage of hearing a variety of preachers; where books are easily accessible; and where the celebration, not only of the stated, but also of the occasional services of our ritual may often be witnessed. I should humbly conceive that the frequent opportunities there afforded the students of witnessing the deeply interesting and affecting services of ordination, so powerfully calculated to enlist their anxieties and prayers on the momentous subject of those services being to be performed in their own case—of their being to make those solemn declarations and vows, and take upon themselves the awful responsibilities there so fully and feelingly set forth, would of itself constitute, in the estimation of the pious Christian, and the faithful and conscientious clergyman, a very great collateral advantage of an education in the general seminary."

It may be added farther, that in its present location, the seminary may derive the great advantage of the operation of the sound principle that the sciences have always flourished best in the neighbourhood of each other; because, says Cicero, there is a common connexion between them, and a general knowledge of the whole illustrates and adorns the particular science in which we may excel. New-York is the seat of one of the best colleges in the union. Education in the medical profession is imparted under the auspices of an institution deservedly celebrated for the professional and general scientific attainments of its instructors. In Columbia college, similar arrangements for the study of the law are now making, under the influence of the extensive learning, and justly merited reputation, of one of the first jurists in the country. Daily increased attention is paying to the cultivation of literature and science in all its branches. It surely will be for both the reputation and interest of our church, that its theological seminary should take a permanent and respectable stand in a community thus characterized. The associations they will here naturally be led to form, will have the very valuable and desirable effect of cultivating in our students that taste for general information which exerts so favourable an influence on the mind, and fits them for additional respectablity and usefulness in life; and whence theology itself will derive new charms, and have opened to it a more enlarged sphere of interesting and profitable inquiry.

We sincerely hope that the impression we received on reading the communication of Amicus, that there existed a disposition to choose any other location in the city than Mr. Moore's grant, is an erroneous one. In every point of view, that site is as eligible as could possibly have been selected. It is an oblong of about 700 or 800 feet by 200, bounded on three sides by streets, and on the fourth by the Hudson river. It is now quite in the country; and such are its dimensions and situation, that it will always be airy and retired, even after the probable event of the increase of the thick settlement to that portion of the city. A trifling expense in cultivation and planting trees, and in attention to uniformity and proper arrangement in erecting buildings which, from time to time, may be provided, will make it one of the most delightful retreats imaginable. And there can be no doubt that decided measures on the part of the trustees for the improvement of so desirable a spot, by providing on it the immediately necessary buildings, would be answered by a liberal disposition in the members of our church generally, and especially in this city, who would thus have a pledge that the seminary is to continue with them, to furnish the means of perfecting so good a design.

It is stated by Amicus, that the erection of buildings will supersede the expenses now incurred for the hire of a boarding-house, library-room, and recitation-room. Let it be more particularly noticed, that these expenses amount to the interest of about $10,000, a sum which would obviously go very far towards the proposed buildings.

The estimate of the proper endowment of the seminary which Amicus has given, is certainly a very liberal one. He fixes it at $ 300,000. The friends of the seminary need not be alarmed by the supposition that this is the smallest sum which will enable it to prosecute successfully the important objects of its establishment. It may very properly be considered as an ultimatum which ought to be kept in view, and the attainment of which should be an object of unceasing effort. While this, however, is in progress, the seminary may, at a less cost, be very respectably and beneficially conducted.

But let us take this sum, $ 300,000, as the necessary endowment, and even omit the consideration of $ 70,000 (too low an estimate) being already in the treasury. There are 380 clergymen of our church in the United States. We think it is quite within bounds to suppose that there are, for every clergyman, one hundred lay members of the church able to contribute something, be it more or less, to the funds of the seminary; that is, 38,000 individuals. Strike off the 8000, and take the round number of 30,000 members of our church, who are able to give something. The average contribution of each, in making up the aggregate of $ 300,000, will, of course, be ten dollars. And when we consider how many of our fellow members of the church can well afford, without any sensible diminution of the worldly comforts of themselves or families, to give, during their lives, or to leave in testamentary bequests, their hundreds, and thousands, and even tens of thousands of dollars, this average of ten dollars must be far from extravagant.

Much fine theory has been indulged with regard to the present location of the seminary, on the two points of the expenses of a large city, and of the danger of its tempting the students to idleness and dissipation. On the first of these heads, let the *stubborn facts* be considered, that the board of each student, during the seminary year, is $100; and that $ 30 will cover all his other expenses, during that period, except clothing, which is at least as reasonable in New-York as in any other place. And with regard to the other objections, we ask that an impartial view may be taken of all those clergymen, now in the service of our church, who have received their theological education in large cities, or places where city habits prevail; and that their characters, as faithful, zealous, disinterested, laborious, and self-denying ministers of the cross, may be brought to the comparison with those of any of their brethren. We refer, too, with confidence, to those who are, or have been, students of the seminary in New-York, as to the effect of residence in this metropolis, upon their pious and studious habits. It is a fine thing, we know, to speculate, and gives a noble opportunity to multiply words. But we pray that in a matter so deeply involving the lasting interests of our church, as the location of the seminary, and one, the indelicacy and unfairness of the discussion of which, *at this time*, can be removed only by the most weighty considerations, facts, and sound and sober reasoning, founded on them, will be allowed to preponderate. Turning our thoughts to so venerable and respectable a body as the trustees of the seminary, we cherish every confidence that they will. We look with much hope to their approaching meeting. We have every confidence that the examination of the students which they will witness, and the report of the faculty which they will receive, will satisfy them that all that they may hear of the disadvantages of this city, is far from being confirmed by facts; and that nothing is wanting but a little exertion in procuring more suitable accommodations, and such as will give to the seminary greater consolidation and permanence. We confidently anticipate as by no means distant the time, when, on the very beautiful and desirable spot, now in possession of the seminary, buildings, convenient in themselves, and ornamental to the city, will be devoted to the hallowed purpose of rearing a pious, orthodox, and learned ministry, to spread abroad and hand down to posterity, the knowledge, and to extend the means, of salvation through the Redeemer. Nor, in our anticipations, do we forget the effect which the sight of those buildings will have in turning towards the seminary the notice, and thus exciting in its favour, the pious liberality of some of the many opulent members of the church who will pass them in their accustomed excursions on the Hudson.

Humbly relying on the divine direction and blessing, we look to the approaching meeting of the trustees for measures promotive of the best interests of the seminary, and with them, of religion and the church.

Examination of the Theological Seminary.

Mr. Editor—It seems, from the statutes of the General Theological Seminary, that the annual examinations will take place on Wednesday and Thursday, and the commencement on Friday, of the last week in July. To those friends of the institution who reside at a distance, and may desire to be present on the occasion, it may be gratifying to receive this intelligence. It is stated, that, in addition to the regular exercises of the commencement, an address is to be delivered by the venerable presiding bishop. It is also understood that four or five of the bishops will be present at the exercises of that week.—If I am rightly informed, the examinations will take place in a room in the New-York Institution, and the commencement in Christ church. *Philo-Theologicus.*

Diocese of North-Carolina.

The convention of this diocese held a session from the 6th to the 10th of May last, at Williamsborough, Granville county. This session derived more than ordinary interest from the circumstance of its being the first at which a diocesan of their own had presided. At its opening, divine service was celebrated by the Rev. Adam Empie, rector of St. James's church, Wilmington, and a sermon preached by the Right Rev. Bishop Ravenscroft. We hope soon to be enabled to present our readers with our usual abstract of this convention.

St. Mary's Church, New-York.

The corner stone of a new church, to be denominated St. Mary's church, was laid in the village of Manhattanville, in the ninth ward of this city, on Tuesday, June 15th. In the absence of the rector, the Rev. William Richmond, the solemnities were performed, and an appropriate address* delivered, by the Rev. Benj. T. Onderdonk, an assistant minister of Trinity church, New-York; in the presence of the wardens and vestry of St. Mary's, a number of the clergy, and a respectable congregation.

Institution and Confirmation.

On Thursday, May 27th, 1824, the Rev. Richard D. Hall, was instituted rector of St. Peter's church, Berkeley, in Gloucester county, New-Jersey, by the Rt. Rev. Bishop Croes; and

On Tuesday, June 1st, the bishop held a confirmation in St. Mary's church, city of Burlington; on which occasion 11 persons were admitted to the privileges of that holy rite.

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* See page 207 of this number.

Ordination.

At an ordination held in Trinity church, New-York, by the Right Rev. Bishop Croes, of New-Jersey, (acting for the absent bishop of the diocese of New-York,) on Friday, the 4th June, 1824, the Rev. Burton H. Hickox, minister of St. John's church, Canandaigua, was admitted to the holy order of priests. Morning prayer was conducted by the Rev. George Upfold, rector of St. Luke's church, New-York; the candidate presented by the Rev. Wm. A. Clark, rector of All Saints' church, New-York; and an appropriate address delivered by the Rev. Henry U. Onderdonk, M. D. rector of St. Ann's church, Brooklyn, King's county, New-York.

Consecration of St. Matthew's Church, Francisville.

On Monday the 7th June, 1824, St. Matthew's church, Francisville, Pennsylvania, was dedicated to the service of Almighty God, by the Right Rev. Wm. White, D. D. bishop of this diocese. The sentence of consecration was read by the Rev. Mr. Ives; prayers by the Rev. J. Abercrombie, D. D. and the Rev. B. Allen; sermon by the Rev. G. T. Bedell.—This church is the result of the blessing of God on the labours of females. An association of them was formed some time ago, with a view to support a missionary in a destitute part of the suburbs. The erection of a church was thought of, but was looked upon as very remote—now, however, the church is complete, and affords to a numerous body of persons an opportunity to worship God on every return of his holy day.—*Phila. Rec.*

Consecration of Christ Church, at Leicester.

The consecration of Christ's church, at Leicester, took place according to appointment, on Wednesday, 9th June. The day being fine, and the occasion one of novelty in this quarter, a large concourse of people was assembled to witness the solemnities. There was also a much more general attendance of the clergy than is usual. The ceremonies were conducted with great propriety, and the whole scene was calculated to excite deep interest and solemnity. The sublime and impressive service of consecration was performed by the venerable and apostolic bishop, with that fervour and simplicity which are remarkably his characteristics. The sentence of consecration was read by the Rev. James Morss, of Newburyport, and the service of the day by the Rev. Dr. Jarvis, of Boston. A highly appropriate and instructive sermon was then delivered by the Right Rev. Bishop, from 1 Kings ix. 3. The music was in a style of excellence we have seldom witnessed in a village church.—On the following day the rites of baptism and confirmation were administered by Bishop Griswold.—The Rev. Joseph Muenscher, who has heretofore officiated in this church, and who was ordained last winter, will in future have charge of it.—*Worcester Spy.*

Domestic and Foreign Missionary Society.

The Rev. Henry P. Powers, rector of Trinity church, Newark, New-Jersey, has been constituted a member of this society for life, by the young ladies of the parish.

Wonderful Preservation.

On Friday last, a lad, son of Mr. Frederick Hazen, of West Springfield, Mass. while on a passage from New-York to Albany, was accidentally knocked overboard by the jib while beating. The wind blowing heavy, and the waves running high, it was thought by all on board that all attempts to save him would be fruitless, as well as extremely hazardous. The small boat being at the time hoisted under the stern of the sloop, a young man by the name of Richard Schuyler, son of Capt. Samuel Schuyler, of the sloop, sprang into the boat at the risk of his life, was lowered down, and alone and single handed, gallantly dashed through the waves, and to the astonishment of the amazed spectators, rescued the lad from a watery tomb, just as he was about to sink to rise no more. Such an act as this reflects the highest honour on the noble minded young man who periled his own life, to save that of a fellow being, and a stranger.—*Alb. Daily Advertiser.*

An Honest Waterman.—George Rex, waterman, of Portsmouth, found a considerable sum of money in his boat, lost by accident from the pocket of Mr. D. A. Talboys, of Oxford, which, greatly to his credit, he restored the moment he could ascertain the owner, and received a sovereign for his honesty.

Calendar Notices for August, 1824.

1. Seventh Sunday after Trinity.
8. Eighth Sunday after Trinity.
15. Ninth Sunday after Trinity.
22. Tenth Sunday after Trinity.
24. St. Bartholomew, the Apostle,
29. Eleventh Sunday after Trinity.

To correspondents.—Several articles prepared for this number have been unavoidably omitted. They will appear in the number for August. The address at the interment of the late Rev. Philander Chase, jun. will also be copied in the same number.

Erratum.—In the number for June, page 172, first column, line 11th, after the word "clergyman," insert "to be in accordance with the church."

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 8.] AUGUST, 1824. [VOL. VIII.

In the fourth number of our present volume, at page 128, we inserted an obituary notice of the late Rev. Philander Chase, jun. The following address, delivered at the interment of his remains, we are gratified in copying, in accordance with the request of a friend, from the Gospel Messenger for April last.

Address, delivered at the interment of the late Rev. PHILANDER CHASE, *jun. on the 3d of March,* 1824, *by the Rev. Edward Rutledge, rector of St. Thomas and St. Dennis.*

WE are assembled, my brethren, to pay the last tribute of respect to a fellow mortal, who was justly esteemed by those who knew him, one of the most interesting young strangers that has ever visited our city; one of the most valuable young men that has ever found among us—a grave.

We are assembled to commit to the silent tomb, a brother who had but lately commenced a career of usefulness, and who promised, from his splendid talents, his high attainments, and his lofty, virtuous character, to be an ornament to his church and to the Christian profession.

We are assembled to mourn, and sympathise with the father, the widow, and the orphan, who are yet to learn, that the ties which bound them to yonder form, have been sundered, and to moisten for them that grave, which they, perhaps, do not dream, is ready.

We are assembled to bow in submission to that Almighty Being, who rules most righteously our world, and to learn from a solemn dispensation of his providence, the necessity of being always prepared for our summons; of our being always ready to render up our account, whenever it be called for.

It has been deemed proper, on an occasion involving so much that is interesting in the deceased—so much that may serve as warning, and example, and instruction, as is to be found in his early call, and his delightful death, to occupy your attention, a few moments, with some remarks from this sacred place. And if any thing is necessary, in addition to the solemnity of the subject, to awaken and keep alive your attention, it may be found in the fact, that the very text to which your thoughts will now be called, and the manner, in which it will be treated, were suggested by our deceased brother himself; so that more literally than the expression generally implies, "though dead, he yet speaketh."

A few weeks since, when the stream of life moved so sluggishly that he knew it would soon cease to flow, he called the individual who now addresses you to his bedside, and with a tongue that never faltered, and an eye that spoke serenity, he remarked, "My life has been short and unprofitable; it pleased God to lay his hand upon me, soon after I was 'set for the defence of the gospel,' and small has been my opportunity of benefiting my fellow-men, by proclaiming its saving truths. But though my life has been in a great measure vain, perhaps my death may be rendered profitable. I have selected a passage of Scripture, from which you must discourse at my grave, and God grant that the effect may be useful to your hearers." The passage which he chose, and which shall lead our present reflections, he pointed out to me, in St. Matthew, xxviii. 6. "*Come, see the place where the Lord lay.*"

And could the truths which are about to be uttered have been here accompanied with the fervent manner, and the language warm from the heart, in which he expressed them, they would necessarily have produced the desired result, even on the coldest and most obdurate listener to my voice.

In discoursing on these words, your attention will first be directed to a most beautiful interpretation of their import, given to me by our deceased friend; and next, to such a consideration of his life and death as will prove most clearly, that he felt the full force of all he so delightfully expressed.

The text, you are aware, was the language of a heavenly messenger, to the two Marys, who on coming to the tomb of the Saviour, were astonished to find it empty. Every word in this language of the angel was, in the opinion of our deceased brother, most powerfully emphatic, and calculated to impart some useful truth; and on its various members you shall hear his comment. It commences with an invitation to Mary Magdalene and the other Mary, whose hearts were overcome by fear, not only at seeing the sepulchre deprived of its precious deposit, but also from the presence of a celestial being, whose countenance was like lightning, and whose raiment was white as snow; "*Come, see* the place where the Lord lay."

"Here," said our lamented friend, "*here* is most strikingly displayed the contrast between the heavenly and the worldly spirit; between the language of Christianity, and the language of infidelity. He who knows not Christ, bids you shun all thoughts of death and of the grave. He thinks of the tomb only as the place where his expectations shall perish. Whenever it comes before his mind, it is attended with its melancholy accompaniments of darkness and of gloom. He deems it the place of dissolution and decay for all that he values himself and his kindred for; as the spot in which must be performed such scenes, as cause the most powerful minds to shudder at their contemplation. He considers it as the commencement of eternal misery, or as the introduction to a never ending sleep; as the inexorable prison of body and of soul. Thus looking on the grave, Infidelity calls on her votaries to flee from it; to banish all ideas which may arise in their bosoms concerning it, and to close their ears to its calls; to conceal it from their view by every artifice; to drown their sensibilities when awake to it, in the intoxicating bowl, and to shut their eyes to it, when walking on its very brink.

"Far different from this, is the language of Christianity. She addresses her children in the accents of the Angel: '*Come, see* the place where the Lord lay.' She calls on them to meditate on the grave by day and by night; to consider it as the end of their probation and the entrance on their reward; as the peaceful home appointed for all living, in which they may sweetly repose, when the storms of life have ceased. She tells them it has no terrors. She imparts to them such cheering views concerning it, that when told by sickness or by age, that their graves are ready for them, they feel not one uneasy pang. She bids them view it as the chamber into which they must enter, to hear the voice of the Son of God calling them forth to life, to immortal life in heaven.

"Mark, now," said our deceased friend, "the *cause* of this difference between the views of the infidel and the Christian, concerning the grave, where both must surely lie. The one contemplates it only as the body is concerned, with no rays to illumine its darkness and to cheer its silence: the other thinks of it as *the place where his Lord lay*, and asks his soul—Can that be a gloomy abode, which has been the residence of all that is lovely, and animating, and delightful? Can that spot be dark, which has been irradiated by the Sun of Righteousness? Can that be painful, which Christ has deprived of its power to hurt? Can that be any but a desirable dwelling, which has been sanctified and blessed by the Saviour of mankind—which he has strewn with flowers and gilded with heavenly light?

"Oh! could such views be always cherished by the disciples of our Lord, how much would Death be disarmed of his terrors! They would esteem it a privilege to die, and to repose in that mansion which the Son of God had occupied before them."

Besides these comforting, elevating views of the grave, suggested by the passage before us, our departed friend saw in it still more that was calculated to impart to us important lessons. It contains, he thought, in its very construction, the disclosure of an existence beyond the tomb. "Observe," said he, "the expression, 'Come, see the place *where* the Lord lay.' *He does not lie there still;* he has left the sepulchre—not, as the watchmen were impiously instructed to declare, through the instrumentality of his disciples, but by his own inherent power, which enabled him to lay down his life, and to take it up again. *Here* is preached, the triumphant truth of a resurrection from the dead. *Here* is spoken, the fulfilment of the prophecy, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption.' *Here* are verified all those solemn predictions, on the completion of which our Saviour rested the truth of his mission. *Here* it is declared, with power, that he was the Son of God, and that when the purposes for which he was born, and lived, and died, and was buried, were accomplished, he ascended up on high, where he was before."

When he had gone thus far in his remarks, the spirit of our brother, which was soon to take its flight, appeared to rise strongly, and to triumph over all the decays of the body; when he continued—"All of us must, like our blessed Redeemer, sleep, one day or other, in the silent tomb; and it is a question of the deepest interest to us, whether we all, like him, shall rise; or whether in his case only the bonds of death were burst?" Then, with the utmost animation, he exclaimed, "We too, indeed, shall rise; for the bars which shut the prison have been broken, and nothing now remains to keep the soul confined. Christ was the first fruits of them that slept. If the Spirit of God dwells in us, He that raised up Christ from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us. Now *certainly* the believer can bid farewell to all the bright scenes and fond endearments of earth: now he can calmly meet the destroyer in his most horrid forms: now he can sink into the grave without alarm, for he is assured that in his flesh he shall see God. That which *appears so dark* and dreadful to the *infidel and the sceptic*, is to the Christian but a necessary process by which corruption is to be changed for incorruption, and mortality for immortality. His flesh shall rest in hope. The grave which he is to occupy will, like his divine Master's, be called on to deliver up *its* trust, and *he*, with all the 'redeemed of the Lord,' will rise to life eternal. Believing that Jesus 'died and rose again,' he confidently trusts that those also who sleep in Jesus will God bring with him. He knows that, hereafter, his ascended Lord shall 'descend from heaven with a shout, with the voice of the archangel and the trump of God, and that the dead in Christ (among whom he will be) shall rise first: that they also which are alive and remain, shall be caught up, to meet the Lord in the air, and so shall be ever with the Lord.'"

Such, my brethren, is the outline of what might have formed a most captivating display of Christian truth, had it been fully sketched by the pious and powerful mind of our deceased friend. This, however, has not been permitted. His days of usefulness were few. His voice was permitted to sound, but for a short time, either to win or to warn the sinner, to faith and trust in Christ. But while he was employed in his Master's cause, he undoubtedly was useful, for the truths he proclaimed came from a heart warmed with heavenly love, and from lips touched with living coals from the altar of his God.

Having placed our brother before you, as speaking the language of the heart and the tongue, I will also in a few words give you some account of his life and death, which as loudly proclaimed him the servant of God, as did his constant declarations. And to this I am prompted, not by the desire of conferring unavailing praises on the dead, but by the wish of gratifying, as far as such an occasion will permit, the anxiety usually felt, to know something of a much loved stranger, of a good man's life; and also to show the young, that if they early seek the Saviour, they will know how best to live, and best to die.

The lamented friend, whom we are about to commit to the earth, was born in Vermont, of parents who both were the servants of God, and who taught their offspring soon to look up to their Father in heaven. Of his early childhood it is here unnecessary to speak, excepting to mention, that it was distinguished by great strength of mind, and great intrepidity of character. Principally under the direction of a beloved father, his education was conducted until the year 1816, when he entered the junior class of Harvard University. In this new sphere of exertion he soon became distinguished, ranking among the first of his fellow students, and sharing in the highest honours the college could confer, to crown the hopes of the young aspirant for literary fame.[*] On completing his collegiate course, an opportunity presented itself to him of visiting foreign countries, in a capacity which, while it would gratify his thirst for knowledge, also would enable him, successfully, to pursue the studies of that profession he had chosen in early life, and which he never wished to exchange for another. Having been authorized by the proper ecclesiastical authority to act as a lay-reader, he embarked as chaplain on board of a vessel belonging to the United States, then bound to St. Petersburgh, and thence to the Mediterranean.[†] In this voyage he had opportunities to visit many of the cities of northern Europe, as well as the City of Palaces, where he remained some time, and to tread the classic shores of the Mediterranean with the feelings of a Christian and a scholar. The performance of his duties in one of the most difficult of all stations, for a youth not yet twenty, was much assisted by his having for a commander, and among the officers of the ship, men in whose hearts was the Spirit of the Lord. That his labours were valuable and beneficial, on board of the frigate, the writer has often heard his commanding officer declare, and many anecdotes which the deceased himself mentioned, incidentally, in conversation, of the seamen, among whom he prayed and preached, warrant us to believe. On his return to his native country, he found that the mother of his love had been called to the world of spirits—that his father had removed to a state beyond the mountains, the episcopate of which he occupied—and that the social circle where it had been his delight to linger, had all been scattered. Relinquishing the beautiful schemes which he had formed, for a life of study and of labour in some of the older states, the institutions of which are so well calculated to stimulate and aid the mind, he resolved to follow the fortunes of his father; to devote himself to the ministry in that far remote region whither he had gone, and to count all he knew and all he wished but loss, for the excellency of the knowledge of Christ Jesus, which could be preached as savingly among the mountains and forests of the west, as in more compact and regular societies. From the time of his ordination he performed his pastoral duties[*] regularly in Ohio, until sickness compelled him to desist; with the exception of a short season, when he was successfully employed in making collections in the northern and eastern states, to defray the expenses of missionaries to the destitute diocese in which he lived. Little more than a year since, he was seized with a violent hæmorrhage from the lungs, and passing through all the fluctuations of the complaint which ensued, he gradually grew worse, until the necessity of his case induced him to try our genial climate for his benefit. He came to us, my brethren, a dying man.

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[*] A classmate of Mr. Chase's remarks, in a note to the writer of this address, as follows:—"A close application to his studies, a steadiness of conduct, and a scrupulous exactness in the discharge of the duties assigned to him, were among the distinguishing traits of his character, while a member of this institution. His opinions were always the result of deep reflection, and when once formed, were inflexibly adhered to. The improvement of his mind was with him an object of the first importance: distinction was but of secondary consideration; and he shared in the honours of the university with a modesty worthy of imitation. As a Christian, he was exemplary in the discharge of his religious duties. On the sanctuary, he was a constant attendant, and when engaged in its services, never was distracted, or diverted by the thoughtless levity of those around, who did not, like *him*, appreciate the privilege of attending the *ordinances* of the church."

[†] *This* was the United States frigate Gurrier, Commodore Macdonough commander, ordered to carry our minister to Russia, and to cruise in the Mediterranean.

[*] In addition to his clerical duties, he for some time was associated with his father in the education of a number of youth.

Consumption had marked him for another victim, and about five months have passed since (so far as this world is concerned) he bade farewell for ever to home, to father, to wife, and child.

It is not so much, however, to the life of our deceased brother, although that was instructive, as to his death, that I wish to direct your attention; for his death displayed in a most striking manner, the power of God's grace, and the supporting influences of religion.

He died, my brethren, a penitent. Although to those who knew him, his life may have appeared blameless and holy, *he* saw in it much that was to be condemned, and knew also that there were secret faults, which must subject him to the anger of an all-seeing God. For these he mourned and wept, till God turned his mourning into joy, and made him rejoice from his sorrow.

He died, in hopes of salvation only through the atoning blood of Christ. He knew that he was weak and sinful, and unable of himself to procure that blissful reward which awaits the pious soul. He ascribed all that he felt, and did, and hoped for, to the free grace of God. He abhorred the attempt, so often made by men, to share in the Saviour's work, and made it a subject of incessant thanksgiving to God, that he had been so mercifully preserved from what he considered the melancholy error in the creed of the respectable university wherein he received his education.[*]

He died—in the act of supplication. Whenever it was in his power, he joined with his brethren, in strong appeals to heaven for mercy and forgiveness, and when alone, this seemed to be his sole employment. As his mind remained perfect to the last, he was enabled to engage in his most loved occupation, even as the spirit was winging its flight to heaven. He bade farewell to time without a struggle or a groan, and to those who stood anxiously by him, it seemed as if

> ——"Praying he had died,
> And his cold features still were smiling prayer."

He died most perfectly resigned to the will of God. And when his circumstances are considered, this seems to prove him at once to have been greatly strengthened by the sweet influences of grace. A stranger, in a strange land—young, intelligent, and filled with the most ardent feelings—the pastor of a church, which from its situation must suffer from his loss—the husband of a pious and beloved wife, with whom he had passed but a few short months—the father of a child which was only born, for him to see and bid it farewell—the son of a holy man, to whom he was an important fellow labourer in an arduous station—the friend of many hearts, as warm and as noble as his own—he yet was able to say most sincerely to God, "Not my will, but thine be done."

He died triumphant in faith and full of hope. He marked the approach of the destroyer, as he came slowly towards him, without a fear.[*] His longing, for some time previous to his death, was to be in heaven. A day or two before he departed, he asked one of the benevolent physicians, who attended him, not only with skill, but with the kindness of a father, whether it was probable he would expire before the night? On being informed it was so, he looked up to one who was standing by him, and with a smile that seemed borrowed from an angel, remarked, "He says I may die to-day." When he was called, he went as into a pleasant sleep. His spirit was gently loosed from its prison, and angels who were hovering round him bore it to its God. "Mark the perfect man, and behold the upright; for the end of that man is peace. Let me die the death of the righteous, and let my last end be like his."

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[*] Mr. Chase always expressed the highest respect for many of the government of the college, (and particularly for president Kirkland,) both as scholars and governors. He thought very highly also of his "Alma Mater," in regard to literary advantages; but he always spoke with great warmth of the danger to which young men of talents were there exposed from Unitarian sentiments. A classmate (who was not, however, in his division) says, "It was related one day after recitation, that one of the tutors, or professors' mentioning to the class, that Dr. Paley was an Unitarian, Mr. Chase *modestly contradicted* the assertion, and *firmly stated some reasons* for his denial of the *fact.*"

[*] To a clerical friend who visited him, he expressed himself nearly in these words:—"It is sin, sin, sin which makes us afraid to die. If it was not for sin, we should all wish to go to heaven." The window being suddenly opened, and admitting a flood of light, he exclaimed, "Oh, when shall I behold the glorious light of heaven!" His absent friends were much, we are sure, in his thoughts, though his piety completely controlled dissatisfaction at the distressing circumstance of his distance from them. He said to a visitor, "Is your brother very busy? Cannot he spare time to write some letters for me? There are many persons to whom I wish to write."

He expressed much admiration of the system of our church in commemorating successively the chief events of our Lord's history, as she does on the Sundays from Advent to Trinity; and seemed, though so young, to be thoroughly acquainted with the principles on which this and other regulations of our church are founded.

My dear brethren, let this instance of mortality awaken us to the important work of salvation. Let this instance of early piety, and its blessed effects, encourage us to its practice. Let this instance of early death warn us to be also ready.

No ties, no usefulness, no endeavours, could save our brother from the tomb.

> "An angel's arm can't snatch us from the grave,
> Legions of angels can't confine us there."

While we mourn the departure of so much that was lovely and valuable, let us endeavour to profit from the event. Let us trust in the Saviour on whom our departed friend relied: let us, like him, early seek our God: like him repent, and like him believe: then, howsoever soon we may hear of the approach of the Son of man, we may, like him, say, "Even so, come Lord Jesus;" like him, rest from our labours, and leave our friends, like his, sorrowing *with hope*.

For the Christian Journal.

Remarks on Hebrews xii. 24.

The blood of sprinkling, that speaketh better things than that of Abel.

In Bishop Sherlock's discourse on Romans iv. 25, "Who was delivered for our offences, and was raised again for our justification;" the following passage occurs:—"Thus the prophets of old were persecuted and destroyed by sundry kinds of death: but in their blood *there was no* expiation for sin: the *blood of Abel* and of the prophets spoke *no such language*, but cried to God for vengeance against a cruel and a guilty world."

From this paragraph it would seem that Bishop Sherlock thought the text in Hebrews, to which he alludes, had reference to the blood of Abel himself, who was murdered by Cain, and whose blood cried to heaven for vengeance. From the context, and also from the history in Genesis, I am inclined to differ in opinion. From the context it is evident that a contrast is instituted between the sacrifice of our Saviour and some other sacrifice: for our Saviour's blood is spoken of as that which speaketh good things. From the history in Genesis it is evident that Abel had offered sacrifice unto God. Now it cannot be supposed that the blood of Abel himself could speak good things: for the text speaks of one kind of blood as better than the other: and we are expressly told that Abel's called for vengeance: and with vengeance we associate no ideas of good. If it be remembered, however, that the apostle speaks of the blood of sprinkling, *i. e.* the blood of Christ prefigured in the blood sprinkled on the people and the tabernacle, and the vessels of the ministry, (Exod. xxiv. 8,) sanctifying them for the Levitical service; we shall be led to a different exposition of the rest of the verse. The exposition of Dr. Whitby, which certainly agrees best with the context and the history, is as follows: "*Which speaketh better things than the blood of Abel.* Than the blood of Abel; not because that called for vengeance, this for mercy; but than *the blood of the sacrifice* of Abel offered by faith, by which he, being dead, yet speaks: (Heb. xi. 4.) that procuring acceptance for himself alone; this, for all believers: that, speaking only for him, and declaring him righteous; this, interceding to God for the justification of all men, through faith in his blood."*

If this interpretation be correct, and that it is can now scarcely be doubted, this text will at once decide upon the question, whether or not Abel's was an animal sacrifice. L. J.

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* See also Dr. Magee on Atonement and Sacrifice, pp. 45, 46, and 302, of the 8vo. edit. New-York, 1813.

For the Christian Journal.

Hooker on Prayer.

The illustration of Genesis xxviii. 12, relative to Jacob's vision of the angels, which appeared in the Journal for March, has recalled to my mind a passage in Hooker, relative to prayer, which may interest your readers who have not his works at hand. I here transcribe it, as containing pious and just remarks, made in a most sweet and eloquent style. It is from the fifth Book of his Ecclesiastical Polity, § 23.

"Between the throne of God in heaven, and his church upon earth here militant, if it be so that angels have their continual intercourse, where should we find the same more verified than in those two ghostly exercises, the one *doctrine*, the other *prayer*? For what is the assembling of the church to learn, but the receiving of angels descended from above? What to pray, but the sending of angels upward? His heavenly inspirations and our holy desires are so many angels of intercourse and commerce between God and us. As teaching bringeth us to know that God is our supreme truth; so prayer testifieth that we acknowledge him our sovereign good. Besides, sith on God as the most high all inferior causes in the world are dependent, and the higher any cause is, the more it coveteth to impart virtue unto things beneath it; how should any kind of service we do or can do, find greater acceptance than prayer, which sheweth our concurrence with him, in desiring that wherewith his very nature doth most delight? Is not the name of prayer usual to signify even all the service that ever we do unto God? And that for no other cause, as I suppose, but to shew that there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those calves of men's lips; those most gracious and sweet odours; those rich presents and gifts—which, being carried up into heaven, do best testify our dutiful affection, and are, for the purchasing of all favour at the hands of God, the most undoubted means we can use. On others, what more easily, and yet what more fruitfully bestowed, than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poor only are relieved; but by prayer we do good to all. And whereas every other duty besides is but to shew itself as time and opportunity require, for this all times are convenient: when we are not able to do any other thing for men's behoof; when, through maliciousness or unkindness, they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore God forbid, saith Samuel, speaking unto a most unthankful people—a people weary of the benefit of his most virtuous government over them—God forbid that I should sin against the Lord, and cease to pray for you. It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. The knowledge is small which we have on earth, concerning things that are done in heaven. Notwithstanding, thus much we know even of saints in heaven, that they pray. And therefore prayer being a work common to the church as well triumphant as militant—a work common unto men with angels—what should we think, but that so much of our lives is celestial and divine, as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations, which God hath sent men from above, have taken especially the times of prayer as their most natural opportunities."

The strain of elevated piety which runs through the whole of the preceding paragraph, can not fail to interest the mind of every reader. Hooker was a man who wrote from his own experience: and what is here said, came from his pious and devoted heart, as from a fountain purified by the great Father of holiness, and thus enabled to pour forth streams of a most salutary nature. The age in which he lived was much agitated by ecclesiastical disputes: and public prayer especially was, by many, considered as of less importance than public preaching. For it was said, that both sacraments and prayers, where there were no sermons, "did not only not feed, but were ordinarily to farther condemnation." Well may a pious man be excited when such opinions are broached: and Hooker felt all that a holy zeal and a just indignation could inspire, when, after citing these opinions, he exclaimed—"What man's heart doth not rise at the mention of these things!"—*Eccl. Pol. book* v. § 22.

ALPHA.

For the Christian Journal.

In the number of the Christian Journal for June, there was a communication containing some remarks on the proposed American edition of the works of the *venerable and judicious* Hooker. The writer expresses his satisfaction, that an edition of these valuable works is to issue from the American press; and recommends to the publishers, as an object of importance, the selection of the most correct edition for the copy, and due attention to typographical accuracy. These hints are deserving of consideration. It is due to the public, that the work should be printed from the best edition, and that the typographical part should be creditable to the American press. The writer of this article has made some inquiries on these points; and he has the satisfaction to inform the public, through your valuable miscellany, that the American edition will be copied from the last edition at the Clarendon press, Oxford, which will be found, on collating it with other editions, to be the most perfect; and that the publishers have made such arrangements, as to afford entire confidence as to the care with which the typographical part of the work will be executed.

In addition to this, it may be of use to state, that the publishers design their edition only for subscribers. The work, of course, will not be thrown into market, after the subscribers shall have been supplied. Should it happen that any copies of their edition remain unsold, the price will be considerably advanced.

Nothing need be said to recommend the works of the *learned and judicious* Hooker to the patronage of the lovers of theological science. Their character is well known; and it is gratifying that an opportunity is now offered of possessing a work, which has been admired more than almost any other for its wisdom, learning, and orthodoxy.

The writer of this article will add only the expression of satisfaction at the advance of theological learning in this country, and the attention which it is beginning to receive from distinguished laymen, as well as from the clergy. A knowledge of the standard theological works is now indispensable to the profession; and they are read, in many instances, by laymen, with an avidity becoming the most interesting and the sublimest of all sciences.

N.

P. S. *E. & H. Clarke*, Middletown, Connecticut, have issued a prospectus of the above work. It is to be published in two volumes octavo, on good paper, with a fair type. The works from this press have been characterized by neatness and accuracy.

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In accordance with the wish of their correspondent, expressed in a note accompanying the above communication, the editors of the Christian Journal most heartily recommend the Works of Hooker to the attention of the religious public. His Ecclesiastical Polity is a text book in our general theological seminary.

From the Christian Remembrancer.

A short Account, by Bishop Pearson, of the ever-memorable John Hales,[*] prefixed to his 'Golden Remains,' 1673.

"If that reverend and worthy person Mr. Farindon had not died before the impression of this book, you had

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[*] This great man, to whom it is no small eulogium to have had Bishop Pearson for his biographer, was born April 19, 1584, entered at Corpus Christi college, Oxford, April 16, 1597; admitted fellow of Merton college, Oct. 13, 1606; fellow of Eaton college, May 24, 1613; accompanied, in 1618, Sir Dudley Carlton, ambassador to the Hague, as his chaplain, by which means he procured admission into the Synod of Dort; returned from the Synod in 1619; presented by Archbishop Laud with a canonry of Windsor, in 1639; ejected from his fellowship at Eaton, on his refusal to take the engagement "to the commonwealth of England, as then established, without a king, or a house of lords;" died May 19, 1656, aged 72, and was buried, according to his own desire, in Eaton church-yard.

red from that excellent hand an
account of the author's life, which
d begun, and resolved to perfect,
refix to this edition. And, as the
f him is great in many particulars,
ecially in this; because there was
to whom Mr. Hales was so tho-
ly known, as unto him, nor was
any so able to declare his worth,
by reason of his own abilities,
ntly known, principally because
rned his author from an intimate
rse, who was a man never to be
expressed but by himself.
am therefore to entreat thee, read-
ing deprived of the proper Plu-
not to expect any such thing as
rom me, but to accept of so much
s is here intended. If Mr. Hales
nknown unto thee, be pleased to
e what I know and affirm, to be
f him; if he were known, then
e satisfied that what is published
name did really proceed from
and more than this needs not be
n in reference to the advancement
s work: because he which knew
ieveth what an excellent person
ales was, and shall be also per-
d that he was the author of this
cannot choose but infinitely de-
see and read him in it.
n order to the first of these, I shall
no more than my own long ex-
ce, intimate acquaintance, and
eneration, grounded upon both,
freely and sincerely prompt me
Ir. John Hales, sometime Greek
sor of the University of Oxford,
ellow of Eaton college, and at
so prebendary of Windsor, was
, I think, of as great a sharpness,
ess, and subtilty of wit, as ever
r perhaps, any nation bred. His
ry did strive, if it were possible,
al the largeness of his capacity,
by he became as great a master
ite, various, and universal learn-
s ever yet conversed with books.
rtionate to his reading was his
ation, which furnished him with
ment beyond the vulgar reach of
built upon unordinary notions,
out of strange observations and
ehensive thoughts within himself.
: he was a most prodigious exam-
an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium; yet I cannot esteem him less in any thing which belongs to a good man than in those intellectual perfections: and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it never as easy a task for any one to become so knowing as so obliging.

"As a Christian, none more ever acquainted with the nature of the gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwise than highly effectual. He took indeed to himself a liberty of judging, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so advantageously considered, and which is more, never had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books to continue his learning and himself: which when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate helluo of books,* the grand example of learning and of the envy and contempt which followeth it.

"This testimony may be truly given of his person, and nothing in it liable to the least exception but this alone, that it comes far short of him, which intimation I conceive more necessary for such as knew him not than all which hath been said.

"In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world, than he; none ever so resolved (pardon the expression so obstinate) against it. His facile and courteous nature learnt only not to yield to that solicitation. And therefore the world must be content to suffer the loss of all his learning with the deprivation of himself; and yet he cannot be accused for hiding of his talent, being so communicative that his chamber was a church, and his chair a pulpit.

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* After his ejection from his fellowship, he was reduced to the necessity of selling a great part of his library for his support.

"Only that there might be some taste continue of him, here are some of his remains recollected; such as he could not but write, and such as when written were out of his power to destroy. These consist of two parts, of sermons, and of letters; and each of them proceeded from him upon respective obligations. The letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserved. The sermons, preached on several occasions, were snatched from him by his friends, and in their hands the copies were continued, or by transcription dispersed. Of both which I need to say no more than this, that you may be confident they are his.

"The Editor hath sent these abroad to explore what welcome they shall find; he hath some more of his sermons and tractates in his hands, and desires if any person have any other writings of the same author by him, that he would be pleased to communicate them to the printer of this work, T. Garthwait, upon promise, and any other engagement, that he will take care to see them printed, and set forth by themselves. This, reader, is all the trouble thought fit to be given thee

By John Pearson."

We subjoin a letter from Mr. Farindon to Mr. Garthwait, which among other matters contains an interesting anecdote relative to the change that took place in Mr. Hales's opinion, during his residence at Dort, on the subject of calvinism. It is as follows:—

"Mr. Garthwait,

"*I* am very glad you chose so judicious an overseer of those sermons of Mr. Hales, as Mr. Gunning, whom I always have had in high esteem both for his learning and piety; and I am of his opinion, that they may pass for extraordinary. That sermon of wresting hard places of scripture, may well begin your collection. The other on *Rom.* xiv. 1, Him that is weak in the faith receive, &c. was preached at St. Paul's cross, and I moved him to print it. That of "My kingdom is not of this world;" I once saw and returned to Mr. Hales, with four more which I saw him put into Mr. Chillingworth's hands: I wish Dixi Custodiam were perfect, I have often heard him speak of it with a kind of complacency. That of "He spake a parable that men ought always to pray," I believe is his by the passage of the spunge and the knife, which I have heard from his mouth. The sermon which you had from D. Hammond, upon *Son, remember, &c.* was preached at Eaton college. The other, of duels, was either one or two, and preached at the Hague, to Sir D. Carlton and his company. That you call a letter on *I can do all things*, is a sermon. The sermon of *Peter went out and wept, &c.* is under his own hand.

"One caution I should put in, that you print nothing which is not written with his own hand, or be very careful in comparing them, for not long since one showed me a sermon, which he said was his, which I am confident could not be, for I saw nothing in it which was not *vulgaris monetæ*, of a vulgar stamp, common, flat, and low. There are some sermons that I much doubt of, for there is little of his spirit and genius in them, and some that are imperfect; that of Genesis xvii. 1, *Walk before me, &c.* is most imperfect, as appears by the autographum which I saw at Eaton about a fortnight since.

"For his letters, he had much trouble in that kind from several friends, and I heard him speak of that friend's letters you mention pleasantly, Mr. —: *He sets up tops, and I must whip them for him.* But I am very glad to hear you have gained those letters into your hands written from the Synod of Dort: you may please to take notice that in his younger days he was a calvinist, and even then when he was employed at that Synod, and at the well pressing S. S. John xvi. by Episcopus—*There, I bid John Calvin good night*, as he has often told me. I believe they will be as acceptable, or, in your phrase, as saleable as his sermons. I would not have you to venture those papers out of your hands to me, for they may miscarry, and I fear it would be very difficult to find another copy: peradventure I may shortly see you, at the term I hope I shall, and then I shall advise you further the best I can about those other sermons you have.

"I see you will be troubled yet awhile to put things in a right way. I have drawn in my mind the model of his life; but I am like Mr. Hales in this, which was one of his defects, not to pen any thing till I must needs.

God prosper you in your work and business you have in hand, that neither the church nor the author suffer.

Your assured friend to his power,
Anthony Farindon.

From the same.

On Reading Profane History.

By the "ever-memorable" John Hales.

"In perusal of history, first, provide you some writers in chronology, and cosmography. For if you be ignorant of the times and places, when and where the things you read were done, it cannot choose but breed confusion in your reading, and make you many times grossly to slip and mistake in your discourse. When therefore you set to your book, have by you Helvicus his chronology; and a map of the country in which you are conversant; and repair unto them to acquaint you with time and place, when and where you are. If you be versing the ancient histories, then provide you Ptolomy's maps, or Ortelius his Conatus Geographici: if the latter, then some of the modern charts.

"As for method of reading history, note, that there are in story two things especially considerable. *First*, the order of the story itself: and *Secondly*, moral, or statical observations, for common life and practice.

"*For the latter of these*, there needs no method in reading; all the method is in digesting your reading, by bringing it into heads, or common places, or indices, or the like. For in this kind, read what books, and in what order ye list, it matters not; so your notes may be in some such order as may be useful for you. For the former, that is, the course and order of the story; the order of reading ought to be the same with the order of the things themselves; what was first done, that is to be read in the first place; what was next, in the next place, and so forward; the succession and order of time and reading being the same. This if you mean to observe exactly (which I think it is not so necessary for you to do) you must range your authors according to the times, wherein the things they writ were acted, and in the same order read them.

"But before you come to read the acts of any people: as those that intend to go to bowls, will first see and view the ground upon which they are to play; so it shall not be amiss for you, first to take a general view of that ground, which you mean more particularly to traverse, by reading some short epitome. So, ere you read the Roman story, (for that way you mean your studies shall bend) first, read carefully L. Florus, who briefly continues the story from Romulus till Augustus shut the temple of Janus: and if you would yet go lower, add then unto Florus, Eutropius his Breviarium; who from the same point brings the story unto Jovianus the emperor. This will give you a general taste of your business, and add light unto particular authors.

"This done, then take Livy in hand. Now because Livy is very much broken and imperfect, and parts of him lost; it may be questioned, whether were better to read Livy throughout, baulking his imperfections, before you meddle with any other? or when you come to any imperfection, to leave him, and supply his wants by intercalation of some other author, and so resume him into your hands again, *toties quoties*? For answer, were it your purpose exactly to observe the course of the story, it were not amiss where Livy fails you, before you go to his next books, to supply the defect out of some other authors;

but since this is not that you principally intend, but some other thing; and again, because variety of authors may trouble you, it will be better for you to read Livy throughout, without interruption. When you have gone him through, then, if you please, you may look back, and take a view of his imperfections, and supply them out of some other authors, partly Latin, as Justin, Sallust, Cæsar's Commentaries, Hirtius, Velleius Pateculus: partly Greek, as Polybius, Plutarch, Dionysius, Halicarnassus, Appianus, Alexandrinus, Dion Cassius: out of which authors you may reasonably supply whatsoever is wanting in Livy.

"Having thus brought the story to the change of the empire, you must now begin another course; and first you must take in hand Suetonius Tranquillus, who being carefully perused, your way lies open to the reading of our politicians great apostle Tacitus. Now the same infelicity hath befallen him, which before I noted in Livy: for as *this*, so *that* is very imperfect, and broken, a great part both of his Annals and Histories being lost. And as I counselled you for Livy, so do I for Tacitus, that you read him throughout, without intermingling any other author; and having gone him through, in what you shall see him imperfect, Dion Cassius, or his epitomizer Xiphiline, will help you out: though by reason of your fore-reading of Suetonius, you shall find yourself, for a good part of the story, furnished before-hand.

"And thus are you come to the reign of Nerva, where Suetonius and Tacitus ended; hitherto to come is a reasonable task for you yet.

"If you shall desire to know the state and story afterwards till Constantine's death, and the division of the empire, or farther, to the fall of the western empire, let me understand your mind, and I will satisfy you.

"For the editions of those authors hitherto mentioned; your choice is best of those, whom either Lipsius, or Gruterus, or Causabon have set forth: though if you be careful to buy fair books, you can scarcely choose amiss; your Greek authors, if you list not to trouble yourself with the language, you shall easily find in Latin sufficient for your use. Only Plutarch, whatever the matter is, hath no luck to the Latin, and therefore I would advise you either to read him in French or in English. But as for Tacitus, the chief cock in the court-basket, it is but meet you take special good advice in reading of him: Lipsius, Savile, Pichena, and others, have taken great pains with him in emaculating the text, in settling the reading, opening the customs, expounding the story, &c. and therefore you must needs have recourse unto them; yet this is only critical, and not courtly learning: Tacitus for your use requires other kind of comments. For since he is a concise, dense, and by repute a very oraculous writer, almost in every line pointing to some state-maxim: it had been a good employment for some good wit, to have expounded, proved, exemplified at large, what he doth for the most part only but imitate. Something our age hath attempted in this kind, though to little purpose. Gruterus hath collected certain places here and there, collected out of him: and Scipio Ammirati hath glossed him in some places according to the shallowness of the new Italian wits. But Anibal Scotus, groom of the chamber to Sixtus Quintus, hath desperately gone through him all, whom I would wish you to look upon, not for any great good you shall reap by him, (for he is the worst that ever I read,) only you shall see by that which he hath with great infelicity attempted, what kind of comment it is, which if it were well performed, would be very acceptable to us.

"From the order of reading, we come to the *excerpta*, and to such things as we observe and gather in our reading. Here are two things to be marked: *First*, the matters and things which we collect; *Secondly*, the manner of observing, gathering, registering them in our paper-books for our speedy use.

"To omit all that which belongs to the style and language wherein your author writes, in which I suppose you mean not much to trouble yourself; matters observable in history may be all ranked under three heads; First, there is the story itself, which usually we gather by epitomizing it. *Secondly*, there are *miscellanea*, such as are the names and genealogies of men; descriptions of cities, hills, rivers, woods, &c.; customs, offices, magistrates, prodigies; certain quaint observations, as who was the first dictator? when the Romans first began to use shipping? or to coin gold? what manner of money the ancients used? the manner of war and military instruments? and an infinite multitude of the like nature. *Thirdly*, there are *moralia*.

"For the *first*, you need not trouble yourself about it, it is already done to your hand. For there is almost no story of note, whereof there is not some epitome, as good as any you can frame of your own. Indeed, if you did intend any exact knowledge of history, it were good you did this yourself, though it were *actum agere:* because what we do ourselves, sticks best in our memories, and is most for our use. But since your aim is at something else, you may spare your own, and make use of others' labours. The *second* head is pleasant, but is merely critical and scholastical, and so the less pertinent to you, and therefore I shall not need to speak any more of it. The *third*, which I called morals, is that Penelope which you must woo; under this I comprehend, all moral sentences and common places, all notable examples of justice, of religion, &c. apothegms, *Vafre et simulanter dicta et facta;* civil stratagems and plots to bring ends about: censures upon men's persons and actions: considerations upon men's natures and dispositions: all things that may serve for proof or disproof, illustration or amplification of any moral place: considerations of the circumstances of actions, the reasons why they prove successful; or their errors, if they prove unfortunate: as in the second Punic war, why Hannibal still prevailed by hastening his action; Fabius, on the contrary, by delay. And this indeed is one of the special profits that comes by history. And therefore I have always thought Polybius (might we have him perfect) one of the best that ever wrote story. For whereas other historians content themselves to touch and point at the true reasons of events in civil business; Polybius, when he hath historically set down an action worthy consideration, leaves it not so, but reviews it, insists, and, as it were, comments upon it, considers all the circumstances that were of any force in the manage of it; and contents not himself, as it were, to cast its water, but looks into its bowels, and shows where it is strong, and where diseased. Wherefore I would have you well acquaint yourself with him, and especially with those passages I now speak of, that they may be patterns to you to do the like, which that you may with greater assurance and profit do, make special account of those who wrote the things of their own times, or in which themselves were agents, especially if you find them to be such as durst tell the truth. For as it is with painters, who many times draw pictures of fair women, and call them Helen, or Venus; or of great emperors, and call them Alexander, or Cæsar; yet we know they carry no resemblance of the persons whose names they bear; so, when men write and decypher actions, long before their time, they may do it with great wit and elegancy, express much politic wisdom, frame very beautiful pieces; but how far they express the true countenance and life of the actions themselves, of this it were no impiety to doubt: unless we were assured they drew it from those who knew and saw what they did.

"One thing more ere I leave this head, I will admonish you of. It is a common scholical error to fill our papers and note books with observations of great and famous events, either of great battles, or civil broils and contentions. The expedition of Hercules his offspring for the recovery of Peloponnese, the building of Rome, the attempt of Regulus against the great serpent of Bagradus, the Punic wars, the ruin of Carthage, the death of Cæsar, and the like. Meanwhile things of ordinary course and common life gain no room in our paper-books. Petronius wittily and sharply complained against schoolmasters in his times. *Adolescentulos in scholis stultissimos fieri, quia nihil ex iis quae in usu habemus aut audiunt aut vident, sed piratas cum catenis in littore stantes et tyrannos edicta scri-*

bentes, quibus imperent filiis, ut patrum suorum capita praecidant, sed responsa in pestilentia data ut virgines tres aut plures immolentur; in which he wisely reproves the error of those, who, training up youth in the practice of rhetoric, never suffered them to practise their wits in things of use, but in certain strange supralunary arguments, which never fell within the sphere of common action. This complaint is good against divers of those, who travel in history. For one of the greatest reasons that so many of them thrive so little, and grow no wiser men, is, because they slight things of ordinary course, and observe only great matters of more note, but less use. How doth it benefit a man who lives in peace, to observe the art how Cæsar managed wars? or by what cunning he aspired to the monarchy? or what advantages they were that gave Scipio the day against Hannibal? These things may be known, not because the knowledge of these things is useful, but because it is an imputation to be ignorant of them; their greatest use for you being only to furnish out your discourse. Let me therefore advise you in reading, to have a care of those discourses which express domestic and private actions, especially if they be such, wherein yourself purposes to venture your fortunes. For if you rectify a little your conceit, you shall see that it is the same wisdom, which manages private business, and state affairs, and that the one is acted with as much folly and ease as the other. If you will not believe me, then look into our colleges, where you shall see, that I say not the plotting for an headship, for that is now become a court business, but the contriving of a bursership of twenty nobles a year, is many times done with as great a portion of suing, siding, surplanting, and of other court-like arts, as the gaining of the secretary's place; only the difference of the persons it is, which makes the one comical the other tragical. To think that there is more wisdom placed in these specious matters, than in private carriages, is the same error, as if you should think there were more art required to paint a king, than a country-gentleman: whereas our Dutch pieces may serve to confute you, wherein you shall see a cup of Rhenish wine, a dish of radishes, a brass pan, an Holland cheese, the fishermen selling fish at Scheveling, or the kitchen maid spitting a loin of mutton, done with as great delicacy and choiceness of art, as can be expressed in the delineation of the greatest monarch in the world.

"From the order of reading, and the matters in reading to be observed, we come to the method of observation; what order we are for our best use to keep in entering our notes into our paper books.

"The custom which hath most prevailed hitherto, was common-placing; a thing at the first original very plain and simple; but by after-times much increased, some augmenting the number of the heads, others inventing quainter forms of disposing them; till at length common-place books became like unto the Roman Breviary or Missal, it was a great part of clerkship to know how to use them. The vastness of the volumes, the multitude of the heads, the intricacy of disposition, the pains of committing the heads to memory, and last, of the labour of so often turning the books to enter the observations in their due places, are things so expensive of time and industry, that although at length the work comes to perfection, yet it is but like the silver mines in Wales, the profit will hardly quit the pains. I have often doubted with myself, whether or no there were any necessity of being so exactly methodical. *First,* Because there hath not yet been found a method of that latitude, but little reading would furnish you with some things, which fall without the compass of it. *Secondly,* Because men of confused, dark, and cloudy understandings, no beam or light of order and method can ever rectify; whereas men of clear understanding, though but in a mediocrity, if they read good books carefully, and note diligently, it is impossible but they should find incredible profit, though their notes lie never so confusedly. The strength of our natural memory, especially if we help it, by revising our own notes; the nature of things themselves many times ordering themselves, and almost telling us how to range them; a mediocrity of care to see that matters lie not too chaos-like, will, with very small damage, save us this great labour of being over-superstitiously methodical. And what though peradventure something be lost,

"*Exilis domus est, ubi non et plura supersunt.* Hor.

"It is a sign of great poverty of scholarship, where every thing that is lost, is missed; whereas rich and well accomplished learning is able to lose many things with little or no inconvenience. Howsoever it be, you that are now about the noon of your day, and therefore have no leisure to try and examine methods; and are to bring up a young gentleman, who in all likelihood will not be over willing to take too much pains; may, as I think, with most ease and profit, follow this order.

"In your reading excerpt, and note in your books, such things as you like: going on continually without any respect unto order; and for the avoiding of confusion, it shall be very profitable to allot some time to the reading again of your own notes; which do as much and as oft as you can. For by this means your notes shall be better fixed in your memory, and your memory will easily supply you of things of the like nature, if by chance you have dispersedly noted them; that so you may bring them together by marginal references. But because your notes in time must needs arise to some bulk, that it may be too great a task, and too great a loss of time, to review them, do thus—Cause a large index to be framed according to alphabetical order, and register in it your heads, as they shall offer themselves in the course of your reading, every head under his proper letter. For thus though your notes lie confused in your papers, yet are they digested in your index, and to draw them together when you are to make use of them, will be nothing so great pains as it would be, to have ranged them under their several heads at their first gathering. A little experience of this course will show you the profit of it, especially if you did compare it with *some others that are in use.*"

From the Gospel Advocate.

The Opinion of an eminent Congregational Minister about Revivals of Religion.

I have endeavoured to guard my people against an error too common, where religious conferences are much attended; I mean, substituting *these* in the place of divine institutions, and making them a kind of *thermometer*, by which to prove the degree of heat and cold in religious zeal. When we hear of a *revival* of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night, are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, "Religion appears to be on the decline." We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things which are but the means of it.

A serious man from a neighbouring parish, being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence: but asked him, wherein the happy revival discovered itself: whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, "People were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently, almost every evening." I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him how it was on the *Lord's day*; whether they attended on the instituted worship of *that day* better than they used to do: (for I knew they had been shamefully negligent of that duty.) "Why, no," said he, "we don't go to meeting on the sabbath." What, I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of the *decay* of religion among the Jews. He answered, "We do not like our parish minister very well." I observed to him, that if they had a minister, who did not preach the gospel, this was a reason why *he* should leave the pulpit; and not why *they* should leave the *meeting house;* and they ought to take regular measures for his removal, and the introduction of a better man. "O," said he, "I don't pretend, but that he preaches the *gospel;* but there are some subjects, on which he does not preach." Perhaps he preaches on them when you are absent. He continued, "I don't like his *manner* of preaching. He is not so fervent, so engaged, as I wish; he uses his notes too much," &c. Friend, said I, you well remember, that Paul, Apollos, and Cephas, all preached in Corinth. They preached the same gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another, I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them, they were *carnal.* Apply this to yourself. On the authority of Paul, I tell you that you are carnal. He answered, "I do not see, but that it is so." He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

Occasional meetings and private conferences may be useful, if properly conducted; but they are matters of Christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God. When Paul came to Troas, where was a Christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length.

When he preached in Ephesus, where *a church* was *not* formed, "he taught *publicly,* and *from house to house.*" As *the Christians* had no stated place in which they could claim the privilege of assembling, they convened where they could. Paul first taught in the Jewish synagogue; meeting with opposition there, he removed to the school of Tyrannus, and here he continued for a length of time teaching *daily.*

His teaching, though from house to house, from the synagogue to the school, where he could obtain leave, was *public,* not *private.* His teaching *daily* in the school was incompatible with his spending much time in *private houses.* He always chose the most *open manner* of teaching. *He never imitated those seducers who creep into private houses.* —*Memoir prefixed to Dr. Lathrop's Posthumous Sermons,* pp. 31—34. Springfield, 1821.

From the Christian Remembrancer for December, 1823.

SIR,

IN the beginning of the present year, I visited the Vaudois, or Protestant inhabitants of the valleys of Piedmonte, for the purpose of ascertaining their present condition. The severity of the season, and the depth of the snow upon the mountains, did not permit me to find my way into every one of these villages, but I penetrated into several of those which are situated in the heart of their Alpine fastnesses, and I have returned with materials for a volume, which is ready for the press. I am tempted to send you the following extracts, in the hope that they will not be read without exciting deep commiseration for the sufferings of men who have such claims upon our notice.

I remain, yours, &c.
WILLIAM STEPHEN GILLY.

"It was my first object to visit Pomaretto, the parish of Roderigo Peyran, the venerable moderator, or primate of the ancient Episcopal church of the Waldenses, and from Pinerolo, we took the Fenestrelle road, which leads over that part of the Alps called the Col de Sestrieres, into France. At Perrosa we left the high road, and proceeded on foot across the Clusone, or Chisone, to Pomaretto: and seen as it was in its wintry aspect, never did a more dreary spot burst upon our view.

The street which we slowly ascended was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty stared us in the face at every step. In vain did we look about in search of some more cheerful corner, in which we might see an habitation fit for the residence of the supreme pastor of the Vaudois; but when we arrived at the habitation of M. Peyran, it surprised us, as being inferior to the most indifferent parsonage in England, or the humblest manse in Scotland. Neither garden nor bower enlivened its appearance, and scarcely did it differ in construction or dimension from the cottages by which it was surrounded.

"We were conducted up a dark and narrow staircase, and through a very small bed-room, whose size was still further contracted by several book-cases. This led into a second bed-room, more amply provided still with shelves and books: low, and without any decoration of paint or paper hanging, and about fourteen feet square. At a small fire, where the fuel was supplied too scantily to impart warmth to the apartment, there sat a slender, feeble looking old man, dressed in a suit of time-worn black, and having his shoulders covered with what had once been a cloak, but now a shred only, and more like the remains of a horse cloth, than a mantle. The sickly and infirm sufferer, in this humble costume, this garb of indigence, was the Moderator Peyran, the successor of a line of prelates which extends to the apostles themselves; the high-priest of the church, which is beyond every shadow of doubt the parent church of every Protestant community in Europe, and which ten centuries of persecution has not been able to destroy. It is indeed 'a vine which has stretched out her branches to the sea, and her boughs to the river;' but while *her branches* are flourishing, 'the wild boar out of the wood doth root up the *stem*, and the wild beasts of the field devour it.'

"Mr. Peyran was upwards of 71 years of age: the whole of his income did not exceed nine hundred francs, or about thirty six pounds a year, and with *this pittance he was obliged* to meet the *demands of a family*, the calls of charity, the incidental expenses of his situation as moderator, and the increasing wants of age, sickness, and infirmity. A dreadful accident, occasioned by the kick of a mule, had added much to the ills of his condition. The welcome which we received from our venerable host was expressed with all the warmth and sincerity of one whose kindly feelings had not been chilled by years or sufferings, and the manner in which it was delivered displayed a knowledge of the world, and a tone of good breeding, which is not looked for in Alpine solitudes, or in the dusty study of a recluse. He entered readily into conversation, and the animation of his discourse had such an effect upon his frame, that the wrinkles seemed to fall from his brow, the palidness of his cheeks was succeeded by a hectic colour, and the feeble and stooping figure which first rose before us, seemed to elevate itself by degrees, and to acquire new strength and energy. There was nothing querulous in his manner, and I might have forgotten that he had exceeded the usual limits of man's short span, or had drank to the very dregs the bitterest cup of human sorrows.—Mr. Peyran's book shelves were loaded with more than they could well support, and when I noticed the number of volumes which lay scattered about the room, he told me, that if he were still in possession of all that was once his, the whole of his house would be insufficient to contain them. He had bought many of them himself in his early days, but they were principally collected by his father, grandfather, and more distant ancestors, and among them were some valuable folios and curious old manuscripts. I asked what had become of them? They had been sold, he said, from time to time, *to buy clothes, and even food for himself and family!*—Upon my inquiring if there had not formerly been *bishops* in the Vaudois church, properly so called, he answered, 'Yes, and I should now be styled bishop, for my office is virtually Episcopal, but it would be absurd to retain the empty title, when we have not the means of supporting the dignity.' He added another reason why the title of bishop is dropped, and substituted by that of Moderator. The Vaudois, or Waldensian Protestants of the valleys of Piedmont, were formerly much more numerous than they are now. Persecutions have reduced their numbers in an alarming degree, and whereas they once extended into the provinces of Susa and Saluzzo, and occupied all the mountainous regions of that of Pinerolo, they are now confined to the three vallies of San Martino, Perrosa, and Lucerna, and have but thirteen parishes within their limits. So small a flock can hardly confer the title of bishop.[*] Mr. Peyran felt evident satisfaction in explaning, how closely the doctrines of the Vaudois church assimilate to those of the church of England. He pointed to the works of Tillotson, Barrow, and Jeremy Taylor, which still enriched his book-case, and declared that he never perued them without being more and more gratified by the light which these English divines had thrown upon truths, for which his own simple race had so often been obliged to conceal themselves in their mountain retreats. 'But remember,' said the old man, with conscious and becoming pride, 'remember that you are indebted to us for your emancipation from Papal thraldom. We led the way, we stood in the front rank, and the baying of the blood-hounds of persecution were heard in our valleys, while you were yet in darkness. They hunted down our ancestors, pursued them from glen to glen, and obliged many of them to take refuge in foreign countries. Some of these wanderers fled into Provence and Languedoc, and from them were derived the Albigenses, or Heretics of Albi, as they were called. The province of Guienne afforded shelter to the persecuted Albigenses: Guienne was then in your possession. From an English province our doctrines found their way into England itself, and as Thomas Walden and Cardinal Bellamine, the historians of heresy, will tell you, your Wickliffe himself preached nothing more than what had been advanced by the ministers of our valleys four hundred years before his time. Whence,' continued my aged informant, with increased animation, 'whence came your term *Lollards*, but from a Waldensian pastor of that name, who flourished about the middle of the thirteenth century? And the Walloons of the Low Countries were nothing more than a sect, whose name is easily found in a corruption of our own. As for ourselves, we have been called disciples of Peter Waldo, when we have records to shew, that Waldo did not begin his career till many years after we were known to exist as an independent church. We have been styled, in derision, Heretics, Arians, Manicheans, and Cathari; but we are like yourselves, a church, with all that discipline and regular administration of divine service which constitutes a church. The Roman Catholics have departed from us, not we from them. We are the ancient church of Christ. Our's is the apostolical and episcopal succession, which the Roman hierarchy has corrupted.'—I ventured to ask Mr. Peyran, if the Vaudois clergy urged the doctrine of absolute predestination and election. He replied, that the nicer points of controversy were not often discussed in their pulpits, and that for his own part, he did not give his assent to absolute predestination. 'If God infallibly predestines some to happiness and others to misery, I do not see the use,' said he, 'of the moral law.' I mentioned Calvin. 'Calvin,' said Mr. Peyran, 'was a good man, I must believe, but I cannot account for his judicial murder of Servetus. He tried to be a faithful servant of God, but many of his tenets convey a strange notion of the Almighty's attributes.'

"It was with extreme regret that we found the hour was come when we had to part with the venerable Peyran. His good humour, cheerfulness and resignation, his perfect recollection of events and conversations that had taken place years before, his profound erudition and general information, lent such charms to his discourse, that we caught with eagerness every word that dropt from him. To my young companions he appeared like a being of a different order to what they had been accustomed: all that they heard and saw had more the air of romance than reality, and as they gazed out of the little window upon the wild mountain scenery that surrounded Pomaretto, and caught the sound of the torrents running below, and then listened again to the gray-headed old man, whose richly stored mind and elevation of spirit raised him so high above the indigent condition to which he had been consigned, they were lost in wonder and admiration.

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[*] With every respect (and we are really inclined to feel a great deal) for the Moderator Peyran, we confess ourselves unable to enter into the distinctions which he has here laid down. Surely neither extent of population, nor temporal splendour, is essential to Episcopacy. Witness the bishops of Scotland and America. We consider the bishop to form as distinct an order in the Church universal of Christ, as the priest and the deacon; and wherever there is a particular church *duly constituted*, be its numerical strength and temporary wealth what it may, there must we ever expect to find the bishop in the full possession of the title and spiritual authority of a bishop.

" Qui non palazzi, non teatro o loggia,
" Ma'n lor vece un' abete, un faggio, un pino,
" Tra l'erba verde e'l bel monte vicino,
" Levan di terra al ciel nostr' intelletto.

" *Petrarch.*"

" As Mr. Peyran followed us feebly down stairs to take his last leave of us at the door of his presbytery, he pointed to an apartment, which had never been opened, he told us, since his brother had been carried from it to his grave. I asked what brother, and the answer was a momentary shock. It was Ferdinand Peyran, the pastor of Pramol. It was like hearing the knell of a dear friend. Ferdinand Peyran was the first person who instructed me in the history of the Vaudois. It was his affecting letter addressed to the Society for Promoting Christian Knowledge, and imploring assistance for the poor flock of this distressed church, which directed my attention to him. He was one of the Waldensian ministers whom I felt most anxious to visit, and this was the first news of his being no more. His death was hastened by the scurvy, and that malady was increased by poverty and destitution.

" An anecdote of the Moderator Peyran must conclude this part of the melancholy narrative. About three years ago, a Catholic Curè of Geneva wrote a pamphlet in defence of the adoration of saints and image worship. It made much noise, had a great sale, and was *thought by the friends* of the Curè to be unanswerable. The Protestants of Geneva were burning to see a reply to this able tract, but none appeared. Just at this crisis, an English gentleman happened to have an interview with Mr. Peyran, and expressed his regret that no answer had been given to the redoubtable pamphlet. The Moderator drew some papers from his desk, and shewed that he himself had prepared an answer. It was asked why he had not published it? because he had not the means of publishing it at his own expense, and knew of nobody, he said, who would undertake it. The gentleman begged to have charge of the manuscript, and to send it to the press; it was accordingly printed at Geneva, and was so admirably well written, so keen and cutting, that the Catholic polemic felt ashamed of his own work, and actually bought up all his remaining unsold copies."

Reception, at Regent, of the Intelligence of Mr. Johnson's Death.

At page 319 of our last volume, we noticed the death of the Rev. W. A. B. Johnson, the zealous and lamented missionary of the Church Missionary Society at Regent's Town, Sierra Leone. The following interesting particulars respecting the reception of the intelligence of his death at that place, copied from the Missionary Register for March, cannot fail of gratifying our readers.

It was anticipated by all who have marked the progress of the Gospel at Regent under the ministry of its late eminent missionary, that the intelligence of his death would awaken, among his beloved converts and the great body of the people, unusual emotions of grief and sorrow. It will be found, from the following account furnished by Mr. Norman, that the power of religion has been strikingly discovered on this occasion, in checking the usual violent expression of native grief, while it threw a secret character over their deep affliction. Mr. Norman writes—

In the early part of September, I received information, by letters from the Society, of the death, on the 3d of May, of our dear Brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History with the native teachers and the elder boys of the Christian institution. When I had read the letters, I informed them that their minister was dead. They were all greatly affected, and especially David Noah. The information soon spread over the town; and in a few minutes our house was crowded with weeping inquirers.

I endeavoured to comfort them, by telling them that he was certainly taken away for his and for their good—that he had finished his work, and was gone to receive his everlasting reward—that God would not, even now, forsake them; but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many missionaries had been cut off, in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with Christian patience and meekness; and their love to their late Minister, by attending to the instruction which he has for seven years given them. I then told them to go home, and beg of God grace to bear the trial as became them, and promised to read the letters to them in the church at evening service. They then begged that I would not leave them. I told them I would not, while I was able to stand up and teach them, unless they were provided with another teacher.

In the evening the church was crowded. Before I began the service I spoke to them, and begged them not to make any noise; as I knew it was an African custom to cry aloud when they had lost a friend, I told them that the Christian manner of bearing a trial was with patience and silent submission to God, who had a right to do as he pleased. Many were in tears.

The congregation then sang the following hymn:—

Dear Refuge of my weary soul!
  On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
  My fainting hope relies.

To Thee I tell each rising grief,
  For Thou alone canst heal:
Thy word can bring me sure relief
  For ev'ry pain I feel.

Hast thou not bid me seek thy face?
  And shall I seek in vain?
And can the ear of Sov'reign grace
  Be deaf when I complain?

No! still the ear of Sov'reign grace
  Attends the mourner's prayer:
O may I ever find access,
  To breathe my sorrows there!

Thy mercy-seat is open still:
  Here let my soul retreat;
With humble hope attend thy will,
  And wait beneath thy feet.

The passage of Scripture, which came in course for our consideration this evening, was John viii. 12—19. I dwelt more particularly on the twelfth verse. Afterward I read the letters which had been received. All were remarkably attentive and quiet.

We then sang the following hymn, well known and much used among the people, their attention having been frequently called to it by their deceased minister.—

In ev'ry trouble sharp and strong,
  My soul to Jesus flies:
My anchor-hold is firm in him,
  When swelling billows rise.

His comforts bear my spirits up;
  I trust a faithful God:
The sure foundation of my hope
  Is in my Saviour's blood.

Loud hallelujahs I will sing
  To my Redeemer's name:
In joy and sorrow, life and death,
  His love is still the same.

Knowing the strength of African feeling, I was astonished at the behaviour of the people. Not a sob or a word was heard in the church after service, but all was silent grief.

The Saturday evening after, many persons attended the weekly meeting. Six of them spoke; and, in the most feeling manner, adverted to the death of their late pastor. I give the substance of one of these addresses—

With respect to the death of our dear minister, Mr. Johnson, I can say this is a great trial, because I loved him. It was through his instrumentality that I was brought from darkness to light. But God had a right to take him away when he pleased. We thought too much of Mr. Johnson, though he was a good man; and God will not suffer us to put confidence in any but the Lord Jesus Christ. My dear brethren, I think God took him away, because we looked more to Mr. Johnson than we did to the Lord Jesus. I hope, my dear brethren, this trial will make us all to trust more to the Lord Jesus, for he alone can save us. He alone is the light of the world. Let us go to him, and beg him to sanctify this trial to us; and let us show that we do indeed love our dear minister, by doing what he told us.

From the Missionary Register for April, 1824.

Christian Letter from a Hindoo Youth.

Particular attention has been paid by the [Church Missionary] Society's Missionaries at Burdwan, to the religious instruction of the most promising Hindoo youths among the numerous scholars. The following letter, translated from the Bengalee, was written by one of these youths, to two of his school-fellows who had left Burdwan, and will shew that the blessing of God has rested on the instruction which has been given. Such just and forcible reasonings on the truths of the Gospel will not be heard from natives in vain.

"In consequence of not having received an answer to a letter which I wrote to you some time ago, I feel much concerned; and I would therefore remind you thereof; and at the same time inform you that I am well and happy. Moreover, I would inform you that I receive excellent spiritual knowledge and instruction; which I regard as my greatest blessing.

"Behold, who can conceive to what dangers *he* is exposed, who wanders in a foreign country, or who strays in the streets by night! Thus we sit in a most awful darkness; out of which, if not conducted by the *real* knowledge of God, how can we be delivered from the destruction to which sin leads? To accomplish this our deliverance, God has made known unto us the way of salvation: what, therefore, can be more conducive to our happiness? For this reason I desire to make it in some measure known to you. However, you yourselves know from the Holy Scripture, how God at sundry times and in divers manners made known his will in time past by the prophets: and how he *shewed, by means of types,* in what *manner the Saviour* at his coming would accomplish the work of man's redemption: and when the Saviour actually came, then he made known the whole will and counsel of God, and became the ante-type of all the types and figures.

"Consider now, my brethren, whether it is right to disregard *that* which has been given for our salvation. If we do disregard it, it will be to our eternal loss.

"The great deceits, errors, perversions. and confusions, which are deemed religion in our country, must particularly be examined.

"It is true, all men think their own religion to be good; but yet all cannot be true. But, like the distance between the rising and going down of the sun, such is the difference between the various opinions of men. Therefore, by your permission, I venture to write something on this subject.

"You, I, and all agree, that God is true, and righteous, and pure, and holy, and merciful, and without envy or malice, &c.; therefore those who acted directly opposite to this—that is, who did deceive, told lies, went about without clothes, did steal and destroy the chastity of women, did kill, were malicious and envious, did drink the blood of their enemies, &c.—these can by no means be God. Therefore, if we regard our "Debtas" (Deities) as God, we dishonour the true God exceedingly; that is, we call him a thief, liar, fornicator, a covetous, angry, and cruel being, and a murderer, &c. May God keep us from such a fatal error! God be blessed that he has revealed among us *such* a way (of salvation,) that by it both his honour is promoted and our deliverance accomplished.

"For, as I said before, through our Saviour Jesus Christ, God's religion has been revealed; because, if you compare his holy life with the works of the above-mentioned Debtas, the difference will be found as great as between light and darkness. The Lord himself said, *Whoever seeth me, seeth my Father*—that is, by his holy walk and divine instruction, the righteousness, love, and purity of God have been revealed in the clearest manner; as you yourself know from the Holy Scriptures. For, in that he took upon himself the weight of our sins, and did bear the punishment that we had deserved thereby, and gave his life as a price for the purchase of our salvation, his love appeared like the sun at noon-day. Now, consider, my brethren, if he has shown *such* a love towards us while we were yet his enemies, how ought we to love him in return! If we do not love him in return, certainly our hearts must be harder than stone!

"I hope to be permitted to say a few words more. Remember, God, according to his great kindness, has made known to us his Gospel, and invites us to come to him. *Now is the acceptable time:* shall we, therefore, harden our hearts against his grace, and disregard it! This be far from us! for if we do this, how great will our punishment be! because *the servant who knoweth his master's will, and doeth it not, will be beaten with many stripes.* Therefore come, my beloved brethren, we will pray to our heavenly Father, to send his Holy Spirit into our hearts, and to draw us to his beloved Son. Except he draw us, we cannot come to him, as he himself said, *No man can come to me except the Father draw him*—that is, no man can believe in him.

"Concerning his giving us strength to confess him, you will say, "What you have said is, no doubt, good; but if we do so, what will men say? shall we not lose our caste?" This you may say in truth; but hear also what the Saviour said—*Whosoever shall confess me before men, him will I confess also before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven.* Therefore, pray consider which is best—to receive honour of men, or of God.

"I know the anxiety which the prospect of losing caste occasions; but can our caste save us? No: on the contrary, it is rather an impediment to our salvation. Therefore, what loss is there in loosing caste? For, if we lose it for the Lord's sake, we shall be numbered among his children. Is it not therefore, by far a greater honour to be called the *sons* of God, than to be numbered among the Brahmins?

"My beloved brethren, the proof of this is contained in the book of Revelation, chap. xxi. 7, 8. There the Lord has given the following promise—*He, that overcometh shall inherit all things; and I will be his God, and he shall be my son: but the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.* Therefore, my beloved brethren, what is best?—to become victorious and to inherit all things with the sons of God; or in order to save the caste, to be afraid to confess the Lord, and have our portion with the abominable idol-worshippers in the lake which burneth with fire and brimstone! Oh, this ought to be well considered! For, see, now is the wartime: without fighting, no one will become a conqueror; and, without suffering hardship, no war can be carried on.

"*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us!* According to my little knowledge, I can tell you, that the farther we advance in the knowledge of our Saviour's *glory* and *love*, the easier all these things will become to us: for it is an easy thing to lose one pice, in order to get lacks of rupees!

"Oh, my beloved brethren! I confidently hope that you will read and consider what I have written to you, without prejudice; and rejoice me by communicating to me the result of your considerations."

From the Missionary Register for May, 1824.

Extreme Cruelty toward a Hindoo Widow at Poona.

The following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful superstition which is the brand of India.

The victim chosen for this cruel and ungodly exhibition, was the widow of a Brahmin, who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by ten or twelve Brahmins, and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the woman I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through, which on such occasions precede the act of burning, those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been frequently put to her by the European gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterwards to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately, and without shedding a single tear, took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the officiating priests.

I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, excepting the officiating Brahmins, interfered; but when the sufferer did make her escape from the flames, and, in running toward the river, either *fell or threw herself at the feet of* Mr. T., *that gentleman, assisted* by Mr. S., immediately carried, or rather dragged her into the water, in which the latter gentleman suffered by incautiously laying hold of her burning garments.

An attempt was now made by the officiating priests to carry back their victim to the blazing pile, which was resisted by the gentlemen present; and one of their number was despatched to acquaint the magistrate of her escape, and learn his pleasure respecting her: but, before the messengers could return with an answer from the civil authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape: but the merciless priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating Brahmins; who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such cruel and diabolical proceedings, than the same three men who had thrown her on the pile, attemped to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long-looked-for deliverance.

The collector himself soon followed; and, to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor, or rather sufferer, to be carried to the hospital.

I regret to add, that the woman died about noon on the following day, forsaken by all her relations as an outcast!

The Euphrates.

A VERY interesting communication was read before the Royal Society of Literature; namely, Observations on the River Euphrates, by Sir William Ouseley. In journeying from Persia to Constantinople, through Armenia, Sir William stopped on the Euphrates at Satan's Valley (so called from abounding in scorpions and noxious creatures,) a spot of verdure and beauty. Here he swam across the river, and found it to be from three to six feet in depth, broad, winding, and rapid, over a stony and rugged bed. During his travels along its channel, especially during the last twenty or seventy miles, he remarked that it flowed between steep rocky banks, finely clothed with wood, and displaying such willow trees as are mentioned in that melancholy strain of the Hebrew captives, in which they describe their griefs, suspending their harps, and weeping while they thought on Jerusalem. In its course, the river utters a loud and hollow noise; the effect of which is increased by the silence prevailing around. The Euphrates was styled "Great" by ancient authors, and also emphatically "The River," (Hebrew book of Joshua, Greek Apocalypse of St. John, Lucan, &c.;) and several of its appellations serve to mark it as consisting of several streams, and having been cut into artificial canals. The etymology of the word Euphrates is unknown. Sir W. Ouseley directed his inquiry towards the source of the river in Armenia, and endeavoured to ascertain what name it had borne and continued to bear in that region. The highest period at which he could arrive was the fifth century, when Moses of Chorene, in his history of Armenia, calls it Ephrat, or Efrat; very slightly differing from the Greek. At the present day many Armenians and Turks upon its banks, pronounce it as written in Arabic, Frát, or Forát, sometimes softened into Forád, and sometimes with the first letter changed into a mingled sound of M and V. The concluding portion of the essay related to the site of the terrestrial paradise, of which the four rivers were, the Pison, Gihon, Hiddekel, and *Phrath* of Moses. There are a multitude of hypotheses on this point, of which we instance a few:—1st. The Garden of Eden existed between that place where the Euphrates and Tigris unite their streams, and the spot where now stands the city of Basrah.—[Huet, Bishop of Avranches; Dr. Wells; &c. &c.] 2. In Armenia, among the fountains of the four rivers, Phasis, Araxis, Tigris, and Euphrates.—[Reland's Dissert. de Parad. Terrest. &c.] 3. Near a town called Edneissar (in lat. 41, and between 72 and 73 long.,) at the foot of the mountain on which has been erected the city of Mardin.—Father Angelo, who travelled in Asia between the years 1664 and 1678, and describes the situation, as being called in Turkish "the thousand fountains;" whence, says he, issue the four rivers, Tigris, Euphrates, Kouksou, or Bluewater, and Nahar-gilics, or Sword-river; which two latter, equivalent to the Gihon and Pison, fall respectively into the two former. 4. In the territory of Canaan, Palestine, or the Holy Land. 5. Near Damascus in Syria. 6. On the tract now covered by the Caspian Sea. 7. In Egypt. 8. In the Island of Ceylon, or Serandib.

Besides these various conjectures, each of which has had its advocates, it has been maintained by others, that the terrestrial paradise was on the banks of the Ganges, under the equator in Africa, in Europe, and even in America. And even beyond this, Huet tells us, "There have been some who would place paradise in the third and fourth heaven; in the heaven of the moon; in the moon itself; in a mountain adjoining the lunar heaven; in the middle region of the air," &c. The Mohammedans confound it with their bowers of bliss; and the Jewish Rabbis have held that it reached to the seventh heaven, where the four rivers were of milk, wine, balsam, and honey. Sir W. Ouseley, with all his learning and intelligence, does not presume to determine which is right.—*Christ. Observ.*

From the Christian Guardian.

Scripture Language concerning Christ, his Character and Attributes.

1. HE is called GOD—"The Word was made flesh—The Word was God." John i. 1—4. "The mighty God." Isa. ix. 6. "Feed the Church of GOD, which *he* hath purchased with *his own blood.*" Acts xx. 28. "The only wise God our Saviour." Jude, 25. "Hereby perceive we the love of GOD, because HE laid down HIS life for us." 1 John iii. 16.

2. He is called THE LORD—"Christ THE Lord." Luke ii. 11. "The Lord from heaven." 1 Cor. xv. 47. "Lord both of the dead and the living." Rom. xiv. 9. "The Lord of all." Acts x. 36. "Lord over all." Rom. x. 12. "Lord of glory" 1 Cor. ii. 8. "The Lord of lords." Rev. xvii. 14. "Mine eyes have seen the King, THE LORD OF HOSTS." Isa. vi. 5, 10. "These things spake Esaias, when he saw *Christ's* glory, and spake of *him.*" John xii. 41.

3. Christ is THE FIRST AND THE LAST, a title which exclusively belongs to Jehovah: "Thus saith the Lord, I am the first, and I am the last, and besides me there is no God." Isa. xliv. 6. "I (Christ) am alpha and omega, the beginning and the end, the first and the last." Rev. xxii. 13. Can a *man*, a *creature*, claim this title?

4. Christ is ETERNAL—"He was before all things." Col. i. 17. "With God from the beginning." John i. 1. "His goings forth were from everlasting." Micah v. 2.

5. He is IMMUTABLE—"Jesus Christ, *the same yesterday, to-day,* and for ever." Heb. xiii. 8. "Thou art *the same*, and thy years shall not fail." Heb. i 12.

6. He is EQUAL with the Father—"The man that is MY FELLOW, saith the Lord of hosts." Zech. xiii. 8. "Who being in the form of God, thought it not robbery to be EQUAL with God." Phil. ii. 6. "The throne of God *and the Lamb.*" Rev. xxii. 1. "All men should honour the Son, *even* as they honour the Father" John v. 23.

7. The CREATOR and UPHOLDER of the universe—"*All things* were made by him, and without him was not any thing made that was made" John i. 3. "By him were all things created that are *in heaven* and in earth;" "All things were created by him and FOR HIM."—"He is before all things, and by him all things consist" Col. i. 16, 17. "*Upholding all things* by the word of his power." Heb. i. 3.

Popish Superstitions.

From Daubeny's Protestant's Companion.

To bear testimony to the universal prevalence of this ridiculous superstition in popish countries, I am fully competent; but that I may not trespass on my reader, I shall confine myself to some few of the many particulars that have fallen under my notice. The Virgin Mary and St. Anthony appeared to me, to have engrossed the greater part of this gainful trade to themselves; their altars seldom failing to be hung with the greatest profusion of *ex voto* offerings, from precious ornaments, silver hearts, legs and arms, down to the more humble offering of a waxen pig. For this superstition extends itself through every class of the popish community; from the monarch, who has lately given a specimen of his piety and weakness, in working, *with his own hands*, an embroidered petticoat for the Virgin Mary, down, as it will be readily supposed, to the lowest ranks in life. I saw a very humble specimen of this *ex voto mania*, in a poor little church, situated on the top of a hill, in the front of the town of *Hieres*, in the south of France. It consisted of a vile daub, or miserable painting, dignified with the title of an ex voto, or offering to the Virgin Mary. In one compartment of this miserable performance, a woman is seen prostrate in a cellar, with a broken pitcher in her hand. Being in an advanced state of pregnancy, and apprehensive of consequences, she made a vow to the Virgin Mary, in the event of her recovery. This vow she is supposed to have punctually performed; for, in the next compartment of the same picture, the same woman is seen sitting up in bed, with a little black dog drawing her breast, and the Virgin Mary peeping out of a cloud, in the corner of the piece, in seeming approbation of the poor woman's piety.

When at Naples, I attended at a church, dedicated to St. Anthony, on his *name's day;* where the ceremony of blessing the horses was performing by a priest, who was engaged at the door of the church in sprinkling holy water, and pronouncing his benediction upon all the horses which were brought before him, and receiving his fee, according to the condition of their respective owners.

And on entering into a church in Flanders, I observed a woman seated at a stall, having on it a number of little waxen pigs for sale, that the farmers, who came into town to market, might purchase success to their respective piggeries, by each carrying home with him one of these supposed consecrated emblems. On looking round I observed, that her stall was placed in close contact with a chapel, dedicated to St. Anthony, the acknowledged protector of cattle.

To the heathenish processions, described by Apuleius and Pausanias, I had an opportunity of witnessing the strict counterpart, in a procession which took place at Lisle, where I happened to be on the day, which is called, in the Romish church, *La Fête de Dieu*, the Feast of God. On which a procession of all the silver images, of different saints, belonging to the town, were carried on platforms, on men's shoulders, accompanied by the magistracy of the town, the priests in their vestments, with numerous attendants with wax tapers in their hands, the military with their music, followed by a numberless crowd; making, altogether, a most splendid and imposing exhibition. The day, which was Sunday, was spent in the most tumultuous dissipation, the streets were crowded as at a fair; a play was performed at three o'clock, a concert at six, and a most superb exhibition of fire-works concluded the festive scene.

For the Christian Journal.

Correction of a Mis-statement in Duncan's Travels.

In an extract from this work contained in a review of it in this Journal for March last, page 84, the reader may have observed that the above author declared that, at a certain Episcopalian *prayer-meeting*, "the Prayer Book was not introduced." We have good authority for saying that *such an omission never occurs when the pastor is present.* So far so good.

MILES.

From the Utica Centinel.

Female Missionary Association of Trinity Church, Utica.

The second anniversary meeting of this association was held at the church on Thursday, May 27th, 1824. Divine service was celebrated by the rector, after which the following report of the board of managers was read.

"*Second Report.*

"The board of managers of the Female Missionary Association of Trinity church, Utica, respectfully submit their second annual report.

"Since the first of May, 1823, fourteen subscribers have been added to the association, making the number at present 86 Of this number, thirty subscribe, annually, 1 dollar—three, two dollars—one, 3 dollars—fifty, 50 cents—and two, 25 cents, each. There have been collected since the 1st of May, from annual subscribers, 64 dollars 50 cents, and from donors 19 dollars, making a total of 83 dollars 50 cents. Of this sum, 16 dollars, being the amount of donotions up to July, 1823, were transmitted, agreeably to a resolution of the board, to Mr. Solomon Davis, who is employed by the Protestant Episcopal Church, in this state, as a catechist and lay reader, among the Oneida Indians. The balance remaining in the treasury, (with a small addition contributed since July) amounting to 69 dollars, has been paid over for the benefit of the disposable fund of the New-York Protestant Episcopal Missionary Society.

"It is with feelings of the deepest gratitude to the divine Head of the church, that the managers are enabled to present these proofs of the flourishing state of the association. So far, we may indeed say, "hath the Lord helped us." Should not this success encourage us to ardent and persevering efforts in the work to which we have pledged ourselves—that of ministering to the necessities of those who, in our own land, and at our very doors, sit weeping and perishing amidst the utter want of temples, altars, spiritual guides, and every religious privilege which we possess? If we duly appreciate the blessing of having Christ preached to us, how earnestly shall we desire to obey his commands in making him known to those who have never heard of his salvation, or, having heard, are deprived of the worship and ordinances of his church? May we not hope that the blessing of Providence on these humble efforts will stimulate other congregations, of equal ability, in this path of duty? Our association, in the two years of its existence, has been enabled to contribute 168 dollars to missionary purposes. How much then may be effected in the aggregate, by each individual's mite, however small? Let us remember that the silver and the gold are his, whose cause we now endeavour to promote. He can augment or diminish our stores as he pleases. In a little time, none of all those possessions will remain with us but that part of them which we have thus, in some way or other, put into the treasury of the Lord. This solemn consideration the board would wish to have impressed upon themselves and their associates. It is but recently that Providence has sent it home to all our bosoms by the sudden removal of one of our number, in the prime of her days and the meridian of her usefulness, whose heart always rejoiced in these labours of love, and whose hand was ever open to administer to the temporal and spiritual wants of the poor and needy.* May we have grace to take up the mantle of sympathy and benevolence, which she has left, and by patient continuance in well doing, seek to be partakers, with her, through the merits of our Redeemer, of the everlasting riches of his glory."

The seventh annual report of the board of managers of the New-York Protestant Episcopal Missionary Society, was then read, and an address delivered by the rector. After which, the officers and managers for the current year were elected.

Theological Seminary—Collections in South-Carolina.

The Rev. Mr. Robert B. Croes, son of the bishop of New-Jersey, under an appointment of the trustees of the General Theological Seminary, has recently visited this diocese, for the purpose of soliciting public patronage in favour of that valuable establishment. This gentleman happily introduced the subject, in several of our churches, by a judicious discourse, which derived no small interest from the fact, that he had received his education at the institution whose cause he was so well pleading. Many of our friends had previously contributed to this undertaking, but, in several instances, their liberality was repeated on the present occasion. The encouragement of Mr. Croes has, on the whole, been satisfactory.

In the city, the Greek cause and the recent erection of the Free Church, in some degree interfered with his success, although some generous subscriptions were obtained, and a degree of interest in the cause expressed, by several, who gave the least, which was truly gratifying.

In St. Paul's parish, this claim was answered by a tolerable subscription; and in Beaufort, and on St. Helena Island, by a considerable amount.

The circumstance that in St. Luke's, two churches are now erecting, and in St. Bartholomew's, their churches are undergoing repairs, prevented such a collection, though something was obtained, as, we trust, may be reasonably expected at a future and more favourable time. Mr. C. was prevented by an accident, from prosecuting his useful and arduous labours on Edisto Island. His desire to be at the North-Carolina convention, will prevent his visiting, as he expected, all the parishes in our diocese, though he hopes to be in those which are most populous.

From North-Carolina, Mr. Croes will proceed to Virginia and Maryland. We are glad to remark the active measures, in relation to this hope of our church, on which the trustees have now entered, and, we trust, that they will be persevered in until, not only every congregation, but every individual of our communion in the United States, has the subject distinctly brought before him, and an opportunity afforded him of claiming joint property in a seminary, which, we trust, under the divine blessing, is destined to be an instrument of great and enduring good to the church, and to the country.—*Gospel Messenger.*

General Theological Seminary.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, was held in this city, on Tuesday, July 27th, and continued, by adjournments, until Friday, 30th. There were present the bishops of Pennsylvania, Maryland, New-Jersey, and Connecticut; and clerical and lay trustees from Massachusetts, Rhode-Island, Connecticut,

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* *Mrs. E. Hunt.*

New-York, New-Jersey, Pennsylvania, and Maryland Much interesting business was transacted; but none more deeply interesting than the adoption of efficient measures for the immediate erection of buildings on the very eligible site, in the ninth ward of this city, presented by Clement C Moore, Esq. A pledge of the permanency and stability of this "school of the prophets" has thus been given. We sincerely congratulate the friends of religion and the church on the prospect thus opened, and especially our fellow-citizens of this metropolis, that the seminary is to be fixed with them. Let the Episcopalians of New-York show that among the unrivalled advantages thus secured to this institution, no unimportant rank is due to the liberality with which they will contribute to the erection of buildings affording ample accommodations to the seminary, creditable to the exertions of its friends, and ornamental to the city. We have now, in this city, sixteen congregations of our communion, principally large, and some of them very wealthy. The trustees, we understand, have authorized their standing committee to appropriate $ 20,000 to the buildings, and to commence them as soon as $ 10,000 are raised for that specific object. The agent is now among us soliciting contributions. May he be met by a liberality worthy of the cause, worthy of our city, and proportioned to our means! May he that hath much give liberally, and he that hath little give gladly of that little! When, in a few years, a body of pious, orthodox, and learned clergymen, settled in various parts of our union, strengthening the cause, and advancing the interests, of religion and the church, and imparting around them the pure precepts and holy consolations of the gospel, shall point with grateful and affectionate remembrance, to the General Seminary in New-York, as to the Alma Mater by whose instructions they were trained and fitted for their holy work, will it not gladden the heart to be able to say, *I have contributed to this; I have been instrumental in bringing this glory to God, this honour and welfare to his church, and this greatest good to men!*

During the meeting of the trustees, on Wednesday, 28th, and Thursday, 29th, the annual public examination of the seminary was held in a very convenient apartment in the New-York Institution, the use of which had been kindly granted for the occasion by the Literary and Philosophical Society.

On the evening of Thursday, 29th, the Society of Inquiry, attached to the seminary, held its annual public meeting, in Christ church, when the president delivered an address, and the annual report of the committee of correspondence was read. Appropriate devotions by the venerable senior bishop opened and closed the exercises, which were also accompanied by suitable sacred music, under the direction of the organist and choir of the church. The object of this society is to collect information relative to the state and progress of the church throughout the world; with an especial view to the best means of advancing its interests in this country.

On Friday, 30th, the annual public commencement was held in Christ church. The bishops, clergy, trustees, faculty, and students entered the church in procession, when the following was the order of exercises:—

As the procession entered, a Voluntary on the Organ.

Introductory Devotions by the Presiding Bishop.

Singing—last four verses of the 122d Psalm, with the Gloria Patri.

Dissertation on the propriety of giving a figurative Interpretation to the passages of Scripture ascribing Personality to the Holy Ghost—by Henry J. Whitehouse, A. M. of New-York.

Anthem by the choir.

Dissertation—an Examination of the Charge brought against Christianity, that the motives it holds out for the good Conduct of Life are selfish and mercenary—By James Lawrence Yvonnet, A. M. of New-York.

Presentment of the First Class, by the Faculty, to the Presiding Bishop, for receiving their Testimonials.

Address by the Presiding Bishop.

Testimonials given.

Singing—five Verses of the 56th Hymn, beginning at the 2d Verse, with the Gloria Patri.

Concluding Devotions by the Presiding Bishop.

Voluntary on the Organ.

After the regular testimonials were given, it was stated that a similar testimonial for the time of his connexion with the seminary, will be given to Mr. Isaac Low, late a student in the first class, but compelled to leave it from ill health.

All the above exercises were highly interesting, and we are happy to learn, gave entire satisfaction to those who witnessed them, as evidence of the excellence of the course of studies pursued in the seminary, the fidelity with which it is prosecuted by the students, and the great advantages, in every respect, attending the connexion of our candidates for orders with this establishment. It has, indeed, already done much good. It is now doing much good. May God excite its friends to faithful exertions, and crown them with his blessing to render that good more extensive, until the diffusion of it is equal, as it may be, to all the wants of our Zion!

In addition to the foregoing, the following has been communicated for insertion.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held lately their annual meeting in this city; the several sessions occupying four days. There were present four bishops, and clerical and lay trustees from seven states.

Very great and unanimous approbation, and even admiration, was expressed at the proficiency of the students, as evidenced in their examinations and other exercises; a proficiency, which fully attested both the ability, zeal, and devotedness of the professors, and the laborious application of the young gentlemen under their care. We have reason to believe that a change of opinion has been expressed by some who have hitherto doubted the expediency of the present location of the seminary.

Our readers will be gratified to learn that the board have unanimously determined that it is expedient to erect proper buildings as soon as possible on the lots at Greenwich, generously given to the Seminary by Clement C. Moore, Esq. A subscription for that purpose is immediately to be opened; and as soon as 10,000 dollars are subscribed, the standing committee are authorized to appropriate a similar amount from the general funds: the rents now paid by the seminary, for rooms for recitation and the library, and for the lodging of the students, being equal to the interest of the sum to be so appropriated. May we not indulge the hope that the Episcopalians of New-York will be foremost in contributing to this great object? that they will give generously towards the erection of buildings, which they will always name with honourable pride, as one of the most useful establishments in their city? May we not hope that Episcopalians every where will make a new effort to give a habitation to the nursery of their church?

Measures were taken for the abolition of the Branch School at Geneva; and this object will be shortly effected.

We shall not detail at large the further proceedings of the board, as we are informed that the standing committee are directed to publish the important parts of them. We merely add, for the information of our readers, on a point in which they may have taken some interest,—that the board approved the proceedings of their standing committee in passing the resolution which they requested Bishop Hobart to take with him and use in England.

Mr. Jacob Lorillard, of New-York, was elected a trustee in the place of Mr. Wells, deceased: and Mr. Charles Sigourny, of Connecticut, was elected in place of Mr. Johnson, resigned.

Notice respecting the General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the first day of November next, when the students and candidates for admission will assemble in the recitation room at 12 o'clock.

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full qualifications, that is, including literary attainments, agreeably to the 8th canon of the General Convention of 1820, will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis, and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

Every candidate must enter the third or lowest class at the commencement of the fall session, or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The editors of the Gospel Advocate, Philadelphia Recorder, Washington Theological Repertory, and Gospel Messenger, are requested to insert the above notice in their respective works.

Commencement of Columbia College.

The annual commencement of this institution was celebrated on the 3d of August, at Trinity Church. After the exercises of the day were performed, the degree of Bachelor of Arts was conferred on twenty-three young gentlemen, viz. Alexander M. Burrill, Timothy R. Green, Benjamin Aycrigg, William A. Curtis, Elias J. Marsh

George W. Johnson, Benjamin Drake, William Duer, Jacob J. Gilford, William H. Ellet, Robert Barker, Dayton Hobart, William H. Lupp, Pierre P. Irving, Edward C. Crary, William H. Hobart, Hamilton Morton, Daniel C. Schermerhorn, Henry Perkins, John K. Hardenbrook, James T. Gibert, Alexander Robertson, and Waddington Ogden.

The degree of Master of Arts was conferred on the following named gentlemen, Alumni of the College, viz. Henry J. Whitehouse, Isaac Low, William Turner, William Hawes, William H. Munn, John Tiebout, Peter A. Cowdrey, Stephen Meeker, John C. Slack, Henry Waddell.

The honorary degree of Master of Arts was conferred on the Rev. William A. Clark, the Rev. Levi S. Ives, and on James Cooper and James K. Paulding, esqrs.

The degree of Doctor of Divinity was conferred on the Rev. Ernest Lewis Hazelius, Principal of Hartwick Seminary, Otsego county, New-York.

The degree of Doctor of Laws was conferred on Langdon Cheves, Esq. of Philadelphia, Daniel Webster, Esq. of Boston, and Thomas Addis Emmet, Esq. of New-York.

St. Thomas's Church.

On Tuesday, July 27th, the corner stone of St. Thomas's church, to be erected at the corner of Broadway and Houston-street, was laid with appropriate ceremonies. The then pending session of the Trustees of the General Theological Seminary enabled this event to be accompanied with more than usual solemnity. There were present the Bishops of Pennsylvania, Maryland, New-Jersey, and Connecticut, and a large body of clergy from different parts of the Union; besides a very considerable number of the most respectable lay members of the church. The venerable senior Bishop, in the absence of the Bishop of New-York, performed the religious exercises, accompanied with a short appropriate address, and was assisted in laying the stone by the other Bishops present. An address was also delivered by the Rev. Cornelius R. Duffie, the minister of the parish.

St. Thomas's church is erecting in a part of the city which is rapidly advancing in population and improvement. The parish owes its origin to a congregation gathered, about ten months since, by the labours of its present minister, under whose services they have continued to meet, with gradually increasing numbers, in a suitable apartment; and will, we doubt not, become large and respectable. The church is designed to be Gothic in its architecture, and may be expected to be an ornament to one of the finest portions of our city. It ought also to be stated, to the credit of the very respectable gentlemen who have embarked in the undertaking, that they are proceeding without any assistance or facilities, or the prospect of any, from the corporation of Trinity church, the present state of whose funds renders indispensable the painful duty of withholding all expenditures or responsibilities not connected with the parish itself.

The recently commenced erection of St. Mary's church was the first example of this kind ever set in this city. It is now followed in the case of St. Thomas's, and soon, we confidently hope, will be also in that of All Saints'. This is as it should be. Grateful as we all must feel for the extensive good which, in the days of its ability, flowed from the liberal distribution of the funds of Trinity church, it cannot be doubted that that very circumstance has had the unfortunate effect of creating a dependence on those funds, which has placed the liberality and enterprise of our communion, in endeavouring to secure for the rapidly increasing population of our city a proportioned increase of means of religious worship and instruction, in humiliating contrast with those of others. It is truly gratifying, however, to see this evil on the decline; and we sincerely hope, and confidently expect, that experience, in the cases of the above mentioned churches, will prove that the erection of sacred edifices by the private liberality and enterprise of our numerous and wealthy communion, is not so hard a matter as, for too long a time, it has been thought to be.

The following is the inscription on the corner stone of St. Thomas's church.

> "St. Thomas' Church,
> Incorporated XXV Decem. MDCCCXXIII.
> Rev. Cornelius R. Duffie, Rector.
> Isaac Lawrence, David Hadden, Wardens.
> Vestrymen—John Duer, Charles King, John James Lambert, W. Beach Lawrence, Richard Oakley, Murray Hoffman, Benjamin M. Brown, John Smyth Rogers.
> Plan designed by
> Rev. Professor M'Vickar, Col. Coll. N. Y.
> Geer & Riley, Joseph Tucker, Builders.
> This Corner Stone was laid XXVII July,
> MDCCCXXIV.
> (The Right Rev. Bishop Hobart being then
> absent in Europe,)
> By the Right Rev. William White, D. D.
> Bishop of the Protestant Episcopal Church
> in the Diocese of Pennsylvania."

There were contained in a leaden box deposited in a cavity of the stone, the following articles:—Journal of the General Convention, 1823; Journal of the Convention of this State, 1823; Pastoral Letters of the House of Bishops, 1820 and 1823; Charge of the Right Rev. Bishop Hobart, October, 1819; Eighth Report of the Auxiliary New-York Bible and Common Prayer Book Society, 1824; A brief History of St. Thomas' Church, from the first service, 12th October, 1823; Book of Common Prayer; Bible.

Consecration of the first Free Episcopal Church in the United States.

On Thursday, the 18th March, 1824, *St. Stephen's chapel*, in Charleston, S. C. was consecrated to the service of Almighty God, according to the rites of the Protestant Episcopal Church, by the Right Rev. Dr. Bowen, bishop of the diocese, attended by the Episcopal Clergy who were in the city. Morning prayers were offered by the Rev. Mr. Hanckell, rector of St. Paul's church, Radcliffeborough, and the sentence of consecration read by the Rev. Dr. Gadsden, rector of St. Philip's. An appropriate and impressive discourse was delivered by the bishop, from the latter part of Luke xiv. 21. This neat and well finished building, reared by the pious liberality of Episcopalians in this city, is intended, exclusively, for persons who are unable to obtain seats in the other churches; for seamen and others, accustomed to worship their Maker and Redeemer in the Episcopal church. All the seats are free, and the worshippers will be subject to no expense. Public worship will be statedly performed, under the controul of the ecclesiastical authority of the diocese, by the missionary employed by the "*Charleston Protestant Episcopal Domestic Missionary Society*," composed of a number of pious and benevolent females. Their present missionary is the Rev. Edward Phillips.—*Gospel Messenger.*

New Church.

On Tuesday, the 6th of July, 1824, the corner stone of a new church, to be called St. Mary's church, was laid with the appropriate services, in the village of Hamilton, Pennsylvania, by the Right Rev. Bishop White: the Rev. James Abercrombie, D. D. the Rev. Jackson Kemper, and the Rev. William H. De Lancey being present and assisting.

Ordinations, Confirmations, &c.

At an ordination held on the 27th June, 1824, by the Right Rev. Dr. Griswold, in Christ church, Guilford, (Vt.) the Rev. Samuel Brenton Shaw, A. M. of North-Kingston, was admitted to the holy order of Priests: the Rev. Mr. Brunson, of Arlington, Rev. Mr. Strong, of Greenfield, the Rev. Mr. Chase, of Bellows-Falls, and the Rev. Mr. Jones, of Ashfield, being present and assisting.

On Tuesday, the 29th of June, 1824, (the festival of St. Peter,) the Right Rev. Bishop Croes held a confirmation at St. Peter's church, Spotswood, on which occasion that holy rite was administered to *twenty-eight persons.*

On Thursday, the 1st of July, he also administered confirmation to fifteen persons in St. Peter's church, Freehold.

On Wednesday, July 7, 1824, in St. Peter's church, Baltimore, Mr. Nelson Gray was admitted to the holy order of deacons by the Right Rev. Bishop Kemp. The sermon by the Rev. Mr. Henshaw, rector of the parish.

On the seventh Sunday after Trinity, first of August, the Right Rev. Bishop Croes, of New-Jersey, acting for the absent Bishop of New-York, held an ordination in St. Paul's Chapel, in this city, and admitted to the holy order of Deacons, James Lawrence Yvonnet, A. M. late of the General Theological Seminary of the Protestant Episcopal Church in the United States. Morning prayer was read by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity Church, New-York, and the sermon preached by the Bishop.

Quebec, June 17, 1824.

On Sunday last an ordination, which had been fixed for the preceding Friday, but which the health of the bishop of the diocese had obliged him to postpone, was held in the Cathedral church of this city, when the following gentlemen were admitted to holy orders by his lordship, assisted by the archdeacon of Quebec, and the Rev. Dr. Mills, chaplain to his majesty's forces:—Priest, the Rev. J. Deacon, of Adolphus-town, bay of Quinte, U.C.; deacons, Mr. W. Abbott, who proceeds to the mission of Yamaska mountain, L. C.; Mr. A. Ansley, who proceeds to the joint missions of Hull, L. C. and March, U. C. both upon the Ottawa river; Mr. J. Grier, who proceeds to the mission of the carrying-place, bay of Quinte, U. C.; Mr. A. Mackintosh, who proceeds to the mission of St. Thomas, Port Talbot, on Lake Erie, U. C. —In all these places churches have been recently erected by the inhabitants; but there are many others in the two provinces where the same proof has been afforded of anxiety for the regular administration of the word and ordinances, which are still unprovided, but which the lord bishop hopes, by the assistance of the Incorporated Society for the Propagation of the Gospel, to be enabled in the course of time to supply.

The Rev. Dr. Morrison, who has lately returned from China, has brought over with him a very extensive Chinese library, consisting, it is stated, of 10,000 volumes. The principal objects of the learned collector were to make the European public acquainted with Chinese literature, and to advance, by all human means, the temporal and eternal interests of that nation.

At a recent meeting of the Antiquarian Society, a paper was read by Major Rennel, on the place of St. Paul's shipwreck.

From a particular examination of the circumstances, as related in the Acts of the Apostles, Major Rennel infers that the general opinion that the Melita alluded to was Malta, is the true one; and that it was not the Dalmatian Melita, as some writers have argued.

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NORWICH, May 26.

Curious Fact.—A Mr. David Evans, of Plymouth, about eight miles from this village, some time last week, whilst chopping in the woods, felled a hollow tree which contained from four to eight thousand *Swallows!* They were of the kind generally denominated the Wood Swallow. The breast is white—tail forked, and tail feathers sharp pointed. When discovered they were principally in a torpid state.

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Obituary.—JULIA ANNA LYELL.

Died, in this city, on Wednesday, July 21st, in the 34th year of her age, JULIA ANNA, wife of the Rev. Thomas Lyell, D. D. rector of Christ Church, and daughter of the late Jonathan Rhea, Esq. of Trenton, New-Jersey.

We cordially unite our's with the sympathies of many hearts, on the melancholy dispensation of Providence which has deprived of her society, the family and friends of the deceased. By the latter she was prized for the intellectual endowments with which she had been liberally blessed, for her conciliating and amiable deportment, and for the sanctifying influence on her life and character of the consistent profession of the pure principles of the gospel.

But it is in the domestic circle, which she rendered still more endearing by the faithful, prudent, and affectionate discharge of all its duties, that her loss will be the most severely felt.

It is often observed, that the most protracted warning rarely prepares us for the last parting with beloved friends. When, however, as in the present instance, the bereavement is sudden and unexpected, it is doubly hard. But even in the midst of this grief, there is joy. The delightful evidence the deceased long gave of an union, by a true and living faith, with her Saviour, ministers the sure and certain hope that where he is, she has gone to be. Herein is true consolation. May it be blessed with its proper effect! And may the sudden removal, in the prime of life, of this excellent lady, be sanctified as a successful warning to be always ready!

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Calendar Notices for September, 1824.

5. Twelfth Sunday after Trinity.
12. Thirteenth Sunday after Trinity,
15.
17. } Ember Days.
18.
19. Fourteenth Sunday after Trinity.
21. St. Matthew, the Apostle.
26. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

NOTES AND ACKNOWLEDGMENTS.

The following is copied from the 254th number of the Christian Herald, for July 17, 1824.

"*The Christian Journal.*—In April last we published a short obituary notice of the late Rev. Philander Chase, jun. which we copied from the "Christian Journal." Credit was directed to be given to that work in the usual way, but was inadvertently omitted, and not discovered until the 7th of May, when we were apprized of the omission by a note signed "J. S.," for which we felt much obliged to the friend who kindly pointed out our mistake, and requested us to "do an act of justice by informing" our "readers that this article was copied from the Christian Journal." The note was laid with copy for subsequent numbers, but was not seen by the person who had the charge of the work until the present week, when it was discovered in the "Christian Journal" for June, with some introductory remarks, for which we have not room. We hope this explanation will satisfy the conductors of the "Christian Journal," that we have no desire to claim the authorship of their literary labours."

We make no comment on the above, farther than to remark, that it is somewhat singular that it should take about six weeks after the publication of the June number of the Christian Journal to discover in it the article referred to; and that in our opinion it would have been candid and decorous if the "Christian Herald" had copied both the note of "J. S." and the "introductory remarks, for which" he "had not room," notwithstanding there is more space unoccupied on the same page than would have been required for that purpose.—And now having dismissed our brother of the Herald, we pay our respects to our friend in a neighbouring city who conducts the

Philadelphia Recorder.—The marked attention with which the editor of this paper credits every work from which he extracts forces on us the conviction that an oversight alone caused the omission in respect to the Rev. Mr. Onderdonk's address at the laying of the corner stone of St. Mary's church, copied from the Christian Journal into the Recorder of the 24th of July. It is therefore, in regard to this matter, unnecessary to enlarge. But we feel desirous of directing his attention, and also the attention of two or three more of our brother editors, to a request made at page 158 of our number for May, in relation to the New Family Bible, which seems to have been totally disregarded, and which disregard we are disposed to attribute to any other cause than that of disinclination to promote an object of such moment to the religious public at large, and particularly to the friends of the Episcopal Church.

We have to apologize for a number of omissions, particularly all our poetic favours, and the obituary notice of Miss Whitehead, which will appear in our next.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No 9.] SEPTEMBER, 1824. [VOL. VIII.

The Life of William Hey, Esq. F. R. S. &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

[Abstracted for the Christian Journal, from a Review contained in the Christian Guardian.]

THE life of a medical man is not very often interesting to general readers, still less so to the religious public; nor do we recollect an instance in which an affectionate pupil of this profession has been able to render the last tribute of regard to his former instructor, in circumstances exactly similar to those in which Mr. Pearson is placed with respect to Mr. Hey. Both highly distinguished in the medical and religious world, and entertaining similar views on the most important topics, they have pursued their career of public duty and of private study with a zeal and diligence which may well excite compunctious feelings in the minds of far younger men; while their remarkable success will naturally induce an inquiry into the means by which that success has been attained: such an inquiry, as far as relates to Mr. Hey, the volume before us is well calculated to answer, and we therefore proceed immediately to some of its important topics.

"William Hey, the third son of Richard and Mary Hey, of Pudsey, near Leeds, was born August 23, O. S. (Sept. 3,) 1736. At the age of four years, as he was cutting a piece of string, the point of the knife penetrated his right eye, and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: "He saw light," he said, "with one eye, and darkness with the other." When he was between seven and eight years of age, he was sent to an academy at Heath, near *Wakefield, where he was particularly noticed by his tutor,* Dr. Dodgson: indeed, his unwearied application and persevering industry merited and gained the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remained at school, and the occasion of that was his not divulging (when monitor) the fault of a schoolfellow. At this early period he displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character, was eminently successful: he was never known to utter a falsehood; and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves: they inculcated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion: and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years, the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour."

To this assiduous care of the parents of Mr. Hey to form his moral character, and to inculcate right habits and views in very early years, his extraordinary eminence in subsequent life is, under the divine blessing, especially to be attributed. His father was in the habit of warning his sons against three things specifically;—against being involved in debt; against intoxication; and against concealing their affairs from those to whom it was their duty and interest to open them. The change in the habits of society may render the second of these cautions somewhat less important now than sixty or seventy years ago; but there never can be a period when the inculcation of similar warnings can cease to be an imperious duty.

"At fourteen years of age he was placed as an apprentice with Mr. Dawson, surgeon and apothecary, at Leeds, and during his apprenticeship obtained the approbation and secured the permanent esteem of those with whom he resided: his moral conduct was irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757, to complete his professional education under the able teachers, which, at that period, adorned their profession in the metropolis. Mr. Hey was attached to his studies; he was actuated by an ardent thirst after knowledge, and a steady determination of becoming master of every subject to which he applied. It was a matter of duty with him to acquire a thorough knowledge of the profession he was to exercise, as far as that might be attainable, and he writes thus to his parents after his arrival in London:—"I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust him with the success of my endeavours." His assiduity, during this period, was *exemplary*, since he seldom employed *less than* twelve hours, daily, in the lecture and dissecting rooms, during the whole winter.

"While Mr. Hey was pursuing his endeavours with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but against the seductions of vice he was firm and inflexible."

"During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him."

"Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting-room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, "that his sabbaths were the happiest of his days during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow-students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself, in the words of the royal psalmist, "He hath showed me marvellous great kindness in a strong city."

In a letter written to his son at college, near forty years after, which refers to this period, he says,

"You think that, as your abilities are not great, much study at Cambridge may do you no harm, and can bring you no great credit. I know not how far your abilities might enable you to proceed; but diligence in your academical studies is undoubtedly a duty. No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

"There is such a pride in some students, that they will take no pains, because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high one. But remember that one talent is to be improved as well as ten. When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard *of my teachers,* and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me did not escape so well. His fellow-students at St. George's Hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care."

Our object in these extracts is to point out to students, in this and every other profession, the path to excellence; to show how objections are to be overcome, and the pleas of indolence and ignorance vanquished, by a holy perseverance in the path of duty; by living down reproach, by evincing that attention to religion and religious duties is a help and not a hinderance in a literary course: and we especially recommend this part of the Life to the attention of all young men, particularly those who are called in our universities to attend to some preparatory studies which at times they are tempted to consider of no importance to their future prospects.

After having completed his education, Mr. Hey commenced practice at Leeds, having previously declined, in deference to the opinion of his parents, an offer of being received as a partner by his former master Mr. Dawson.

"During the first years which Mr. Hey exercised his profession, his progress in gaining business was slow, his range of practice was narrowly circumscribed; and it appears that nearly ten years elapsed before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed at that time, to anticipate the reputation he afterwards acquired, and the long career of successful exertion which was allotted to him. A large proportion of those who engage in the medical profession, must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his announcing himself a candidate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be, however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements."

In July, 1761, Mr. Hey married Miss Alice Banks; an union begun upon Christian principle, blessed with uninterrupted affection, followed by a numerous family, and calling forth his warmest gratitude to Almighty God during the remainder of his life. A few years after he formed the plan, or at least became one of the prime movers in the foundation of the Leeds Infirmary, of which he was for many years the principal surgeon. In the year 1775, he was elected a fellow of the Royal Society, and was now proceeding in the full tide of honour and prosperity; when by an accidental stroke of his horse he was disabled from using all active exertions; the remedies employed were of little benefit, and it appeared probable to himself and others that he would never regain the power of walking.

"Mr. Hey felt this afflictive dispensation of Divine Providence as every considerate man, in similar circumstances, would feel it: he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiescence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

"In a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, "If it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life, I hope I should feel no repugnance to his good pleasure." This was not only the language of true wisdom; it was the spontaneous effusion of that divine philosophy in which Mr. Hey had been instructed by the sacred Scriptures, and was an effect wrought by the supernatural influence of heavenly grace."

After a four months' absence at London, Bath, Harwich, &c. Mr. Hey so far recovered the use of his limb as to walk with a crutch, but was ever after compelled to pay the greater part of his professional visits in a carriage. In 1802, he filled the office of mayor of Leeds, and in the discharge of his official duties encountered the most serious and determined opposition. His effigy was burnt, one of his carriage horses was stabbed, the traces cut, actions were brought against him, &c.

"But these clouds and storms were, ere long, dispersed. 'His righteousness came forth as the light, and his just dealing as the noon day.' He lived to see the extinction, or subsidence, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character than gratifying to his own mind."

While, however, he was thus discharging the duties of chief magistrate, engaged in a most extensive medical practice, and surrounded by a numerous family, he forgot not the poor and the needy.

"When Sunday schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always showed great kindness to children: it was truly interesting to see him surrounded by a group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion, and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

" At the age of eighty years he was a regular and diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another school, about which Mr. Hey felt a very lively interest, the narrative was interrupted by the sudden indisposition of Mr. Hey. The company expressed much uneasiness at this occurrence; when Mr. Hey remarked, ' My spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence.' "

Mr. Hey was not exempt from that fatherly chastisement of which all true Christians are in a measure partakers: he was especially tried in being called to sustain the loss of several children.

" These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those, who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful or revolting in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse, " Blessed are the dead *that die in the Lord.*"

" On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and, through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey was wont to say, on the death of his children, " that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received."

The following extract from a memorial, composed on the morning of the funeral of his son Robert, is highly interesting.

" But, at this time, I would offer my most hearty and solemn thanksgiving for the mercies shown to my dear children. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, thou didst receive them to thy glory.

" Concerning other four whom thou hast called hence in adult age, thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify thee on earth, thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to thee for all thy mercies? O that my future life might more abundantly show forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify thee in the midst of a crooked and perverse generation. And, whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!"

Mr. H. continued the same upright, diligent, devoted character to the close. Such was his ardour in his profession, that when above seventy years of age he undertook two journies to London for the promotion of medical science, and in the presence of the first practitioners, engaged afresh in the fatiguing and disagreeable labours of the dissecting-room. Returning to Leeds, he was called to undergo a severe illness, the consequence of his great and incessant exertions; and after exhibiting for many years every Christian grace and virtue, distinguished as a father, master, husband, Christian, and friend, he was at length, on March 23d, 1821, after an illness of a few days, removed to his heavenly rest.

Extract from the Journal of the Rev. W. Bowley, the Church Missionary Society's Missionary at Chunar, in India.

Jan. 5th, 1822.—Sent off our tent at two in the morning; and took our shelter in the village till break of day. We then travelled to Jionpore, where we arrived at two; 18 miles. Pitched our tent within the precincts of the temple, as last year. During the evening, some respectable learned men came to us, and read several chapters which we pointed out; viz.—Romans xii. 1 Cor. xiii. and Matt. vi. A clever young man, son of a Mufti, or doctor of the Mahomedan Law, came for the purpose of disputing, and began thus—"*Pray* what may be your notion of God? *Do you* consider him as *one* incomparable, *indivisible* being?" "We certainly do."—"As you call Christ God, do you mean to say that a portion of the godhead was in Christ?" "We by no means consider Christ's human-nature to be God. God has revealed himself as a unity existing in a Trinity of Persons, termed Father, Son, and Holy Ghost. It was the Second Person in the Trinity, that became incarnate in the womb of the Virgin, to save Adam's lost race."—"How is it possible that *three* can exist in *one*?" "This is by no means impossible; notwithstanding, it is not in the power of reason to fathom the incomprehensible Deity. In fact, we can know no more of God, than he has pleased to reveal or manifest to us. Now, allow me to put a question to you—How is salvation to be obtained by the Mahomedan religion?" The answer agreed strictly with the Koran and Vedas; viz. "By repentance and good works."—"If it be by works, it cannot be by grace, but of debt; and, in consequence, grace is excluded: and, if sins are to be forgiven by repentance and reformation, mercy is established; but what becomes of God's justice?" "This is both mercy and justice."—"How can that be, when the sinner is not punished? Were I to cut off a man's head, and, in expiation of my crime, to repent, weep bitterly, give all my goods to feed the poor, &c., would that suffice to satisfy justice and to clear me? You all know very well that it could not. And were even the Judge, in compassion, to pardon me, he would doubtless establish his mercy, but, at the same time, prove himself unjust." The Mahomedan, finding himself in a dilemma, persisted in his former answer. On being told that all the rest of the divine attributes must be preserved inviolate, he hesitated for a moment: and then rose, saying that his hour of prayer was come: but begged me not to think that he was going because he could not answer my question; but that he should see me again, if I remained there next day. During this conversation the tent was full of people.—*Miss. Reg. for April*, 1824.

From the Christian Remembrancer.

To the Editor of the Remembrancer.

Sir,

The annexed simple and beautiful outline of the Christian faith, emphatically termed "The Contentes of the Scripture," has not, I believe, received particular notice in any work relating to our early English Reformers. It will be acceptable to your readers, I hope, for its merit, and doubly so to those who love to draw "from the deep well of English undefiled." Its author cannot with certainty be determined, but it was probably composed by John Rogers, distinguished as the first martyr in the reign of Queen Mary, editor of the English Bible, to which these "Contentes" are prefixed; and translator of the Apocrypha. "*This Bible giving the* [Roman] *Clergy offence, was gotten to be restrained.*"—(Strype's Cranmer, book i. chap. xv.) That this "restraint" was excessive, and amounted almost to annihilation, is well known, and is indeed proved by the great rarity* of copies in our days. The title is as follows:

THE BYBLE
Which is all the Holy Scripture: In whych are contayned the
Olde and Newe Testament truly
and purely translated into Englysh by Thomas
Matthew.†

Essaye I.
☞ Hearcken to ye heauens and
thou earth geaue eare: for the
Lorde speaketh.

M.D.XXXVII.

Set forth with the Kinges most gracyous lycense.‡

I am, Sir, your most obedient servant,
May 21, 1824. J. H.

The summe and content of all the holy Scripture, both of the olde and newe testament.

Fyrst the holy wrytynges of the Byble teache us, that ther is one God, almyghtye, that hath nether begynnynge ner endyng: which of his awne goodnes dyd create all thynges: of whom all thynges proceade, and wᵗ. out whom ther is nothynge: which is rigthwes & mercyful: and which worketh all things in all after his will: of whom it may not be demanded wherfore he doth this or that.

Deutero. vi.
1 Timo. ii.
Genes. xvii.
Exod. xv.
Genesis i.
Psalm x.
Exodi. iii.
Jeremy ix.
Roma. ix.
Esay. liiij.
Jeremy x.

Then that this verye God dyd create Adam the fyrst man after his awne Image and simylitude, and did ordeyne and appoynte hym Lorde of all the creatures in the earth. Which Adam by the enuy of the deuell, dysobeying the commanndment of his maker, dyd fyrst synne, and brought synne in to this worlde, soch and so greate,

Genesis i.
Sapien. ij.
Roma. v.

Ephe. ij.

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* Dr. Cotton, in his very accurate "List of Editions of the Bible," notices copies in the British Museum, Lambeth, Bodleian, St. Paul's, Christ Church, Baliol College, All Soul's College, Earl of Bridgewater, Earl of Pembroke, Dr. Gifford, Mr. Tutet. The copy now before me was Mr. Gulston's, and afterwards the late Sir M. M. Sykes. It was purchased at the sale of his library by Messrs. Rivingtons' and Cochran, in whose possession it now remains.

† "The undertakers and printers were Grafton and Whitchurch, who printed it at Hamburgh.(*a*) The corrector was John Rogers, a learned divine, afterwards a Canon of St. Paul's, in King Edward's time, and the first martyr in the next reign. The translator was William Tyndal, another learned martyr, with the help of Miles Coverdale, after Bishop of Exeter. But before all this second edition was finished, Tyndal was taken and put to death for his religion, in Flanders, in the year 1536. And his name then growing into ignominy, as one burnt for an heretic, they thought it might prejudice the book, if he should be named for the translator thereof; *and so they used* a *feigned name, calling it Thomas Matthew's Bible;* though Tyndal, before his death, had finished all but the Apocrypha, which was translated by Rogers above said, who added also some marginal notes."—Strype's Cranmer, book i. chap. xv.

(*a*) "Wanly thought it more probable that it was printed at Paris: though it is very plain that the types are German: and very probably it was printed where the *Pentateuch* and *Practice of Prelates* were printed, viz. at *Marborch*, or *Malborow*, which I take to be a misprint for either *Marpurg* in *Hessia*, or *Marbeck* in the Duchy of *Wittemburg*, where Rogers was superintendent, and from thence *sometimes called Rogers' Bible.*"—Lewis' Hist. *of Transl. pp. 107-8.*

‡ This "license" was procured by Cromwell, at the pressing instances of Archbishop Cranmer, who thus writes to thank him for his interest. "These shall be to give you most hearty thanks, that any heart can think, and that in the name of them, which favour God's word, for your diligence at this time in procuring the king's highness to set forth the said God's word, and his Gospel, by his Grace's authority. For the which act, not only the King's Majesty, but also you, shall have a perpetual laud and memory of all them that be now, or hereafter shall be, God's faithful people, and the favourers of his word. And this deed you shall hear of at the great day, when all things shall be opened and made manifest. For our Saviour Christ saith in the said Gospel, that whosoever shrinketh from him and his word, and is abashed to profess and set it forth before men in this world, he will refuse him at that day: and contrary, whosoever constantly doth profess him and his word, and studieth to set that forward in this world, Christ will declare the same at the last day before his Father and all his angels, and take upon him the defence of those men."

that we whych be sprong of hym after the fleshe, are subdued unto synne, deeth, and damnacyon, brought under the youck & tyrannye of the deuell.

Genesis iij. xij. xxvi. xxviij. Ebre. ij.

And further that Christ Jesus his sonne was promesed of God the father, to be a savour to this Adam, Abrahā, Isaac, Iacob, Dauid & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell, that with a quyck & lyuyng faith wolde beleue this promes, and trust to this Jesus Christ, hopyng to haue this delyueraunce of and by hym. And truly thys promes, is verye oft rehearced in the bokes of the olde testament, yee & the olde testament is thys promes: as it is called the newe, which teacheth that this promes is fulfylled.

And that in the mean ceason whyle the fathers loked for saluacyon and delyueraunce promesed, because mannes nature is seche that he not only cannot, but also will not confesse hym self to be a synner, and specially soch a synner that hath neade of the sauying health promesed, the lawe was geuen wher throughe men might know synne, and that they are synners: when they se y^{t}. they do none of the thynges that the lawe commaundeth, with so gladde and wyllyng a mynd as God requyreth: but rather agaynst their wylles, withoute affeccyon, & as thoughe they were constrayned with the feare of that hell which the lawe threatneth, sayenge: Curssed be he that maynteyneth not all the wordes of this lawe to kepe them. And y^{t}. this lawe was geuen, to thyntent that synne & the malyce of menes hert being therby the better knowē, men shulde the moare feruently thryst the commynge of Chryst, whych shulde redeame them from their synnes: As it was fygured unto the Jewes by many ceremonyes, hostes, and sacrifices: which were ordeyned of God, not to thyntent to take awaye synnes, but to shew & declare y^{t}. they shulde be put awaye by fayth in y^{e} saluaciō promesed thorou Chryst; and which now are put awaye by the commynge of that Christ, which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the new Testamēt, we are taught, that y^{e} Christ whych was promesed & shadowed in the olde Testament, is sent of y^{e} Father, at soch tyme as he had determyned wyth hymselfe, at soche tyme (I saye) as all wyckednes floryshed. And that he was sent not for any mans good workes (for they all were synners) but to thyntent that he wolde truly shewe the aboundant ryches of his grace, which he had promesed.

In the newe testament therfore it is most euydently declared, that Jesus Christ the true lambe & hoste, is come to thyntent to reconcyle us to the father, paying on the crosse the punyshment due unto our synnes: and to delyuer us from the bondage of the deuel (unto whom we serued through synne) and to make us the sonnes of God, syth he hath geuē us the true peace and tranquyllytie of conscience, that we no longer do feare the paynes of hell: which feare is put awaye by y^{e} fayth, confydence & assuraunce, that the father geueth us drawing us unto his sonne. For that fayth is the gyft of God, wherby we beleue that Christ is come in to this worlde to saue synners: which is of so great pyth that they which haue it, desyre to performe all y^{e} duties of loue to all men, after the example of Christ. For fayth ones receaued God geueth hys holy ghost, wherwith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we shal suerly possesse euerlastyinge lyfe, and that geueth wytnesse unto our sprete, and grafteth this fayth in us, that we be the sonnes of God: pouring therwyth y^{t}. loue in to our hertes which Paul descrybeth and setteth oute to the corynthians. 1 Cor. xiij. By that fayth and confydence in Christ which by loue is myghtye in operacyon, and that sheweth itselfe thorow the workes of loue, sterryng men therto, by that (I saye) we are Justyfied: that is, by that fayth, Christes father (which is become oures also thoreu that Chryst our brother) coonteth* us for ryghtwes & for his sonnes: imputynge not our synnes unto us, thorou his grace. To conclude, he came to thyntent that we beyng cleansed from our synnes, and sanctyfied unto God the father: y^{t}. is, halowed unto the use of the father to exercyse good workes, renyinge & forsaking the workes of the flesh, shulde frely serue him in rightwesnes & holynes all our lyfe longe: thorou good worckes which God hath ordeyned to thyntent that we shulde walcke in them, declarying our selves therby to be suerly called unto thys grace: which worckes who soeuer hath not, declareth that he hath not fayth in Christ. Unto whom we must come, & folow hym with a chearful hert, that he maye instruct & teache us, for he is our master, meake & humble of hert: he is oure example of whom we must learne the rule of good lyuying: further he is our prest, hye bishop, and onely mediator: which now sytteth on the ryght hand of God the father, is our aduocate, & prayeth euer for us: which wyll undoubted obtayne what soeuer we desyre, ether of hym, or of hys father in his name: if we beleve that he wyl do it when we requere it: For so hath he promesed. Let us therfore not doute, although we some tyme synne, w^{h} a confydēce to come unto hym, and with a lyuying & undoutyng fayth, that we shal obtayne mercye. For therfore came he to thyntent to saue synners: nether requereth he any thing moare of us, then to come unto him wyth oute feare.

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* Counteth.

This is that Christ Jesus, which after he hath kylled the manne of synne with the breath of his mouth, shall syt in hys mayestye and Judge all men, geuyng unto euery one the worckes of hys bodye, accordynge to that he hath done, whether it be good or badde: And that shall saye unto them that shalbe on his ryght hande. Come ye blessed chyldren of my father, inheret ye the kyngedome prepared for you from the begynnynge of the worlde: And unto them that shalbe on hys left hand, Departe from me ye cursed, in to euerlastinge fyre: which is prepared for the deuell and his aungels. Then shal the ende come & he shal delyuer up y^{e} kingdome to God the father.

To thyntent that we shulde knowe thys, by the goodnes of God worckynge by his holy sprete, are the holy wrytynges of the Byble geuen us: That we *shulde knowe (I saye)* and beleue that *there is one God, and Jesus Chryst* whom he hath sent: and that in beleuyng we shulde haue euerlastynge lyfe thorow his name.

Another foundacyon then this can no man laye. And saynt Paul desyreth that he be holden a curssed which preacheth any other fayth and saluacyon, then onely by Jesus Christ: yee al thoughe it were an angel of heauē. For of hym, and thorou hym, and for hym, are all thynges: to whom, wyth the father and the holy ghost, be honour and glorye for euer moare. Amen.

For the Christian Journal.

No. I.

REVIEW *of the proposed Alterations of the* HYMNS.

OUR readers are aware that at the last General Convention a committee was appointed on the subject of improving the Psalms and Hymns; to report at the next convention, in 1826. It consists of three bishops, seven clergymen, and seven laymen. Each order must be represented in the meetings of the committee; and the vote of each order is necessary to any of its acts. Several members of this committee met last year in Philadelphia; but the lay representation was defective. Lest however there should be delay in proposing improvements, and consequently haste in adopting them, they very judiciously resolved to enter upon their duties; and have printed various alterations which they deemed eligible in the present hymns, as also 108 additional ones: these alterations and additions being of course only *proposed* for the future deliberations of the committee, when enough of its members may be present to act upon them, and make a final report to the convention.

We presume there can be no objection to giving full publicity to the proposed alterations and additions; and we therefore intend to occupy, for this purpose, a few columns of the Christian Journal for several numbers. We presume also, that a measure of such interest to the church is open to reasonable and candid criticism.—With these introductory remarks, we proceed in this number to lay before our readers the more important alterations of the hymns now used, and other changes that may be desireable; referring to the Prayer Book for the hymns themselves. The new ones, to be reviewed hereafter, shall be printed at length.

The 13th hymn is to be divided into two; the one to end with the 6th verse; the remainder to make another hymn to be substituted for the 42d, which latter is to be expunged. In the 4th verse of the former part of the 13th, instead of the line

> "The timely tribute of her tears,"

it is proposed to read

> "That faith in Christ's atoning blood," &c.

These alterations have our hearty concurrence; except the expunging of the 42d hymn: but this we shall have occasion to notice hereafter. The 13th hymn might, we think, receive another improvement. The connexion of thought between the 2d and 3d verses is not very obvious to plain people: would something like the following be any help to them?

> "2 Ev'n now, while pardon may be found,
> And mercy may be sought,
> My heart with inward horror shrinks,
> And trembles at the thought.
>
> 3 But, Lord, when thou shalt stand disclos'd
> In majesty severe,
> And sit in judgment on my soul,
> O how shall I appear!"

We find nothing further of particular note, in the document before us, till we reach the 34th hymn. But before we proceed so far, we cannot but suggest some other alterations. In the 17th, a beautiful hymn, there is an unfortunate suspension of thought between the 2d and 3d verses. We are aware that suspensions of a certain degree often occur at the end of a verse or stanza; but this one, if there be a pause between the two verses in singing them, exceeds any fair liberty. Might not the passage read thus?

> 2 "— — — — brink of endless woe;
> When Jesus came in boundless love,
> To guide us to the realms above.
>
> 3 "He rescued us from death and night,
> And spread around his heav'nly light:" &c.

The 30th hymn also demands some notice. The first line of the 2d verse, were the subject any other than sacred, *would not* be endured:—

> "*Come* saints, and drop a tear or two."

There can be no great presumption in attempting to better this and the entire verse; and we do so, with a reference to the music of Madan, to which this piece is usually sung.

> "Come, weeping saints; the anguish view
> Of him who groan'd beneath your load;
> He gives his precious life for you,
> For you he sheds his precious blood."

The two concluding lines of the hymn, as in the Prayer Book, are not well adapted to the music; but we do not know whether this should be a ground for further alteration. If however it be deemed best to yield to the claims of the music, the following lines will meet the exigency:—

> "Then ask the tyrant, 'Where's thy sting!
> And where thy vict'ry, vanquish'd grave?'"

The 32d hymn is a useful one, but might undergo several improvements in its language. The word "crimes," in the first verse, is too harsh to be used by many in a mixed congregation; perhaps the two first lines would be improved, as well as this word ejected, by reading them thus:

> "O Thou, who hearest when we cry,
> Though all my sins before thee lie," &c.

The word "wretch" in the 4th verse is also objectionable; we would read the line,

> "And let me still come near thy throne," &c.

The phrase "*sovereign* grace," in the 7th verse, should certainly be varied; as most people will interpret it of erroneous doctrine: "tender," or "pitying," would answer: but we would recommend expunging the entire 7th verse, as bad in diction, and not required to make the piece complete.

Before passing the 33d hymn, we cannot but suggest the omission of its 2d verse. The phrase, "sovereign mercy," has a wrong as well as a right sense; and in the wrong sense it is far most current. The rest of the thought in that verse is contained and repeated in the 3d. We say therefore, omit the 2d. And we should offer further improvements, but for the fear of attempting too much.

We now come to the 34th hymn, which the committee have justly expunged. They propose the following beautiful one as a substitute:—

"*PENITENTIAL.*—LITANY.

1 Saviour, when in dust to thee
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes:
O, by all thy pains and woe,
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.

2 By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness;
By thy vict'ry in the hour
Of the subtle tempter's pow'r;
Jesus, look with pitying eye,
Hear our solemn litany.

3 By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds—thy crown of thorn;
By thy cross—thy pangs and cries,
By thy perfect sacrifice;
Jesus, look with pitying eye,
Hear our solemn litany.

4 By thy deep expiring groan,
By the seal'd sepulchral stone,
By thy triumph o'er the grave,
By thy pow'r from death to save;
Mighty God, ascended Lord,
To thy throne in heav'n restor'd,
Prince and Saviour, hear the cry
Of our solemn litany."

A truly beautiful hymn; one that may safely be trusted with that secret formation of opinions and of character, which will ever be effected by poetry in common use; as has been judiciously remarked of national ballads and songs. If it will not be thought hypercritical, we will suggest a slight variation of the two last lines, which will make them more similar to the conclusion of the other stanzas:—

"Prince and Saviour, hear our cry,
Hear our solemn litany."

We have heard it objected, that this litany presents no specific subject of petition,—that nothing definite is asked for. To us the objection appears to have no force. It is a *penitential* hymn; and the supplication is presumed to be for that relief which a penitent desires, pardon, peace, and strength.

Of the 35th hymn, it is proposed to omit the last verse. For ourselves, we are not content with this only. For instance, we can see but a doubtful consistency between the two clauses of the 2d line, 2d verse:—

"Saviour of *all*, if *mine* thou art:"

The "Saviour of all" must of course *be the Saviour of* each and every worshipper who utters this language: except indeed on the Calvinistic hypothesis—that all men, means all kinds and degrees of men, or else some men of all nations. We propose therefore as a substitute—

"Saviour of men, thy peace impart."

Again; the third line of the 5th verse is objectionable;—

"Bring near, bring near the joyful hour;"

this savours of the tenet that the day and hour of the change from sin can be distinctly perceived. We would offer an amendment of the entire verse;—

"O shed thy kind and gracious pow'r,
My heart from every sin release,
Thy Spirit in abundance pour,
And fill me with thy sacred peace."

The 39th hymn is altered by the committee so as to read as follows through five verses, reduced by omissions to three: the remainder to continue as in the Prayer Book:—

"Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

"Let those refuse to sing
That never knew our God;
But children of the heavenly King
May speak their joys abroad.

"The God of heav'n is ours,
Our Father and our love;
His care shall guard life's fleeting hours,
Then waft our souls above.

"There we shall see, &c. &c."

Here the proposed correction ends. But we would respectfully ask, whether it is correct to say, that the present expectation of heavenly bliss

"Should *constant* joys create"?

Might not the word "holy," or some other suiting the measure, be substituted? Might not also the two following lines be changed,—one for its awkward phrase, the other for a still greater objection?

"The men of grace have found
Glory begun below."

Suppose, if no better amendment occur, the following be offered;—

"The saint has often found
A heav'nly peace below."

We dismiss the present hymn, with reminding our readers, that "Immanuel's ground," named in the last verse, means Judea (Isa. viii. 8); and figuratively, the church. The meaning therefore of the final verse is this: "Let us rejoice most fervently that we are led through the church of Christ to the place he has prepared for us in heaven." The same key may be applied to the verse preceding; "the church on earth 'yields a thousand sacred sweets, before we reach' the church above." It is not always that such language has an orthodox meaning.

Reaching the 41st hymn, we find it proposed to retain it as it stands, except the last verse, which is to read thus:—

> "There, anchor'd safe, my weary soul
> Shall find eternal rest;
> Nor storms shall beat, nor billows roll,
> Across my peaceful breast."

It is not without disappointment that we find no amendment of the "title clear;" a phrase which is liable to misconstruction. Nor is there any modification of the idea of "bidding farewell to every fear," while the struggle with sin is yet only in progress. Would not the following lines, while they introduce the leading figure of the peace, and remove the phrase of a "clear title," give also a turn to the thought that would remedy the other fault mentioned?

> "When I, at last, am drawing near
> The haven of the skies,
> I'll bid farewell to every fear,
> And wipe my weeping eyes."*

The 42d hymn, as we stated above, is omitted in the document before us; nor can we avoid repeating our expression of regret. It is more *substantially* good than some that are retained. Should the committee reconsider this measure, we are persuaded they can restore the hymn in a shape free from objections. The following reading of it has been prepared from several sources, the 3d and 4th of the former verses being omitted:—

> 1 "Life is the time to serve the Lord,
> And thus ensure the great reward;
> And while the lamp holds out to burn,
> The greatest sinner may return.
>
> 2 "Life is the season God hath giv'n
> To fly from hell, and rise to heav'n;
> The day of grace fleets fast away,
> And none its rapid course can stay.
>
> 3 "Then what, my soul, is yet to do,
> With unremitting care pursue;
> For no device, nor work, is found,
> Nor faith, nor hope, beneath the ground.
>
> 4 "There are no acts of pardon past
> In the cold grave to which we haste;
> But all th' expected Judge await
> To seal their everlasting fate."

If for no other reason, for this at least, we would retain this hymn, in some form,—as a testimony against Universalism. We do not recollect one in the present or in the proposed collections, that is so explicit on this all-important branch of doctrine.

The 44th and 45th hymns, for morning and evening, are presented by the committee in a form somewhat varied from that in the Prayer Book. Our article has however extended itself to such a length that we have no room for these very improved pieces. The 7th and 8th verses of the proposed morning hymn might advantageously be omitted, as containing thoughts rather forced. And the 6th verse of the proposed evening hymn should certainly be expunged: for this latter omission a reason may be found in Toplady's letter on the recreations of certain pious men.

In the 47th hymn, might not the 4th verse be omitted, as containing a sentiment liable to be misconstrued into unsound doctrine?

In the 50th hymn the committee make a slight alteration. But is there not room for more? The 2d and 3d verses may but too easily be perverted to the notion that divine influences are *sensible*:—

> "To *see* thy grace, to *taste* thy love,
> And *feel* thine influence from above."

We shall be told perhaps that these are scriptural figures. So indeed they are in themselves; but not in the sense they acquire from the tone of the hymn, for they are of course parallel with the expression in the next verse,

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* We have seen this entire hymn read as follows:—

> 1 When sin, the tyrant of my soul,
> To Christ in thraldom lies,
> My hope shall burst from fear's control,
> And press to reach the prize.
>
> 2 Then, should I meet a scorning world,
> My soul will scorn to yield;
> Should Satan's venom'd darts be hurl'd,
> My God will be my shield.
>
> 3 Let cares and disappointment come,
> Let storms of sorrow fall;
> I yet will trust to reach my home,
> Where God is all in all.
>
> My weary soul shall there repose,
> Secure in heavenly rest;
> *Nor sin approach, nor care, nor foes,*
> *The region of the blest.*

> "When I can *see* thy *glories* shine."

This, combined with the language just quoted, may be abused to enthusiasm. We will venture to offer a substitute,—for the 2d and 3d verses.

"2 My heart is warm'd with holy fire,
My best affections now aspire
To rise, in pure and fervent love,
And worship with the saints above.

"3 When thus, with homage to my God,
I seek him in his blest abode,
I tread the world &c. &c."

In the 54th hymn, the committee give the following very improved substitute for the last verse:—

"Grant us the pow'r of quick'ning grace,
To raise our souls to thee;
That we may view thy glorious face
To all eternity."

The 55th hymn is to have, it is recommended by the committee, the following in place of the two last lines of the 2d verse:—

"So the high and humble station
Both are equal in thy sight."

In the hope that we have not exceeded the due limits of criticism, we take leave of this department of our labours. The improvement of the hymns is now, we presume, open to general discussion; the present publication of the committee being, it appears, the only report to be made, till their next meeting, to be held immediately before the General Convention. It is to be hoped that a thorough examination and revision of the hymns, both old and new, will now be made, and no correction of them spared. Our church may then point to her collection with more pride than she can at present.

STERNHOLD.

For the Christian Journal.

Review.—*A Sermon on the Church; delivered before the annual Convention of the Protestant Episcopal Church of North-Carolina; by the Right Rev.* J. S. Ravenscroft, *D.D.*

The election to the episcopate of North-Carolina of the truly respectable clergyman who now fills that office, was a source of unfeigned rejoicing to the friends of the church. Highly satisfactory was it to learn that the first bishop of that state, in which our communion had long been prostrated, but had in the few previous years risen with symptoms of very promising strength, was a firm, sound, and zealous servant of his Divine Master,—one, in whom the true friends of apostolic principles had entire confidence,—one, who would promote the glory of God and of his church with a single eye to divine truth and order.

We have lately been presented with the first convention sermon of this worthy prelate; and we opened it with feelings of no ordinary interest. As, in our mother church, a *primary charge* is considered indicative of the tone of the diocese, and of the influence to be exerted by the individual who delivers it, both affecting in a degree the entire ecclesiastical body as long as that individual be spared,—so this *primary sermon*, if we may thus call it, affords a most cheering prospect of the strength acquired to sound principles in our American Zion, by the elevation of Bishop Ravenscroft. We learn also, with peculiar delight, that his clergy are "a little phalanx of men, sound in faith, and united with [him] in one mind, and in one doctrine; that on no point is there such a division of sentiment as leads to a diversity of practice; but all can go hand in hand to the object before [them]" (p. 15.) To such a diocese we say most affectionately, "God speed." May its purity and soundness continue, and grow with its growth, and strengthen with its strength.

Our readers, we are persuaded, would be gratified were we to embody in our review the entire sermon; but it would croud too much the columns of a miscellaneous work. Yet for their sakes, as well as to do justice to our own feelings, we shall make pretty large extracts.

The right reverend preacher introduces his subject, "the church," with the text, (Amos vii. 8,) "*By whom shall Jacob arise? for he is small:* one very appropriate to the circumstances of a diocese just recovering from the most utter prostration. His object is to enforce the character and claims of the church, as the means by which the

Deity, in his wisdom, confers the benefits of grace on fallen men.

> "Thus divine in its origin, influential in its character, and single in its designation, it presents a subject of the most impressive consideration to all mankind; inasmuch as it is only in connexion with this body or society, that the revealed promises and hopes given in and by Jesus Christ, are assured to men, and the appointed means of grace and salvation brought within their reach."

Of the omission to inculcate these principles from the pulpit, and maintain them by all other due methods, the bishop offers these very just remarks:

> "That this point has been greatly neglected, and held back from the public edification of Christians, even by those who were nevertheless entrusted with its defence and support, is unhappily too evident, and the consequences are such as to warn both ministers and people, that it is time to retrace their steps, and by considering this vital doctrine in its application to the hope of man as a sinner, to learn its influential bearing on the advancement of pure and undefiled religion in the world."
>
> "If Jacob is ever to arise, it must be as Jacob, and not as Esau."

Much of the doctrine relating to the church at large is noticed, before proceeding to the local circumstances and interests of the branch of it then assembled in convention. Of the origin of the church and its claims, Bishop Ravenscroft thus speaks:

> "That the church is divine in its origin, and in the appointments connected with it, is so generally admitted a doctrine, that the less may suffice on this point; yet it ought ever to be borne in mind, that this divine institution of the wisdom and goodness of God, is not an abstract idea to be entertained in the mind; but an actual, visible, accessible body or society, for practical use—deriving its constitution, laws, and authority, directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a church, as to call another universe into existence."

Its purpose, when it became, under Abraham, under Moses, and under *Christ,* a body separate from the world, *was to* rescue men from out of the world, *and* preserve to them the knowledge of salvation, and at length extend it universally. The bishop describes first the patriarchal state, before the church was thus separated, and then adverts to the after dispensation.

> "Under the first, or patriarchal dispensation, as it is called, of religion, as the benefits of the covenant of redemption were to be continued in their knowledge and operation, by the influence of parental instruction and a family priesthood, no particular designation as a church or visible society, with privileges and obligations, promises and helps, of a special description, was marked out. Each family composed a church for the worship of God, and was furnished with the necessary means of grace within itself, in the offering of that sacrifice which prefigured the Lamb slain from the foundation of the world, and was appointed and intended to keep alive in the minds of men the knowledge of their fallen condition, and of the only method of recovery from it."
>
> "In the second dispensation of true religion, provided for mankind, the distinction from that which preceded it, to be most carefully marked and considered by us, is, its covenanted and peculiar character; in other words, the limited and prescribed conditions, on which only its privileges and advantages can be obtained. If we overlook this, we overlook its most distinguishing feature, lose that deeply impressive lesson, which it was intended to teach us, and pass over the most interesting, because most influential part of the whole transaction; that of a new relation to God, conferred upon men by outward and visible marks, and henceforth confined and limited within this institution. For it is this, and this only, my brethren and friends, which marks its separation from the rest of the world, as the Church, the peculium, the elect of God. Because of this its distinctive character, it was made the visible and only depository of his revealed will and precious promises. For certainty and assurance to this Church were committed those lively oracles of divine truth, which were corrupted and lost under the custody of tradition. And in it was prepared and established that body of testimony to the person and offices of Jesus Christ, as the promised seed of the woman, which shines so bright, so enlivening, comfortable, and irrefragable to us, under the gospel. Through this channel only was to flow hereafter, that chain of revelation, prophecy, and providence, which constitutes and confirms the hope of man. And to mark its dignity and pre-eminence, and to fulfil the wise purposes of its Founder, the condition of the rest of the world, in the rise and fall of its kingdoms, and in the operation of its various events, is over-

> ruled, and made subservient to the advancement, enlargement, and final establishment of this kingdom of God upon the earth, against all the opposition of men and devils combined.
>
> "For the order and uniformity of the public, prescribed, and therefore only acceptable service of God, in this his sanctuary, a divinely constituted priesthood was appointed, through which alone were the people permitted to present their united worship, to offer up the proper sacrifice for personal as well as general sin, and to draw assurance of forgiveness, through the efficacy of that great sin-offering, atonement, and expiation, which all their sacrifices represented.
>
> "Hence, my brethren, the singular and personal character under which it is spoken of, throughout the scriptures; that sacred unity with which it is invested; hence, that zeal for its purity and interest so constantly manifested, and that care with which its constitution and government were fenced against all intrusion.
>
> "Hence, also, the strong language in which its endurance or everlasting continuance is spoken of in the scriptures; which proves that it was not a temporary appointment; but inseparably connected with the wonderful plan of man's redemption, and to run parallel with it, and efficient in it, 'until the earth shall be filled with the knowledge of the Lord, as the waters cover the great deep,' 'and the kingdoms of this world become the kingdoms of our Lord and of his Christ.'"

Our excellent author is far from leaving these truths a mere dead letter, to be held in theory, yet negatived in practice. Equally far is he from indulging in those neutralizing opinions, which would fondly raise from scripture something to cloud the bright principles of this stamp already deduced from that sacred authority. Sound in *feeling* as in doctrine, he is not afraid to assert his principles in all their length and breadth. Speaking of the church—specifying indeed that of the Old Testament, but including with it afterwards that of the New, he remarks that it

> "stands alone in the world, like the ark on the waters of the deluge, the sole depository of the truth, and of the people of God; nor is there access to it, nor admission within its saving enclosure, otherwise than according to the institution of its founder. It was competent to no man; not even to Lot, or to Melchisedeck, to obtain its privileges without its seal. Whatever of mercy might be in store for them and *the rest of mankind observing the law written in the heart*, it was not the pledged and promised mercy made over to the church. Whatever the truth or reasonableness of any religious duty might be; however well founded the hope of God's favour, from conformity to the dictates of natural conscience; it was not the truth confirmed by express revelation; it was not the hope which springs from the promise of God, certified by outward, visible and appointed ordinances, as helps to faith, means of grace, and assurances of a relationship to God, in which none other stood, transacted through an authorized and accredited agent.
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> "This, my brethren and hearers, is that deeply impressive and influential character, in which the church of the living God is presented to our notice and use, in working out our eternal salvation. This is that commanding feature, by which it is to be distinguished by us from all imitations of it, by either the piety or the presumption of fallible men; and it is by tracing it according to this, its specific character, through all the dealings and providences of its founder, that we, at this day, are enabled to discover and distinguish this ark of safety—this special deposit of the promises of God to a fallen world—this authorized source of agency between heaven and earth."
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> "From not attending to this essential point to the very being of a church, room has been given for the intrusion of man's presumption into this sacred appointment, and to deal with it, as the creature of his contrivance, as a thing subject to his alteration and amendment.—Division and destruction, instead of union and peace, has been the bitter fruit: while the event has fulfilled the prediction of our Lord, in impeding the progress of the gospel, and encouraging that infidel spirit, which turns away from the truth, because those who call themselves the disciples of Christ, bite and devour one another. Above all—by neglecting to apply the test which God himself has provided, whereby to determine the certainty with which we are transacting our spiritual affairs, in the very natural inquiry—"By what authority doest thou these things?" and substituting in lieu thereof, the reputed piety and holiness of particular men, has the darkness become thicker and blacker, and the powerful prejudices of pride and profession been enlisted against the truth; so that men, reasonable beings, with the light of God's word in their hands, contentedly trust their souls to a security, on which they would not risk their estates."

From the subject of the church, considered in itself as a divine institution, Bishop Ravenscroft proceeds to a survey of "that branch" of it which is now under his own superintendence. In the older parts of the state, the Episcopal communion was "coeval with the establishment of a regular [civil] government." But the "notices" of it "are so scanty" as to afford almost no insight into its circumstances and condition, "previous to the recent effort to revive the cause in the year 1817." Of the injury it sustained in the period of its darkness, and especially of the sad consequences of an all-reducing liberality, so called, which is but too natural in such a state of things, he thus speaks:

> "The long period, during which their people were deprived of the services of the sanctuary, could not fail to operate injuriously. We gradually forget our dearest friends, my brethren, when removed from all intercourse with them. We soon seek to form new connexions, and we cleave to them the closer, perhaps, because of previous privation. And thus it fared with the church. Multitudes, who would never have deserted the fold, were forced by want and privation into strange pastures. Still greater numbers have grown up in ignorance of her claims, and even of her existence; while the pride of opinion, reluctance to acknowledge an error, and the modern fallacies of liberality in religious opinion, and equal safety in all religious denominations, keep back many who once enjoyed the benefit of her sound and safe ministrations, and bid fair to establish the notion, that no religious profession is necessary. Thus demonstrating by experience, that in proportion as you weaken the vital doctrine of the visible unity of the church of Christ, by acknowledging communions erected by human authority, you encourage the growth of infidelity and impiety. And it requires but a fair consideration of the effects which have followed the divisions among Christians, and the consequent adoption of liberal opinions, to demonstrate the alarming fact, that if the Church of God may be found every where, it will soon be sought no where. Indifference to religion is the inevitable result of such pestilent notions; and this is the sum total of gain from this so much boasted system of liberal opinions."

A better prospect, however, now opens upon the diocese of North-Carolina. And in the hope of its full resuscitation and growth, its excellent prelate adverts to the grounds of such a hope, and the means of realizing it, in the question—"By whom shall Jacob *arise?*" This question is answered by directing the trust of his people to the Almighty, the only Rock of the strength of Zion, and by enumerating the means to be used under God. All these points are treated with great ability and interest.

All the hopes of a decayed church are built on the furthering aid of its Divine Head. And, adverting to the prospects of his own diocese, Bishop Ravenscroft exclaims,

> "Well may we say, dear brethren, 'what hath God wrought!' and in contemplation of what he hath already done, be strengthened and encouraged to be workers together with him, in building up the waste places of Jerusalem. I have been among them, my brethren—among the earliest records of the piety of our forefathers; and my heart yearned over the ancient and decaying, and now too often silent temples. I have been among the ancient Simeons and Annas, servants of the Lord, who 'take pleasure in the stones, and favour even the dust of Zion;' who have prayed and fainted not, through a long night of darkness and bereavement; and I have seen the smile of transport, and the flush of hope, and the fervor of devout and grateful praise, light up their patriarchal countenances, as the promise of a brighter day dawned upon their children; and I felt that it would not be disappointed."

Of the *means* of raising the church, to be used in dependence on the benediction of heaven, five are enumerated. The first relates to the personal improvement of its members; for which there is ever unhappily but too much occasion every where, both among ourselves and all Christians. And to guard against and correct the unfair and uncharitable opinion that our denomination is remiss in efforts to this effect, the bishop has the following just remarks:

> "Many suppose, that in the Episcopal Church a greater laxity is allowed than in other denominations. But this manifests a total ignorance of all our institutions. No countenance is given or allowed to what is sinful; nor can any denomination pretend to greater strictness than is required by the canons and rubricks of the Church. We cannot help it, my brethren, if persons whose conduct is a scandal to all Christian profession, will call themselves Episcopalians: the discipline of the Church can be applied only to those who are known and received as communicants; and by those compared with any other denomination, we fear not to be tested; yet

with us, whatever may be the case with other professions, we know and confess, that much of the old leaven has to be purged out; and this will we do, if God permit.

"To this point, then, my brethren, let us bend our united attention; taking away occasion from those who seek it, and wiping out the reproach against us; firmly setting our faces against all conformity with the world in its ungodliness; and withholding our fellowship from all who walk disorderly. This we owe to our own souls, to the honour of God, to the credit and advancement of the church, and to the souls of others; we owe it to that forbearing goodness which has once more revived us, and in agreement with which only can we hope to prosper."*

Secondly. He remarks,

"That Jacob may arise as Jacob, it is essential that the doctrines and worship prescribed in the articles and liturgy of the church, be faithfully preached and adhered to by all of her communion."

"On the doctrines of the cross, then, as you have taken, maintain your stand, my reverend brethren. Preach them in the simplicity and sincerity of hearts that feel them, with the earnestness of men, who wish to save their own souls and the souls of others. The entire spiritual death, and alienation of man from God, by the entertainment of sin; the reconciliation of God to the world, by the sufferings and death of his only-begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life, the only evidence of it, and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, '*salvation* by grace, through faith, not of works, lest any man should boast.'

"But with these vital and heaven-blessed doctrines, other points of edification to those of your charge, and to your general hearers, will require your attention, my reverend brothers; particularly that of the distinctive character of the church. On this a most lamentable ignorance prevails, and most unfounded opinions are becoming established, not only among Episcopalians, but at large. To permit this ignorance to continue undisturbed, is to be false to our ordination vows, to our acknowledged principles, to the interests of our communion, and to the souls committed to our care: and however amiable in appearance the principle on which we act may be, reflection shows it to be a mistaken one, and experience proves it to have been injurious. If we hold principles that are indefensible, let us abandon them. But if they are our principles, interwoven into the very frame of our polity—impregnable in their truth, and essential in the great work we have in hand; let us not appear ashamed of them, or weakly afraid of the consequences, and thus become parties to that miserable delusion, which weakens us as a body, strengthens the ranks of our adversaries, and, I will fearlessly say, weakens the cause of true religion, by tacitly owning one division after another, until the great master principle of the Church of God, its unity, is merged in the mass of Christian names, and swallowed up by the indifference and infidelity thus fostered.

"If, then, we would be found faithful to ourselves, to the church whose commission we bear, and to the souls committed to our trust; this doctrine of the distinctive character of the church, must be fully unfolded and laid before our people. Their attention must be called to it, on the grounds of scriptural reason. The purpose of this wise and merciful appointment of Almighty God in the salvation of sinners, must be dwelt upon and enforced, by all those weighty arguments and authorities which the word of God so richly supplies. The importance and efficacy of authorized ministrations, of valid sacraments, must be elucidated and confirmed, by the analogies which govern men in temporary things, and by the method so demonstrably resorted to by God himself, both under the law and under the gospel, to give certainty and assurance to men in things so unspeakably important. These are the points to be presented to our people, to be pressed upon the understandings and the feelings of our hearers, in connexion with the other doctrines of the gospel; that they may learn to estimate aright their privileges, and valuing, to cleave to them."

Thirdly. We present this head of the discourse entire; and we would here make a new call on the attention of our readers.

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* We have pleasure in noticing that Bishop Ravenscroft, after an extensive visitation of his diocese, finds his communicants such in general as to afford little cause for rebuke in the above particulars: he adds, "Whatever reproach of this nature is brought against our communion as yet, is brought from a distance." It was prudent not to deny this reproach, except on personal knowledge. If however we may be permitted to argue from many circumstances, added to a personal knowledge of some extent, we assert that *no* "reproach" of this kind can be brought against our communion,—none to any greater extent than will apply to other denominations. No communion can be entirely pure. And all such reproaches against any respectable denomination of Christians should be regarded as calumnies.

"That Jacob may arise in his true character, a steadfast and uniform adherence to the liturgy and offices of the church, as set forth in the Book of Common Prayer, and Administration of the Sacraments, must be observed.

"In this duty, it is my happiness to believe, that you, my reverend brethren, are found faithful. As honest men, independent of your Christian character, I could expect no less. But in this liberal and latitudinarian age, this duty is sometimes rendered painful, by the wish to yield in some degree to the prejudices of a mixed congregation; and by the hope, that conforming in this respect, they may be won over. In aid of this dereliction of duty, the points objected are artfully represented as things indifferent in themselves, and therefore to be yielded in favour of Christian fellowship. All this, however, is mere pretence; for if they are points really indifferent, the fault must ever be with those who, on such grounds, separate themselves from what never can be viewed with indifference by any serious person. And whatever pretences may be urged, they are all fallacious, and proved to be so by experience. For whatever the principle of accommodation may be capable of in other things, it has never failed in points of religious dissent; and I am yet to learn, in what instances the surrender of principles, or even of distinctive points, has profited those who have tried the dangerous experiment. My brethren, the attempt has ever been in vain, and has issued in weakening and degrading those who have resorted to it: and the reason is obvious:—Principles, religious principles especially, are presumed to be well considered—adopted as the best, and on the highest authority. To hold them, then, as things that may be dispensed with, may be accommodated, may be yielded, is viewed as the mark of a weak or an insincere mind.

"To act upon this expectation, then, is to court defeat; while it is at the same time to expose ourselves to contempt, as men of lax principles and designing conduct: a stigma of all others the most severe upon a minister of religion, who, in common with all Christians, but in a higher degree, ought to have his conversation in the world in simplicity and godly sincerity. And what has been the effect of such a course, in the trials that have unhappily been made by Episcopal clergymen! Has our communion gained or lost by it?—Where is the addition obtained by this surrender of private and public principle? It has lost, my reverend and lay brethren, by this Judas-like method of betraying it into the hands of its enemies, with a kiss.

"And what have the individuals who have thus acted, gained by it? They have gained the name, perhaps, of liberal and charitable; and have lost the esteem of all sound churchmen: while they have not gained the confidence of those, who nevertheless flattered their enlarged views of Christian liberty and evangelical piety; because, in the midst of this flattery, they are obliged to view them as false to the most solemn pledges that can be given of sincerity of opinion, and integrity of practice.

"In all such cases, the question with an Episcopal clergyman is, not whether our general principles, or our method of conducting public worship by a fixed form, be scriptural, profitable, or even evangelical; this ought to have been settled on the most serious investigation, before he assumes the orders of the church. Whatever discretion he had as to this and other points of required conformity, is then given up; nor can he continue to wear the livery of the church, and thus act, without the guilt of the most sublimated perjury.

"Alas! that it should be necessary to warn against the influence of such an example elsewhere. But as the evil exists, and this view of the subject includes every plea for non-conformity to the doctrines and worship of the Protestant Episcopal Church in the United States, I think it due to you, and to the sincerity with which I am bound to act, to show distinctly, at the commencement of my administration, the principles by which I am guided."

Bishop R. in his fourth head, urging domestic instruction and worship, is peculiarly satisfactory and truly eloquent, and approves his churchmanship to be genuine and sterling. May his remarks have full efficacy in every household under whose roof they are read!

"For the increase and advancement of true godliness, let me recommend the observance and cultivation of family religion.

"Without this root and spring, under God, of all holy desires, all good counsels, and all just works, hope is vain for the church and the state; we shall sink into a nation of infidels.

"That the practice has declined in the families of professing Christians; that it is abandoned in all others, is known by all who hear me at this moment. And that the consequences are the bitter fruit of increasing crime and profaneness, is recorded in every court, and witnessed by every sabbath.

"But, my brethren and hearers, could this be so, were the principles of our holy religion early and carefully instilled into the minds of the rising hope of this great and growing Christian nation? Was the fear of God, and the reverence of his most holy name, and the observance of his worship, and the knowledge of his life-giving precepts, inculcated and manifested in our families, would so little of it be seen in the world? Awake, then, from this torpor, ye Christian fathers and mothers—from this deadly delusion of adulterated religion, which is so fast swallowing up the dearest hope you can entertain of a happy eternity, with those who are dearest to you here. Trample under your feet those pestilent doctrines which inevitably lead to this criminal neglect, by confining the hope, and, by necessary consequence, the duties of the gospel, to a chosen few. Arise to the blessed assurance of God's public message by his only begotten Son—'that he hath not appointed you or them to wrath, but to obtain salvation by our Lord Jesus Christ;' 'who by the grace of God, tasted death for every man.'"

"Oh! it is an awakening thought to contemplate a godless gospel family, assembled before the judgment seat of Christ, and to carry out the consequence to the misery that awaits them: and that misery doubled by the near and dear ties which connect them: Hell made hotter by the endless reproach—we neglected our children's souls—my father and mother hardened me against God—they trained me to perdition.

"Oh! it is a heart-cheering soul-enlivening vision, to go in the mind's meditation, with the faithful father and mother, to the same awful tribunal, and see the holy confidence with which they stand and say—'Behold us, Lord, and the children thou hast given us.' We have taught them thy fear; and by thy grace kept them in the way; we surrender them to thy mercy, through thy dear Son. 'Well done, good and faithful servants, ye have been faithful in a few things, enter ye into the joy of your Lord.' But who can speak that joy, when all the dear ties of nature in this life shall be refined, purified, and perpetuated in glory; when conjugal, parental, and filial love, shall be swallowed up, but not lost, in the love and enjoyment of God for ever."

"And to what other source can we reasonably look, my brethren, not only for the advancement, but for the continuance of religion among us? Let us ask ourselves, and reflect seriously upon it—what proportion do the conversions, which we occasionally hear of, bear to the numbers annually coming into and going out of life"—"to the annual drain by death, of souls dead to God, unprepared for eternity? what to the multitudes who know not God, and obey not the gospel of our Lord Jesus Christ; who have grown up without him, and must in all probability *die without him? what is this to the thousands coming forward into life, the hope of days to come, equally unfurnished?*—O let the alarming calculation startle us from this delusion of double death, and convert us from dependence on the extraordinary, to the serious use of the ordinary means which God has provided, commanded, and promised to bless, in training up our children in the nurture and admonition of the Lord, that his converting grace may change their hearts, transform their lives, and enrich the church and the world with sound and instructed believers, serious and experienced Christians, and firm professors of the hope of the gospel."

The fifth and last head of this part of the sermon we also give entire. The remarks are of universal application; and they will not, we hope, be offered in vain to those Episcopalians who have all charity but that which begins at home.

"Our pecuniary means must be reserved for the wants of our own communion.

"This is so plain and obvious a duty, that at first sight it would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of other denominations, which can be justified on no sound principle of regard for the church, or feeling sense of the wants and privations of their immediate brethren: and the time I think is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, "that if any provide not for his own, especially those of his own house—he hath denied the faith, and is worse than an infidel." This rule, both of reason and religion, will apply in the closest manner to the present condition of the church in this diocese, and to the present duty of all the members and friends of our communion, and should regulate and restrain the indiscriminate expenditure of her means, for purposes which, if not hostile, are certainly unprofitable.

"If I could paint to you as vividly as I have witnessed, and now feel, the destitute condition of our brethren—men agreeing in faith, doctrine, and worship with ourselves—and the general call there is,—'Come over and help us,'—the necessity as well as propriety, in the truest religious sense, of adopting and acting henceforth upon this principle, would need no enforcement from me. Your hearts would feel for congregations destitute of ministers and ordinances; Jacob's feeble hands would not be lifted up in vain; the church of your fathers, and of your affections, would no longer be dry-nursed to succour her opponents; but all would be united for one object, and your bounty flow in one enriching stream of nourishment, growth, and strength, to our Zion. Oh! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied! It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, and there is yet enough left in the piety, and affection, and affluence of the Episcopal body in this diocese, to meet all our reasonable demands. All that is required, is to act upon principle, by system.

"Much will be said against this my advice to you, my brethren; and I doubt not it will be called illiberal, uncharitable, perhaps unchristian. But by whom will such truly unchristian terms be applied to it? By those only whose interest it is that you should not discriminate—by those, who act themselves as a body, and rigidly too, upon this very principle; who have drawn largely on the easiness, or indifference of your liberality; but have never returned a cent for the dollar to our wants, and never will;—or by those who cloak real disregard to all religion, under the motley mask of equal regard for all denominations. Regard them not, therefore, my brethren; but, strong in the soundness of the principle, and the obligation of the duty, as Christians and Churchmen, reserve what you have to spare in the service of religion, for the wants of your own communion. That certainly has the first and highest claim upon your ability—upon your bounty; a claim which no sophistry can invalidate, which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat."

If our readers have perused these extracts with the interest they deserve, they cannot but indulge a most cordial affection for the sister diocese which is blessed with such an ecclesiastical head, giving his influence to such principles. They will entertain not the hope only, but the conviction, that in that diocese, "Jacob will arise" in strength, by the divine blessing on the energy thus engaged in its revival. And while they offer up their fervent thanks for what has been done in that branch of the apostolic church, they will not forget to add their prayers that its soundness and purity may continue and increase, and that rays of equal brightness may be shed into every part of our communion where they may as yet be feeble.

For the Christian Journal.

Abstract of the Proceedings of the eighth annual Convention of the Diocese of North-Carolina, held in St. John's Church, Williamsborough, from Thursday, May 6th, to Monday, May 10th, inclusive, 1824.

The convention was composed of the Right Reverend Bishop Ravenscroft, six presbyters, and twenty lay delegates, representing eleven congregations.

It was opened with morning prayer, read by the Rev. Adam Empie, rector of St. James's church, Wilmington, and a sermon by the bishop.

The Rev. Richard S. Mason was elected secretary.

Agreeably to the 45 canon of the General Convention, of 1808, the Right Rev. Bishop Ravenscroft delivered the following address:—

On Thursday evening, April the 24th, 1823, I received, by the hands of the Rev. Mr. Green, at my residence in Virginia, a letter from the Rev. Mr. Empie, president of the standing committee, announcing my unanimous election, by the Convention of the Protestant Episcopal Church in North-Carolina, as the bishop of that diocese.

To this unexpected and unsought for call to so very responsible an office, I could oppose nothing, but the deep sense of the insufficiency of my qualifications. But as this was overbalanced by so evident an interposition of the Providence of the great Head of the Church, I felt it to be my duty, all things considered, to surrender myself to his disposal, thus declared; and the next day, the 25th, addressed my reply to the Rev. Mr. Empie, respecting the call—a copy of which is herewith presented.

Being furnished with the required testimonials from the diocese, I proceeded to the General Convention of the church to meet in Philadelphia on the 20th May; and the further testimonials, required by the third canon, being signed by the House of Clerical and Lay Deputies—the House of Bishops were pleased to accept of me, and to appoint Thursday the 22d for my consecration; which accordingly took place on that day, in St

Paul's church, Philadelphia, as will more fully appear by the certificate of consecration, signed by the bishops present and officiating, and which is herewith offered for the inspection of this convention.

Being thus invested with the Episcopal character, and charge over this diocese, the members of which, with the exception of not more that a dozen, were personally strangers to me, I returned to Virginia, to prepare for removing to Raleigh, the place designated for my residence; and in the mean time, to supply such services as the contiguity of my home to the northern part of the diocese rendered practicable. The notice of which now follows:

On Friday the 27th June, I left home on my first Episcopal visit to the diocese, on which journey I visited the following churches: First—St. John's church, Williamsborough; where, assisted by the Rev. Mr. Green, I preached on Saturday, to a small congregation, owing to the wetness of the day. On Sunday the 29th, divine service was again performed, a sermon preached, and the holy communion administered—the congregation numerous and attentive.

From Williamsborough, I proceeded, on Tuesday the 1st July, accompanied by the Rev. Mr. Green, to Oxford; where divine service was performed and a sermon preached by candle light, in the Methodist house of worship in that village, to a full congregation.

On the next day, proceeded on my journey to St. Mary's chapel, in Orange county, where the next appointment was made for Sunday the 6th of July—where the services of the church, and the other duties of my office, were performed with the assistance of the Rev. Mr. Green, to a congregation too numerous for the chapel to contain. The people, however, had erected an arbour to shade them from the sun; under which the word of God was preached to them. At this place I baptized eight adults, and one infant, confirmed twenty-four persons, one of them, Mr. Latta, between eighty and ninety years of age, and desirous, above *measure, to* add this apostolic rite to *the other* grounds of his faith in the revealed promises of God. I also administered the holy sacrament of the Lord's supper to forty-five communicants; some of whom belonged to other denominations.

After these services, I proceeded on to Hillsborough; where divine service was performed in the evening by myself, and a sermon preached by the Rev. Mr. Green, in the Presbyterian meeting house.

On Monday the 7th July, preached in the forenoon and in the evening, to a very respectable collection of the people; the service by the Rev. Mr. Green.

On Wednesday the 9th, proceeded on my route to Raleigh, where we arrived in the evening.

Notice having been previously given for Thursday evening, and the use of the Presbyterian house of worship very kindly offered during my stay, divine service was therein performed by the Rev. Mr. Green, and a sermon by myself, in the evening.

Saturday the 12th, divine service by the Rev. Mr. Green, in the forenoon; after which I preached, preparatory to the communion on the next day.

Sunday the 13th, assisted by the Rev. Mr. Green, the services of the church were presented in full, to a numerous congregation. The communicants few in comparison; many of them dissenters. I preached again in the evening, and took leave of the inhabitants for the present; from whom, as also on my whole route, I have received all those marks of attention and respect, which made me feel, that I was not a stranger in a strange land; but a welcome guest, among brethren and friends.

Having completed the necessary arrangements for removing my residence to Raleigh by the close of the year, a house not being to be procured sooner, I left Raleigh on Monday afternoon, the 14th, and proceeded home, where I arrived on the 18th.

On the 27th August, I again left home, on a visit to the western churches of the diocese, directing my route first to Oxford, as the nearest organized congregation; where I arrived in the evening, and was met by the Rev. Mr. Green.

Read prayers and preached the next day, to a very respectable audience; only a small number of them, however, Episcopalians; and went in the evening to Dr. Bullock's, where there was an appointment for me to preach the next day.

Friday the 29th, preached to a collection of the neighbours, under the trees in the doctor's yard; but could only have the service in part, both from want of books, and want of acquaintance with the forms. Went on in the evening to Judge Cameron's, where I rested on Saturday.

Sunday the 31st, attended at St. Mary's chapel, where I was met by the Rev. Mr. Hooper, who read prayers; after which I preached to a numerous congregation, and administered the holy communion. In the course of the services, I baptized one adult, and confirmed six persons. After the services of the day, proceeded on to Hillsborough, where I remained all night.

Tuesday the 2d, attended my appointment at St. Jude's church; where I performed the service of the church, and preached to a large congregation of people—here I baptized one infant. Returned to Mr. Davis's, and preached by candle light in Stony Creek meeting house, to a numerous congregation.

My next appointment being at Lexington, I proceeded from Mr. Davis's for that place; where, on Friday the 5th, I performed divine service, and preached to a very small number of people, and apparently unaccustomed to our services, though organized as an Episcopal congregation. In the afternoon went on to Salisbury.

On Saturday evening divine service was performed by desire in the court house; after which I preached on the subject of confirmation, many of the candidates for that rite being present.

According to previous notice, on Sunday the 7th, divine service was performed in the church both forenoon and afternoon, together with a sermon. After divine service in the forenoon, I administered the rite of confirmation to thirteen persons; and after sermon, administered the communion to about forty, of whom one-third were blacks. The church was crowded with people; but I had no means of ascertaining what proportion considered themselves Episcopalians. To determine this as far as possible, I invited the members and friends of the church to attend a meeting at Mrs. Beard's, on Monday evening; where I lectured from the 2d chapter of the Acts of the Apostles, and in conclusion requested those who were disposed to unite in organizing an Episcopal church in that place, to make themselves known; when twenty-one of the company present rose up, as a declaration of this intention. This number, with those necessarily absent, and others resident in the vicinity, whose sentiments are known, present a very favourable prospect. Hitherto, however, as far as I am informed, no efficient steps have been taken to organize, or provide a clergyman.

Being disappointed in the expectation I had entertained, to be here met by the Rev. Mr. Wright, and the Rev. Mr. Miller, to whom I had committed the arrangement of my official duties west and south of this point, I concluded to proceed and to visit Christ's church, in the neighbourhood of Salisbury.—On Wednesday the 10th, accordingly, I left Salisbury, and went on to Capt. Hall's. Here I was joined by the Rev. Mr. Wright, on Thursday morning, and went on with him to meet the congregation of Christ's church, according to notice; where divine service was performed, and a sermon preached to a rather numerous congregation for a week day.

According to notice given on Thursday, divine service was held at Christ's church on Saturday, by the Rev. Mr. Wright; after which I preached on the subject of confirmation, to a very respectable congregation of the people, and gave notice for the services of the ensuing day.

Sunday the 14th. Divine service was again performed by the Rev. Mr. Wright; after which I confirmed fifty persons, preached, and with the assistance of Mr. Wright, administered the communion to sixty-three professors of the faith of the gospel. The house was entirely inadequate to contain the numbers who were present.

The unhappy and very injurious privation of the regular services of the church, in most of the congregations which I have visited, have led me to resort to the only substitute, in the appointment of lay readers; and here, for the first time in this visit, I found the congregation willing to receive, and an individual willing to render, this very efficient service to the cause of religion. On the recommendation, therefore, of the congregation of Christ's church, I authorized Mr. William Barber to officiate as lay reader therein.

Tuesday the 16th, I attended at St. Michael's church, Iredell county; where divine service was performed by the Rev. Mr. Wright; after which I confirmed six persons, preached, and administered the communion to thirteen, who had hope in God, through our Lord Jesus Christ.

Obtaining here no news of Mr. Miller, (who I have since learned was prevented by an alarming accident to himself; and ascertaining that no notices were given for my further progress west and south, it was concluded to abandon the prosecution of my original purpose for this time, and bend my course to Wadesborough.

In the prosecution of this design, the Rev. Mr. Wright and myself proceeded through Salisbury to Wadesborough, where we arrived on Thursday the 18th, myself labouring under the pressure of severe indisposition.

Having, however, made use of the necessary means in the interval, so as to check in some degree the violence of the fever, I consented to officiate on Saturday, preparatory to the services notified for Sunday. The return of the fever in the afternoon was severe, and on Sunday morning my servant was cast down with the disease of the climate.

Several persons, however, in this portion of the vineyard, having looked forward to this opportunity with anxious expectation, I felt that they were not to be disappointed for any personal ease to myself. Though feeble in body, I confirmed eleven persons, preached, and administered the holy sacrament to seventeen. In the afternoon preached again, to the injury of my health, being much exhausted, and attacked next day very violently. On the 12th of October, however, I preached twice, and catechised the children, greatly to my satisfaction, and to the credit of their parents and pastor.

I officiated on Sunday the 19th, to an attentive congregation of different denominations, in Pittsborough; and proceeded next day to Raleigh, where I arrived on the 21st. Officiated three times, once on the evening of Friday the 24th, and twice on Sunday the 26th, in the Presbyterian house of worship, and baptized one infant.

I left Raleigh on Monday the 27th, for Warrenton, where I arrived the next day, under all the symptoms of a relapse. I nevertheless performed divine service and preached the next day, to a small, but serious collection of the inhabitants, the weather being cold and rainy. From this place my journey home was rendered painful by return of fever, under the effects of which I laboured until the 3d of December.

Having made the necessary preparations, I at length removed from Virginia with my family, and took up my residence in Raleigh, on Saturday the 20th of December; having officiated in Williamsborough the Sunday previous. But as there was yet no house for worship provided in that place, I continued to officiate occasionally in the Presbyterian house of worship, until Saturday the 18th of January; when divine service was performed, and a sermon preached, both morning and evening, in the house rented and fitted up as a temporary chapel by the congregation of Christ's church.

To supply as far as possible, and in the only mode as yet possible, the want of regular services to the churches in the western section of the diocese, I have commissioned the following gentlemen as lay readers: Charles Mills, senr. for St. Michael's church, Iredell county; Alexander Lowrance, for St. Peter's church, Lincoln county; Robert H. Burton and Daniel M. Forney, for Whitehaven church, in the same county; and Thomas A. Sumpter, for St. Andrew's church, Burke county.

Mr. John Davis was commissioned to act as lay reader at Waynesborough.

The new Episcopal church in Newbern being ready for consecration, the vestry of that parish applied to me to appoint a day for that purpose; which I fixed for the first Sunday in February. On the 23d of January, therefore, I left Raleigh in the stage, and on Saturday evening preached in Waynesborough, to a pretty numerous collection of the inhabitants and neighbourhood, in the tavern, apparently with acceptance. On Monday I arrived in Newbern, where I was most kindly received, and lodged with Mr. Asa Jones.

In pursuance of appointments previously made, I left Newbern the next day, with a view to devote the interval to the churches in the adjoining country; and, accompanied by the Rev. Mr. Mason, arrived at Washington that evening, where divine service was performed by Mr. Mason, and a sermon preached by myself, in the new Episcopal church in that place.

On Wednesday the 28th, proceeded to Bath, where a large congregation was assembled in the venerable old church (of that once more populous town) built in the year 1732, and yet in tolerable repair; and where I preached, baptized three adults, fifteen children, and confirmed twenty-five persons.

On the 29th, left Bath for my next appointment at Zion chapel, on the road to Washington; where the usual services were performed to a crowded and engaged audience; and where I baptized six adults, one of them 67 years old, and twelve infants, and administered confirmation to twenty-four persons. Here I must take leave to remark, that the lively condition of these two congregations, and the deep interest felt for the revival of the church, is owing, under God, to the zealous, and persevering, and discreet exertions of the two lay readers who officiate amongst them—Mr. Buxton and Mr. Marsh, aided by the occasional visits of the Rev. Mr. Mason: an example, which, I trust, will be fruitful in encouraging others to go and do likewise.

In the evening I returned to Washington, where I baptized one infant; and, after preaching on the subject, confirmed twenty persons.

On Friday the 30th, the new church in Washington being in a sufficient state of forwardness, and every necessary step being taken to confirm the property and possession of it to the Protestant Episcopal Church, the building was solemnly consecrated and set apart to the worship of Almighty God, according to the liturgy of the Protestant Episcopal Church, and to the administration of the word and sacraments, to the use of that communion for ever, by the name or title of St. Peter's Church, Washington. In the duties of the day was included the administration of the holy communion.

In the evening left Washington and its kind inhabitants, for service at Trinity or Blount's chapel, a distance of four miles; where, after the service by the Rev. Mr. Mason, and a sermon by myself, by candle light, I administered the rite of confirmation to seven persons.

In the section of country through which I have just passed, it glads my heart, brethren, to find the affections of so many of the inhabitants still strong towards the church of their fathers; and it was truly a rejoicing spectacle to me, in a country which, judging from the roads, hardly contained inhabitants, to find such numbers quite at home in our liturgy, and prepared and desirous to profit by those apostolic services, which they had learned to revere, as wise appointments of the great Head of the church, for the increase of his grace in their hearts, and for their establishment and assurance in the one faith and hope of the gospel.

On the next day, Saturday the 31st, we returned to Newbern.

Sunday, February the 1st, 1824.—The necessary deeds being all previously prepared, as in the case of St. Peter's, Washington; and assisted by the Rev. Mr. Hooper, the Rev. Mr. Green, the Rev. Mr. Mason, and the Rev. Mr. Treadway, of the diocese of Virginia, then on a vitit to his friends; I consecrated and set apart to the worship and service of Almighty God, according to the ritual of the Protestant Episcopal Church, and to the use of that communion for ever, the elegant and appropriate brick building lately erected in Newbern, by the name or title of Christ's Church.

This building does great credit to the taste and liberality of the contributors. There is nothing superfluous in ornament; but a chaste simplicity characterizes the whole of the finishing. May the simplicity and godly sincerity of the gospel be the ornament of those who worship in its courts.

Divine service was conducted by the Rev. Mr. Hooper, the sermon by myself; after which the holy communion was administered.

The novelty of the occasion drew together a multitude of people, even more than the house could contain; and from the seriousness with which the different services were regarded, the hope is entertained that good and favourable impressions were made. In the evening the usual services were performed by the Rev. Mr. Green; after which I preached a sermon.

At the request of the vestry, and on their suggestion that it would have a favourable effect on the sale of the pews, I consented to remain the week in Newbern; during which period I officiated twice, in the evening; and again on Saturday evening, at which time I baptized one adult, and administered the rite of confirmation to 13 persons.

On the next day, Sunday the 8th, divine service, morning and evening, by Mr. Mason; after which I preached and administered the holy communion in the forenoon, and in the evening again preached and catechised the children. During this visit to Newbern, every thing was calculated to impress my mind with the most favourable anticipations in favour of religion, and of the church.

On Monday the 9th, I left Newbern on my return to Raleigh; and took a circuit through Pitt county, for the purpose of visiting a small congregation at Grace chapel, to which Mr. Mason has sometimes officiated. On Tuesday forenoon, the service of the church was performed by Mr. Mason, and a sermon by myself, to a pretty numerous congregation; after which he conveyed me to Kingston, where there was an appointment for evening service, which was filled up to a large and very attentive audience, assembled in the court house. Here I had the satisfaction to learn, that the affection of the people to the church of their fathers is sufficiently alive to engage them in providing a house of worship, which is expected to be completed in the course of the current year. I here met the stage, and taking leave of the Rev. Mr. Mason, returned therein to Raleigh.

My next visit was to the churches in Fayetteville and Wilmington; for the former of which places I set out from Raleigh, on Thursday the 4th March; and according to previous notice given to the Rev. Mr. Hooper, divine service was held in the church in Fayetteville, on Saturday the 6th, and after a sermon on the subject, confirmation was administered to eight persons. Divine service was again performed on the evening of that day, by the Rev. Mr. Hooper, and a sermon preached by myself, to a numerous and attentive audience.

On Sunday the 7th, the regular and usual services of the day were attended to, and the holy communion administered in the forenoon—the congregation large and engaged. In the evening, the service was performed by the Rev. Mr. Robert Croes, and a sermon by myself, to a still more numerous collection of people.

During my stay in this place, as every where else, it has been my object to obtain as much personal knowledge of the members of the church as my very limited time would permit; in which I was very promptly met and assisted by the Rev. Mr. Hooper, on this occasion, as heretofore by the other clergy; and as I hope, to the mutual comfort and edification, both of them and myself. The evening of each day was appropriated to the public services of the sanctuary, and to the edification of the pulpit, in which I was assisted by the Rev. Mr. Hooper. During the service on Monday evening, I baptized an infant.

On Wednesday the 10th of March, I left Fayetteville in the stage for Wilmington.

In the evening of the next day, met there a very respectable congregation for evening prayer. The remainder of the week was filled up in private visits to the members of the church, during the day, and in public service and preaching in the evening to very numerous and attentive congregations. In all which it was my endeavour to subserve the general interests of religion, and the particular and inseparable interests of the church.

On Sunday the 14th, previous to the hour for service, I catechised the children, much to my satisfaction, and to their credit who attend to this essential duty. I preached to a very full congregation, and administered the holy communion to about 120 communicants, several of whom were blacks, of a very devout and orderly spirit.

In the afternoon, divine service was again performed, by the Rev. Mr. Empie, and a confirmation held; when, after a sermon on the subject, by myself, nine persons received that regularly apostolic ordinance of our holy religion.

On Monday the 15th, I visited Mr. Julius Walker, a member of the congregation, confined by indisposition, and administered to him, and five others of his family, the consolations of religion in that bread and cup whereby we are made partakers of the body and blood of Christ. In the evening, public service, and a sermon by myself; the congregation still numerous.

The next day the Rev. Mr. Empie performed divine service, during which I baptized seven children, and afterwards preached on the duty of religious instruction to the young members of the church; taking my leave of the people for the present.

On Tuesday the 20th of April, I left Raleigh for Edenton; and proceeding through Tarborough, preached there on the evening of the 21st, to a numerous, attentive, and gratified audience. But though our service was once known and used in this place, long interruption of regular ministrations has operated so injuriously, that I was compelled to use it only in part. The church, however, has still remaining here a numerous, respectable, and warm body of friends, requiring only the help and countenance of a discreet and able pastor, to revive and flourish.

Finding an appointment made for me the next day at a place of public worship called Cahukie, distant 25 miles, I left Tarborough early, and met the congregation there assembled, between twelve and one o'clock; the day was rainy, and many were consequently prevented from attending; a goodly number, however, were present; but here, also, the service could only be partially used; though on the opposite hill, once stood a temple, the walls of which were once vocal with the devout strains of our spirit-stirring liturgy. I however preached to the people assembled; but whether to their edification, I had no means of judging.

From this place I crossed Roanoke, on my way to Windsor, where there was an appointment for me the next day; which I reached in time; and where, with a little instruction to the few friends of the church in that place, I was enabled to have the service very respectably performed; and afterwards preached to a numerous collection of the people in the court-house.

On Saturday the 24th, I reached Edenton, after a rough and rather tedious passage of the sound. In the evening, according to previous notice, I held a confirmation in the church in that place; when, after divine service by the Rev. Mr. Avery, and a sermon by myself, I administered that rite to five persons, all of them females.

It will, no doubt, be remarked, that the number presented for confirmation in those parts of the diocese where there are fixed pastors, is comparatively small; it is, however, to be accounted for from the circumstance, that these congregations have heretofore had the advantage of Episcopal ministrations; and because also of the regulation I have adopted, requiring the clergy to be answerable for the qualifications of those by them presented, on personal knowledge and conference with them; in order that by due care in this behalf, the odium cast upon this ordinance, by its promiscuous administration, may be avoided in this diocese; and the ordinance itself be restored to the reverent estimation due to it, and the religious benefit certainly to be derived from it, when duly and rightly received and applied.

On Sunday the 25th, divine service was performed both forenoon and afternoon, by Mr. Avery, and a sermon preached by myself. The holy communion was administered in the forenoon; and throughout all the services, great attention and engagedness was manifested. During my stay I endeavoured to see as many of the congregation as my time would permit; and among other things pointed out to them the great addition it would be to their pastor's usefulness among them, could he be set free from the laborious duty of charge of the academy, a step which I trust will be taken in due time.

On Tuesday and Wednesday evenings, the service was performed, and a sermon preached, to numerous and attentive audiences; on the last of which I took my leave of them, to fill up an appointment made for me in Murfreesborough, on the evening of Friday the 30th. Here I met a numerous congregation; but with a few exceptions, entire strangers to the service of the church. There are, however, a few favourable to our views of divine truth and outward order in religion; but nearly overborne by the weight of other denominations. For one of these I baptized a child next morning—as also did the Rev. Mr. Avery, one in the family in which he lodged.

From hence, my next appointment was in Halifax, for Sunday forenoon; but all possibility of reaching it was prevented, by the sudden and unexpected rise of the river Roanoke, rendering the ferries, and indeed the small streams three miles from its banks, impassable.

Thus, my brethren, have I laid before you the course of my labours in the diocese since I was called to the administration of its concerns. The narrative is necessarily succinct in its details; but sufficient, I would hope, to suggest to the assembled council of the church, those measures, which are at once necessary and practicable, for the advancement of those high interests which we all have at heart. That there exists throughout the country, particularly in the middle and eastern sections of the state, a sentiment of respect and affection for the church of their fathers, is proved to me by many *testimonies; and by none more, than by the cordial welcome I have every* where met with. To cherish and keep alive this sentiment, and to fan into a flame of active exertion this smoking flax, will depend on the measures you shall bring into operation. To show, then, that there is a rallying point; that there is a body of their brethren steadily engaged in devising and maturing plans for their relief, and for extending to them the benefit of religious ministrations, as speedily as the nature of the case will admit of, will encourage them to endure yet longer; will stir them up, to meet your recommendations with hearty concurrence; and arm them to resist those insiduous insinuations, which apply the desolateness of their scattered and insulated condition, as an argument to abandon the cause. To lay before them a well devised system for bringing into operation the means we possess, and applying them exclusively to the interests of the church, will create confidence, and increase ability. Much that is now latent, will show itself; and much that is now squandered in other directions will return into its proper channel.

To exertions of this and every other kind, we are strongly stimulated, my brethren, by a review of what it hath pleased God to do for us in the few short years of the church's revival. To look at what we were seven years back, and to look at what we are this day, must move the most indifferent to step forth, that they may be workers together with God, in this moral renovation; must encourage the most timid, not to despair of success; and engage every heart, every head, and every hand, in prayer, in counsel, and in action, for the prosperity of Zion. In all your operations, you may count upon my most hearty co-operation; and may the spirit of counsel and sound wisdom, rest upon all your labours, and guide them to a happy issue.

Washington College, Hartford, Connecticut.

This institution will be ready for the reception of students on the 23d of September next. The following officers of instruction have been appointed by the trustees, viz. The Right Rev. Thomas C.

Brownell, D. D. LL.D. president; the Rev. George W. Doane, A.M. professor of belles lettres and oratory; Frederick Hall, A. M. professor of chemistry and mineralogy; Horatio Hickok, A. M. professor of agriculture and political economy; George Sumner, M.D. professor of botany; the Rev. Hector Humphrey, A. M. tutor.

A professor of mathematics and natural philosophy, and professors of the ancient and modern languages, will be appointed as soon as the state of the college shall require it. In the mean time, the duties of those departments will be performed by the present instructors.

Students may enter for the *regular course*, or only to pursue such *particular studies* as may be suited to their circumstances. Candidates for admission to the *regular course* must sustain an examination on the following studies, as a qualification for the freshman class, viz. Cæsar's Commentaries, Cicero's Select Orations, Virgil, the Greek Testament, and Græca Minora; English grammar, arithmetic, and geography.—Candidates for an advanced standing must sustain a further examination on those branches of learning which have been pursued by the class they propose to enter.

Candidates for the *partial course* must be qualified to pursue to advantage those studies to which they mean to devote their attention.

The studies of the several classes in the regular course are arranged as follows, viz.

Freshman class.—First term. Livy, (five first books); translations; Roman Antiquities; Græca Majora; (Herodotus, Thucidides, Xenophon's Cyropedia); declamations.——Second term. Geography reviewed, and the constructing of maps; compositions; Horace begun; Prosody; Græca Majora continued; (Lycias, Isocrates, Demosthenes;) declamations.——Third term. Arithmetic reviewed; compositions: Horace finished; writing Latin verse; Græca Majora continued; (Xen. Memorabilia, Aristotle de Poetica, Dionisius, Longinus;) declamations.

Sophomore class.—First term. *Logic;* compositions; Cicero de Oratore; declamations; Græca Majora continued; (Homer's Odyssey, Apollonius)&c. ——Second term. Algebra begun; Terence; compositions; Græca Majora finished; (Euripides, Medea, Pindar;) declamations.——Third term. Algebra finished; declamations; Plane Geometry; Paley's Evidences, and Natural Theology; compositions.

Junior class.—First term. Plane Trigonometry, Navigation, Surveying, Levelling, &c.; Blair's Lectures; compositions aud declamations; Solid Geometry.——Second term. Spherical Trigonometry, Descriptive Geometry, &c.; Tacitus; compositions and declamations; Analytic Geometry, and Conic Sections.——Third term. Differential and Integral Calculus, *or Homer;* Natural Philosophy; Moral Philosophy; compositions and declamations.

Senior class.—First term. Chemistry; Natural Philosophy continued; Elements of Criticism; compositions and declamations.——Second term. Philosophy of the Mind; compositions and declamations; Astronomy, and Mathematical Geometry; Homer, or Greek Testament, with the rules of criticism applied to the text and interpretation.——Third term. Mineralogy, Geology, and Botany; Butler's Analogy; Vattel's Law of Nations, or Homer, or Greek Testament continued.

Students of the *regular course* may apply themselves to the study of the French or Spanish languages, in lieu of such of the foregoing studies as the president may think proper to dispense with for their accommodation.

Students of the *partial course* may be received for such length of time as their circumstances may dictate, or as the inclination of their parents or guardians may require. They may apply themselves to any of the studies contained in the regular course, with the privilege of attending the lectures, and to the study of the modern European languages, and such special branches of learning as the faculty may from time to time prescribe. They may also be prepared to join any of the higher classes in the *regular course.* Such students of the *partial course* as pursue their studies, for a period of not less than two years, to the satisfaction of the faculty, will, on leaving the institution, receive an *English diploma*, as a testimonial of their good conduct and proficiency in learning. Students of the partial course may, however, continue for a longer period, and may apply themselves to such studies as accord with the bent of their genius, or relate more especially to the pursuits to which they intend to devote themselves, to any extent that may be desired; and if, in the end, the amount of their attainments shall be judged by the faculty to be equal to the knowledge acquired in the regular course, they may be candidates for the degrees in the arts, which are conferred on the students of that course.

Lectures will be delivered, by the professors, on ancient literature and belles lettres; on natural philosophy and astronomy; on chemistry and mineralogy; on agriculture and political economy; and on botany.

It is intended to give to the course of education as much of a *practical character* as possible. The pupils will be made acquainted with the use of instruments, and will be exercised in the fields, in actual surveying, mensuration of heights and distances, levelling, &c. in taking astronomical observations, and in all the operations of the topographical engineer. These exercises, it is thought, will be conducive to health, while at the same time they will impart to the student a greater interest in the sciences, by making him to understand their use and application. The pupils will also make frequent excursions with the professors of mineralogy and botany.

An agricultural establishment will be connected with the institution, and the students will have an opportunity of becoming acquainted with this primary art of life, by a course of lectures, illustrated by the practical operations of farming and gardening. Military exercises will also be embraced in the system, as a healthful occupation for some of the hours usually devoted to recreation.

To prevent dissipation and extravagance, it is required that no money shall be placed in the hands of students by *their parents or guardians*. The funds *designed for their use* are to be lodged in the hands of the college bursar, who will apply them, with a parental discretion, to the payment of their *necessary expenses*, and no other expenses will be allowed.

As a further preventive to extravagance, and to promote a proper *esprit du corps* and responsibility of character, an uniform dress will be prescribed; and after the first of May next, no other dress will be permitted to be worn in the college.

The commencement will take place on the first Wednesday in August, annually; after which there will be a vacation of seven weeks. There will be two other vacations of two weeks each; the one commencing about the 20th of December, and the other about the 15th of April.

The college expenses of each student will be as follows, viz.:—For tuition, eleven dollars per term; for room rent, from three to four dollars per term, according to the situation of the room; for the use of the library, one dollar per term; for sweeping rooms, ringing the bell, fuel for recitation rooms, printing, and other incidental expenses, two dollars per term. The whole to be paid in advance, at the beginning of each term.

The college edifices will not be completed before the first of May next. In the mean time the students will be accommodated, at a moderate expense, in such private families as shall be approved by the faculty.

Candidates for the *regular course* must be at least fifteen years of age, and for the *partial course* not less than fourteen.

By the Board of Trustees,
CHARLES SIGOURNEY,
Secretary.
Hartford, Aug. 10, 1824.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Philippians iv. 11—13.

Whatever portion, in its turn,
By Providence be sent,
This happy rule I ever learn—
Therewith to be content.

Through heav'nly strength I calmly see
Myself and hopes abas'd;
Nor am I mov'd by vanity,
With wealth or honours grac'd.

Where'er my home, whate'er my fate,
In poverty or weal,—
In every place, in every state,
Contentment still I feel.

Humble, when blessings overflow,
Patient, when blessings fade,
To every fortune I can bow
Through my Redeemer's aid.

— JEDUTHUN.

Version of Ephesians v. 14—17.

Sinner! rouse thee from thy sleep,
Wake, and o'er thy follies weep;
Raise thy spirit dark and dead—
Jesus waits his light to shed.

Wake from sleep, arise from death,
See the bright and living path;
Watchful tread that path; be wise,
Leave thy folly, seek the skies.

Leave thy folly, cease from crime,
From this hour redeem thy time;
Life redeem without delay,
Evil is the mortal day.

Be not blind and foolish still,
Call'd of Jesus, learn his will:
Jesus calls from death and night,
Jesus waits to shed his light.

— JEDUTHUN.

For the Christian Journal.

Lamentations i. 12, 14, 20.

Ah, can ye pass my bitter moan,
And leave me here to grieve alone,
Nor feel one pang to see my grief,
Sorrows on sorrows past relief?

My strength and life consume away,
My fainting soul abhors the day;
On every side, at God's command,
My sins arise, and by his hand
Are wreath'd in terror through my veins,
Holding my captive soul in chains.

The Lord alone, whose wrath I dread,
Can raise with hope this drooping head.

Behold, O Lord! my sore distress,
See all my pains around me press;
Thy broken laws distract my mind,
I seek relief, but cannot find:
My trembling soul looks up to Thee,
Thou, Lord, my refuge still shalt be.

Thy mercies crown each rising day;
For which my grateful vows I'll pay;
And thou, O Lord! wilt kindly hear
The soul that waits in humble fear:
Nor shall he vainly seek thy face,
Who, grieved for sin, implores thy grace.

— M. A. W.

For the Christian Journal.

Trust in God.

Buried in midnight's deepest gloom,
Despair and death appear my doom;
No friend is near to be my stay,
No star to light my lonely way:
My hopes, my comforts, all are flown,
I wander cheerless and alone.
Alone!—O no, for God is near;
My soul need then no danger fear:
He brings my troubled spirit peace,
And bids my every sorrow cease.
The LORD will prove a certain aid,
To help me, trembling and afraid;
And when oppress'd with doubt and fear,
Then may I find my Saviour near.

Y. N. M.

To the Editor of the Christian Journal.

The following stanzas were published some years since in an eastern paper. As they may not have met the eye of some of your readers, I send them for insertion in the Journal.

To a Missionary.—By a young Lady.

Go forth to conquer, soldier, in His might,
Whose Spirit arms you—in whose cause you fight:—
Go, and be happy; though a host of foes
Obstruct your way, your single arm oppose:
Made more than conqu'rer by his conqu'ring King,
The Christian, 'midst his foes, may triumph sing.

Go, and be happy—though thy path of pain
Be o'er the fields of death, and 'mid the slain;
Where sinks thy heart, opprest with sorrow deep,
(And he that feels must at the prospect weep)
There is a hand, shall break death's iron chain,
A Spirit, that shall re-create the slain.

The Christian's faith, and hope, and fervent prayer,
Thou to that land of death's dark shade shalt bear;
Thy tears, which on those desolations fall,
Exhaled to heaven, shall on His promise call,
Whose grace in living influence descends
To earth, and gladdens its remotest ends.

Go in this faith—may peace thy bosom fill—
And the warm ardour nought on earth can chill:
When thou hast left the land that gave thee birth,
Think that *thy* country *now,* is *not on earth;*
Devoted *all*—and thine the glorious prize,
The crown that waits the conqu'rer in the skies.

Go, and be happy—while thine arduous part,
Is the warm wish, the prayer of many a heart:
Be thine the joy which sweetens toil and pain,
To aid the triumphs of Immanuel's reign,
Those vict'ries which before the throne of God
Shall raise new trophies to redeeming blood.

A. L. C.

Obituary.

Died, on Friday, the 6th of August, in Richmond, Virginia, Mrs. Sarah Moore, consort of the Right Rev. Richard C. Moore, D. D. Bishop of the Protestant Episcopal Church in the State of Virginia.

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From the Newark Eagle, of July 16th, 1824.

COMMUNICATED.

Died, suddenly, on Sunday last, at Perth Amboy, Miss Caroline Whitehead, youngest daughter of William Whitehead, Esq.

We are no advocates for obituary eulogiums, in which the good and bad are too often indiscriminately praised. Yet we cannot see such worth as her's pass away, without recording our testimony in its favour, that the living may lay it to remembrance.

Miss Whitehead's character, as a whole, was of no ordinary cast. Seldom are so many excellences blended in the same individual. Living in an age of extravagance and dissipation, and with the facilities of indulgence in her power, she was uninfluenced by the poison of fashion—The resources which another would have expended in the ornaments of dress, Caroline bestowed as the boon of benevolence; following most literally the example of her Divine Master, who *went about doing good.* Yet no ostentation marked her path, nor revealed to the left what the right hand did. The modesty of her pretensions was as extraordinary as her piety was exemplary. All the *retiring* virtues of Christianity, she most carefully practised; and, like the silent orb of night casting its mellowing rays upon mortals, she seemed unconscious of the lustre she shed. She had learned the happy art of *cheerfulness* without *volatility*, and of *sobriety* without *austerity*.

In each social relation she sustained, Miss Whitehead's example might well be propounded for imitation. As a companion and friend, she was ingenuous and sincere. Her esteem was without dissimulation, and her professions formed a genuine index to the soul. She might here well be assigned a participation in the only unqualified eulogium pronounced by our Lord; "Behold an Israelite indeed, *in whom there is no guile.*"—As a sister, she was *more* than affectionate and kind; and as a daughter, *she watched parental desire, that she might administer to its gratification.*

Had exaggeration or ornament been the object of this obituary, it would have worn a different aspect. But as the design is a simple record of truth, both these ingredients have been intentionally banished.—And we speak in the fullest confidence, when we appeal to her numerous acquaintances, to attest the fidelity of this notice. Seldom, in dispensations of this kind, does earth *lose* and heaven gain so bright an ornament, for whether we consider her *exemplary piety*, or her moral worth, of Miss Whitehead it may be truly said —she had few equals, and no superiors. And though her characteristic excellence is calculated, in one point of view, to add poignancy to bereavement, in another, it should greatly diminish it. For with the doctrines of our religion in view *reason* could not recall her, and *piety* would not. To what has been said of the deceased, let this much be added for the living—*Go thou and do likewise.*

Malay Literature.

A Malay press has been established at Bencoolen, which some of the natives seem desirous of employing in printing their favourite books. Proposals are in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen.—

"The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league. Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity. This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it: and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives; and, at death, impatience and regret, that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come. This world is like an inn on the road with two doors: those who come to this inn to-day, enter at one door; and, to-morrow when they leave, go out at the other."—Christian Observer.

Greek Literature.

In the island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publication of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the Antheology of Florence, appears a letter from a Greek correspondent, detailing the prosperous state of the island previous to its vicissitudes:—a population of 100,000 souls; a public library, enriched with 12,000 volumes; schools of literature, philosophy, and the sciences; a printing-office; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8000; their sufferings arising from no other cause than endeavouring to put themselves on a level with civilized nations, in the cultivation of useful and tranquil studies.—*Ibid.*

Debased Character of the native Mind of India.

A Missionary in India gives the following illustration of the debased and superstitious character of the native mind, even among the more intelligent classes:—

"The son of the expounder of Hindoo law in Burdwan came to me, accompanied by another Brahmin who highly extolled his learning. In the course of the conversation I told him that I could not possibly conceive how men of learning could degrade themselves so much as to prostrate themselves before cows; and, lying upon their faces, pay divine worship to these beasts. He replied, that cows were worthy of such honour because they were sprung from a deity. I said, 'But you see that man's excellency consists chiefly in his reasonable soul, but a cow is entirely devoid of reason; what difference is there then between cows and other beasts?' Hereupon he exclaimed, 'No! highly venerable, highly venerable are the cows? *their want of reason excepted,* they are, in every other respect, the representatives of God:' and then he proceeded, with the most fervent zeal, to ascribe to cows a far greater value than he could put upon himself. One of our school-boys, who had been present at this conversation, said, after they were gone—'It is really the case, that the people esteem the cows so highly; for if a man of moral character dies, they are used to say, 'Oh! what a good man he was! He was as virtuous as a cow.'"—*Ibid.*

Removal of the Rocking Stone.

A party of sailors lately came on shore at the Land's End, for the purpose of removing from its situation the celebrated Logan, or the Logging (rocking) Stone. This mass of granite, which is nearly one hundred tons weight, was one of those objects that excited the curiosity of every visitor to the western part of Cornwall. It stood on the summit of a mass of rocks at the Land's End, and was so poised on a natural pivot, that the force which a man could exert was sufficient to cause it to vibrate. In this situation it remained from a period antecedent to our authentic historic records, as it is noticed by our earliest writers, until the barbarians above mentioned, in sheer wantonness, succeeded, after great labour and perseverance, in removing it from its place.—*Ibid.*

Ordinations.

On Tuesday, August 3d, 1824, in the Episcopal church at Petersburgh, Virginia, Mr. John Cook and Mr. Lucius Carter were admitted to the holy order of deacons, by the Right Rev. Richard C. Moore, D.D. bishop of the diocese. Divine service was performed by the Rev. William H. Wilmer, D.D. of Alexandria, and a charge delivered by the bishop. The Rev. Andrew Syme, rector of the church, presented the candidates.

At an ordination held in St. Michael's church, Bristol, Rhode-Island, on Sunday, August 15, Henry W. Ducachet, M.D. was admitted to the holy order of deacons, by the Right Rev. Bishop Griswold.

Bishop Chase's return.

The Right Rev. Philander Chase, D.D. Bishop of the Protestant Episcopal Church in the state of Ohio, whose departure for England was mentioned in our vol. vii. p. 314, returned in the packet ship Orbit, Capt. Tinkham, which arrived at this port on the 29th of August.

Calendar Notices for October, 1824.

3. 16th Sunday after Trinity.
10. 17th Sunday after Trinity.
17. 18th Sunday after Trinity.
18. St. Luke the Evangelist.
24. 19th Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
31. 20th Sunday after Trinity.

Errata in the Review of the Hymns.

Page 266,	column 2,	line 7, for "groaned" read *groans.*
267,	2,	7, for "of men" read *benign.*
268,	1,	27, for "peace" read *piece.*
268,	2,	7, for "the lamp" read *its lamp.*

In the remarks on the 33d hymn, the amendment of "Kind Saviour" should have been *proposed, in* place of "Dear Saviour," in its 5th verse. A like mutation may be adviseable in some *other* passages of the hymns where the word "dear" occurs.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.] OCTOBER, 1824. [Vol. VIII.

For the Christian Journal.

Abstract of the Proceedings of the eighth annual Convention of the Diocese of North-Carolina, held in St. John's Church, Williamsborough, from Thursday, May 6th, to Monday, May 10th, inclusive, 1824.

[Continued from page 283.]

The parochial reports afford the following aggregate:—baptisms (adults 40, infants 142, not specified 60) 242. —Marriages 16—Funerals 36—Communicants 459.

Certificates of the organization of St. Luke's church, Salisbury; Union church, Waynesborough; and St. Paul's chapel, Milton, were presented, and the said churches admitted into union with this convention.

The following preamble and resolution, moved by the Rev. Mr. Empie, were adopted:

Whereas by the consecration of our worthy diocesan, the temporary connexion that subsisted between this convention and the Right Rev. R. C. Moore, of Virginia, has been dissolved.

Resolved, unanimously, that the church in this diocese is greatly indebted to the fostering care of the venerable bishop of Virginia; that she entertains the warmest sentiments of respect for his character, and gratitude for his friendly visitations, and the disinterested zeal he has uniformly manifested in her welfare; and that our president be respectfully requested to tender to the Right Rev. R. C. Moore, the strongest assurances of this our respect and gratitude.

The following resolution, the question being put by the secretary, was then adopted:

Resolved, unanimously, that the thanks of this convention be given to the Right Rev. prelate, for his excellent discourse delivered at the opening of this convention, and that he be respectfully requested to furnish a copy of the same for publication.

To which request the bishop was pleased to give his consent.

The Rev. Mr. Empie then presented the following resolution, which was adopted:

Whereas it has been suggested by the bishop, that inconvenience may arise from the practice of a vote of thanks for the annual sermon at the opening of the convention, and the compliment of requesting a copy for publication; be it, therefore, *resolved,* that it is the opinion of this house, that the practice be henceforth discontinued.

On motion of the Rev. Mr. Mason, *resolved,* that the next convention be held in Washington.

The following collections were reported:—

For the Missionary Fund,	$181 50
For the Bishop's Fund,	6 00
For the Contingent Fund,	47 45

The committee on the Rev. Mr. Bedell's communication respecting the Theological Seminary, being called on to report, presented the following, which was adopted:

Report.

The special committee to whom was referred the letter of the Rev. Gregory T. Bedell, addressed to the convention, respectfully report:

That they have examined the journals of the convention from its first establishment, for the purpose of ascertaining the authority by which the Rev. Mr. Bedell's zealous and meritorious services as agent of the Theological Seminary, were first rendered, and thereby to ascertain the relation in which he stood to this convention. But the appointment of Mr. Bedell to such agency, is not to be found in them; though, in 1821 the thanks of the convention were tendered to him for his services, a recognition made of his agency, and a resolution passed, requesting him to continue his exertions. It is believed, however, that these proceedings were had in the spirit of approving the plan of the General Convention, and of giving such increased influence to the efforts of Mr. Bedell, as might be derived from the countenance and sanction of this convention. Your committee have no reason to believe, from any record, or documentary evidence, that an original power as agent was devolved on Mr. Bedell by *the convention*. On the contrary, they have received information from a highly respectable source, that the subscriptions to the Theological Seminary were so arranged, as to be made payable to John Winslow and J. A. Cameron, Esqrs., and the money, when received, to be by those gentlemen so invested, as to form a productive fund for the establishment of a professorship; and if this information be correct, it follows, that Mr. Bedell is accountable to the survivor of these gentlemen, who alone is now authorized to receive the money, and give Mr. Bedell an acquittance. Thus, any act of this convention, in settling with Mr. Bedell, would be without authority on their part, and without security on his; and even if this convention were to receive the sums collected, and pay them over to the Theological Seminary, it would amount to a breach of faith to the subscribers, in violating the original terms of the subscription. Your committee, therefore, recommend, that a copy of this report be transmitted to the Rev. Mr. Bedell, for his guidance. But your committee would wish to guard against any inference that, because an interference of the convention in this case is deemed improper, their anxiety for the prosperity of the Seminary has suffered any diminution, or their conviction of its vital importance to the growth and prosperity of the church, is in any degree weakened. On the contrary, they remain deeply impressed with a sense of the wisdom of the conception; and with grateful remembrance to all those who by their zeal or munificence have imparted strength to this nursery of a pious and enlightened ministry; and trust that it will yet be a powerful instrument, under God, of proclaiming the glad tidings of the gospel to thousands who might otherwise have lived in the darkness of ignorance, and died in the despair of infidelity.

The committee on the state of the church next presented their report, which was read and adopted, as follows:—

The committee on the state of the church respectfully report:

That since the last convention the Church has continued to prosper, in a degree commensurate with all reasonable hopes and expectations. The Sunday schools have generally continued in a flourishing condition. [*]Three new congregations have been added to the church; the number of communicants has been greatly augmented. It has pleased the great Head of the church to bless the efforts of the ministry, and to dispose the hearts of the people to increased piety and purity; and the progress of our faith is such, as to call for renewed gratitude to God for these marks of his favour. The unwearied labours of our venerable bishop, during the short time he has been in the diocese, have imparted a new tone to the interests of the church; and the extent of these blessings may be seen in the annexed journal, replete with interest and information, and which at the same time obviates a more detailed performance of the duty confided to the committee.

The Rev. Mr. Empie's resolutions, which had been ordered to lie on the table, were now called for, and adopted.

1. *Resolved*, that John W. Wright, Esq. be appointed treasurer of the convention, and agent to manage the episcopal fund, under the direction of the standing committee; and that he make an annual report to this convention, of the state of his accounts and agency.

2. *Resolved*, that the said agent do

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[*] The number is really four. For though St. Peter's, Washington, through some negligence or forgetfulness, was not *formally* recognized, yet its acknowledgment of the constitution and canons of the Protestant Episcopal Church in general, as well as the church in this state, being well known, and a delegate having been received from said church, as a member of the present convention; it must be considered as forming, de facto, a constituent part of the convention.

invest the surplus of the sum at the end of each year, in some permanent and productive fund, with the approbation of the standing committee.

3. *Resolved*, that the bishop be authorized to draw upon the treasurer for the semi-annual instalments of his salary, as they become due.

4. *Resolved*, that the bishop be requested to draw upon the treasurer for his travelling expenses, as soon as they shall have been incurred; and that he draw forthwith for those already incurred.

Resolved, that the election of delegates to the General Convention be annual.

On motion of the Hon. J. L. Taylor, *resolved*, that the secretary be requested to procure a blank book, in which shall be recorded the correspondence, commission, and other papers relative to the appointment and consecration of the diocesan, together with all papers and documents relative to the organization of churches.

The following appointments were made:—

Delegates to the General Convention.—The Rev. Adam Empie, the Rev. Richard S. Mason, the Rev. William Hooper, the Rev. William M. Green, Hon. John L. Taylor, Hon. Duncan Cameron, Moses Jarvis, and Josiah Collins.

Standing Committee.—The Rev. Adam Empie, the Rev. William Hooper, — Haigh, — Strange, Jeremiah Lippett, and Charles Mallett.

The standing committee for the past year then presented their report, as follows:—

Report of the Standing Committee.

In the course of the past year very little business has come before the committee. In their session at the last convention, they granted to Mr. Ira Parker the testimonials required by the canons, in order to his offering for ordination. Mr. Parker proceeded to Virginia, was ordained by the bishop of that diocese, and has not since returned to this state.

At the present convention, the committee have, upon receiving the required *certificate*, agreed to admit as a candidate for orders, Mr. Alexander Norris.[*] There are at present, therefore, four candidates for the ministry in this diocese.

This committee having been appointed trustees for the application of the episcopal fund, have the satisfaction to report, that the Rev. William Green, who was appointed agent for making collections for the Episcopate, has been considerably successful, and that he deserves the thanks of all the friends of our church, for his active and zealous fulfilment of his agency.

It appears from an examination of Mr. Green's accounts, that the whole amount subscribed as yet for the bishop's fund, is $ 8,240, payable in five annual instalments, with the exception of $ 30, which is payable in three annual instalments.

The sum actually collected by the agent amounts to $ 1,878; of which, after deducting the bishop's salary, and the travelling expenses of the agent, there remains on hand a balance of $ 1,111 94, which has not as yet been vested in any productive fund.

As it is believed that many friends of the church who have not been applied to, would subscribe to this fund, the committee would respectfully recommend the continuance of Mr. Green's agency, as his past success has proved him so well qualified for the important trust confided to him by the convention; and it is hoped that the value of his services to the diocese in this respect, may induce him to accept of the same agency for the ensuing year.

All which is respectfully submitted.

A. EMPIE, *Chairman*
of the Standing Committee.

It was then, on motion, *resolved*, that the thanks of this convention are eminently due, and are hereby given to the Rev. William M. Green, for the fidelity and zeal with which he has discharged the duties of agent for the episcopal fund.

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[*] This is obviously incorrectly expressed. Where there is a bishop, candidates for orders are not admitted by the standing committee, but by the bishop, on the recommendation of the committee. See Canon vii. Gen. Con. 1808. Mistakes similar to that here noticed are not unfrequent.—Ed. C. J.

Resolved, further, that he be requested to continue his agency, and that he be authorized to appoint agents wheresoever he shall judge them to be necessary.

The committee on the episcopal fund, being called upon, presented their report; which, after amendment, was adopted, with the resolutions annexed.

The committee to whom was referred the consideration of the subject of the episcopal fund, respectfully report —That having reflected on the measures already adopted for the promotion of the object in view, are of opinion that, under existing circumstances, none more effectual, or more likely to attain the desired end, can be selected.

In relation to the subscriptions to the fund, and the money thereon collected, your committee are of opinion, that it is not only highly expedient, but absolutely enjoined by the terms and purposes on which the contributions were made, that the fund should not be *violated* by payments out of the principal, for contingent uses; but that it should remain a permanent and productive source of the salary contracted to be paid the bishop, as far at least as such object is practicable. Your committee can devise no other plan of achieving this, and which would be more likely to be generally acceptable to the members of the church, than by a contribution from the several congregations in the diocese, proportioned to their numbers and ability. With this view, your committee have annexed a specific sum, for the payments of which, the respective congregations ought, in their opinions, to be subject, and the sum, when received, be forthwith remitted to the treasurer. Your committee are further of opinion, that no time should be lost in making an investment of the money now in the hands of the Rev. Mr. Green, in some stock yielding an interest; and to provide for these several objects, they beg leave to recommend the following resolutions:—

Resolved, that it is unnecessary to adopt any additional measures, to those already in operation, for the increase of the bishop's fund.

Resolved, that the several congregations in this diocese be required to make an annual contribution of the sums specified in the annexed scale, on or before the first day of January in each year.

Resolved, that the standing committee be required to invest the money now in the hands of Mr. Green, in bank stock of the state bank of North-Carolina; or, at their discretion, in the stock of any other bank in the state, or on private security; and that they proceed from time to time, as other monies may be received from the same source, to employ it in the same manner.

Resolved, that as the annual contribution required of the different congregations will not be sufficient to pay the bishop's salary, that the deficiency be made up out of the dividends on bank stock that may be purchased, or the interest arising on money that may be lent out on private security, or out of the fund that has been or may be obtained by subscriptions.

Resolved, unanimously, that the thanks of this convention be tendered to the inhabitants of Williamsborough and its vicinity, for their great attention and hospitality to the members of this convention.

The missionary society's report, which had been ordered to lie on the table, was then called up, and after amendment, adopted.

The committee on the state of the missionary society, beg leave to make the following report:—

It appears that the board of managers have not been able to procure any missionary services during the past year. They appointed Messrs. Davis and Parker; but as both these gentlemen soon after left the diocese, no missionary services were performed by them. The funds, therefore, of the society, have remained inactive and unemployed.

Cash remaining in the hands of the treasurer	$ 342 66
Do. collected and received during this convention,	182 25
Do. due to the society,	168 00
	$ 692 91

The house then adjourned, after singing and prayer, with the benediction from the bishop.

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Canons passed in the above Convention.

Canon I. *Respecting annual contributions.*

An annual contribution shall be made, by each congregation in this diocese, to defray the necessary expenses of the bishop's visitation, and the contingent charges of the convention; and likewise to furnish our quota to the contingent expenses of the General Convention; which sums shall be remitted to the treasurer of the convention as they are received.

Canon II. *Respecting the bishop's authority to change the place of holding the convention.*

In all cases where a contagious disease, or any other sufficient cause, shall render it necessary, the bishop may change the place of meeting appointed by the convention.

From the treasurer's account, it appears that the receipts of the preceding year had been $ 75 25; and the expenses $ 80 00; leaving a balance due the treasurer of $ 4 75.

The number of congregations in the diocese is 28.

Charleston Protestant Episcopal Sunday School Society.

The fifth anniversary of this society was celebrated in St. Michael's church, Whitsun-Tuesday afternoon, June 8th, 1824, when divine service was performed by the Rev. Dr. Dalcho, assistant minister of the same, and an appropriate address delivered by the Rev. Allston Gibbes, assistant minister of St. Philip's church. The number of children assembled on this interesting occasion, far exceeded that at any former anniversary, and presented an interesting spectacle to those who were present, and felt the importance of teaching the young early habits of piety, and the necessity of having an interest in the cause of the Redeemer.

The following is the report presented at this anniversary:—

Report.

This society, from its institution in the year 1820, has steadily prosecuted the same purpose by the use of the same means. Its annual reports, therefore, rather serve to show that it has kept the even tenor of its way, than to afford intelligence of a novel character.

From the reports of our superintendants, compared with those of the preceding year, there is an increase of scholars from 435 to 683. There is also an increase in the number of teachers, from 59 to 70.

This correspondent increase authorizes the belief, that the sphere of this charity could be enlarged, if an additional number of teachers could be procured. We would embrace this opportunity respectfully to entreat those whom Providence has blessed with the capacity of being useful in this department, to favour us with their co-operation. We cannot be unaware of the self-denial, the fatigue, and the trouble which we invite them to encounter. But on the other hand, they need not be reminded, that there is "a luxury in doing good," and that there is a promise which seems to us specially applicable to the present case. It is from our blessed Lord—"Whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." With respect to those persons whom circumstances, and not want of zeal, prevent from becoming teachers, we would observe, that some of our venerable friends have essentially aided the object in another way, and afforded an example worthy of imitation, by their visits to the poor, for the purpose of pursuading them to send their children to the school, and to require of these punctuality in attendance, and diligence at home in preparing the assigned lessons. To our teachers, to whose claim on the public gratitude, and on our own, in particular, we cannot be insensible; and of whose time and industry we reluctantly ask any additional portion; we hope we shall be excused for expressing a wish, that they would, as often as they can, visit their charge, and in this way, extend to the elder members of the household, some of those religious advantages of which the younger statedly participate.

Adverting to the usefulness of such institutions, and to the fidelity of those ladies and gentlemen who are engaged in the arduous office of training the young for usefulness and for heaven; we are naturally reminded of the great loss which our community and the church have sustained in the removal, by death, of one of our female teachers.* In this good cause, her feelings were most devoutly enlisted, and it pleased Divine Providence to permit her to serve the church actively, not only until the last day, but we may almost say, until the last hour of her life. At noon she was in our Sunday school, and in the evening of the same Lord's day, she was translated, as we have good hope, to the temple not made with hands, safely landed on that peaceful shore of eternity, where she adores her Saviour and ministers to her fellow-beings with a warmer zeal and nobler powers; and to which it was her zealous and constant, and we believe, in several instances, successful endeavour, to conduct not the young only, but grown persons of all ages, sorts, and conditions.

It is with no small satisfaction that we are enabled to state, that a purpose which has always appeared to us of paramount importance, is now happily accomplished, viz. the accommodation of the Sunday scholars with seats in church.

The erection of St. Stephen's chapel, intended for the special use of those who cannot afford to pay for seats, (which is one of the most interesting occurrences of the year,) and the addition to St. Philip's church of several pews, some of which will be appropriated to the poor, authorize us to say, that no member of our communion, young or old, needs now, "as the manner of some is, to forsake the assembling of themselves together," to perform a pleasant duty, and to partake of the highest privilege vouchsafed to man on the earth.

The library continues to be useful, not only by the instruction and incitement its books afford, but also as an incentive to good conduct; the teachers wisely limiting the use of it to those children who have merited their approbation. We regret, that public liberality has not enabled us for the two years past, to increase the number of our books; but we trust their good effects, and the fact, that we have at present only 170 volumes, will, when generally known, induce our friends, by the donation of suitable books, or otherwise, to assist us in this respect also.

The children have, as heretofore, been encouraged to punctuality and assiduity, by premiums annually distributed; and though these have varied according to merit, yet it has been deemed expedient to give to every pupil some token of the regard of his teacher, in the form of a book or tract, which may also be a permanent means of moral instruction and incitement. For providing these premiums the funds of the society have been applied to the amount of $ 82 62.

We record, with much satisfaction, that only two persons have withdrawn from this society, while there have been added nine annual and three life members. The whole number at present are 15 life members, 112 annual; total 127.* Death has deprived this society of one member, a worthy lady, in the benefits of whose pious example we have largely participated, having the satisfaction of numbering among our members no less than six of her children.†

As benefactors, we enrol with pleasure the following names:—Mr. A. E. Miller, Mrs. E. Sutcliffe, Mr. J. S. Johnson, Miss Cobia, Mrs. Dehon, Mrs. Clarkson, Miss Sophia B. Clarkson, Mr. William Clarkson, jun.

The gift of the first named, was 300 copies of the catechism, introductory to the use of the church catechism. The three last, directed that their bounty should be applied to the procuring of clothes for destitute children, who might attend our school. For this very excellent purpose, the whole amount expended within the year, is $57 56¼. In a preceding year, some clothes suitable for the poor children were received, and we regret that the useful example has not been followed during the present, as we hope it will in the coming year. Our funds have been also applied to the procuring, at the small cost of $ 1 25, a dozen copies of the useful work entitled the Sunday School Teacher's Guide. The rendering our teachers (several of whom are younger than would have been employed, if elder persons had offered) better qualified, was a sufficient inducement for this purchase, and it was just that the society should be charged with it, as the valuable services of our teachers are purely gratuitous.

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* Miss E. C. Bacot.

* When this report was presented; since that time three of the annual have become life members, and six annual members have been added. The number now is 18 life, and 115 annual members, making 133.

† Mrs. John Dawson.

The income of our society (as its members pay annually only one dollar) not being adequate to its benevolent purposes, a collection at our anniversary meeting has been deemed advisable. This will afford an opportunity to all persons to contribute their mite, and it is reasonably hoped, that the address on that occasion, and the interesting spectacle of so many of the rising generation, brought within the influence of the gospel of peace and salvation, will not fail to produce a proper excitement.

It is a subject of regret, that Sunday schools as yet exist in few of our congregations out of the city, and we embrace this occasion to recommend, that this society should so alter its constitution, as to admit of its extending a measure of assistance (at least so far as the procuring the necessary books) as circumstances will admit, to other than schools "within the city and vicinity."

We cannot conclude this report, without an expression of gratitude to God, that our society continues to flourish, and that he has put it in the hearts of so many persons of both sexes, to come forward as teachers.—To these instruments of his goodness, we would tender our sincere and most cordial thanks. May the blessing of many ready to perish come upon them! May the enduring gratitude of their pupils—their parents and guardians, and the respect and esteem of the public, to which they are richly entitled, be bestowed upon them in full measure! And in that day when the Lord shall open his book of remembrance, may "he spare them even as a man spareth his own son that serveth him." In what way, we trust we shall be excused for making the inquiry, can any person more effectually, although it be without parade, promote the welfare of the community, as well as the eternal welfare of individuals, than in carrying into effect the best system which has been devised, as experience testifies, for improving the moral condition of the poor, and for establishing in the rising generation, the principles and habits of religion and virtue.

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The Address.

The address mentioned at the head of this article as having been delivered by the Rev. Allston Gibbes, is too long for insertion in our Journal, but we make from it the following extracts.

"It was reserved for the present age to hear from a crowned head, the wise and benevolent declaration of the late king of Great-Britain, that he wished every poor child in his dominions to be able to read the Bible. In accordance with this truly enlightened sentiment, are the prayers and hopes of every friend of man, for every individual of his species, in every region of the globe. That the earth may be filled with the knowledge of the Lord, is the first and most devout aspiration which the knowledge of him teaches us to utter; it is the first petition of the divine prayer which the Son of God taught his followers to repeat. The appetite for knowledge grows by what it feeds on, and they who have once tasted the precious gift would gladly distribute the blessing to all nations. It is to this source we must look for all that yet remains to be done for the amelioration of the condition of man, through those wide regions of the earth, that still groan under the joint and cruel dominion of ignorance and arbitrary power. Let but the light of knowledge pierce the veil of moral gloom that enwraps them, and every other good will follow in its train.

It is to the same power, the irresistible power of education, that we must look for the progressive improvement of those portions of the human family which have already advanced the farthest in the career of national prosperity, and against whose continued progress no barriers exist, but those which the imperfection of our fallen nature opposes. These, indeed, must still exist in a greater or less degree, but all other obstacles may be overcome, and will be made to yield at last to the mighty force of moral and intellectual truth, operating by the instrumentality of education upon successive generations.

"These, it must be admitted, are important truths, and I trust it will appear that they have an immediate bearing upon the circumstances of our own country, and on the occasion of our present meeting. It is true, with respect to nations, as to individuals, that the liberty of self government is valuable only in proportion to the ability to use it aright; it will be productive either of good or evil, and become to its possessor either a benefit or a curse, accordingly as it is well or ill employed. It is a desirable power, only so far as there exists virtue to choose the proper objects of pursuit, and wisdom to devise and execute the proper measures for their attainment. Hence, the value of the free form of government, which it is our privilege to possess, must be estimated by the degree of intelligence and virtue to be found in the people, who are the source of power. Its success in promoting the happiness of those who live under it, nay, may I not justly add, its very existence, depends on the sagacity of the people themselves to frame wise laws, and their willingness to obey and enforce them when enacted. Should they who are the ultimate source of all the laws, prove deficient in either of these particulars, it is clear that the true end of all government, which is the welfare of the governed, will not be attained; and even the power of self-government will eventually be taken from them. For no sooner does a free people manifest an incapacity to govern themselves, than there will be *seen to start* up bold and daring spirits, who want not either the ambition or the skill to rule them; and who will rule them with a rod of iron. Hence appears the importance and necessity, to us more than to any other people, of employing every means of disseminating throughout the mass of society, and of implanting in the breast of every individual, the seeds of knowledge and virtue, that so they may be duly qualified to exercise the most valuable of all rights, that of governing themselves, and of providing for their own happiness.

"And what means, permit me to ask, can be imagined better adapted, or more effectual for the attainment of this primary, this indispensable condition of national and individual welfare, than the extension of the institutions of education, whereby the ductile minds of the rising generation may be stamped with the image of virtue, which is the more indelible as it is the more early impressed, and they may be trained up in those intellectual habits and pursuits, which alone make them good citizens and good men. Of the facilities which our country affords for education merely intellectual, I am now permitted to speak. The provision, both public and private, for this purpose, is very respectable, and is daily becoming more adequate to the momentous importance of the object. The elements, at least, of secular learning, may be acquired at little cost, or at a trifling sacrifice, by all who will be at the pains to seek them. The establishment of public free schools in our own, and in other states, has brought them within the reach of all classes of the community, and bears gratifying testimony to the enlightened views which prevail among us on this interesting subject. But our present concern is chiefly with the *moral* culture of the young. And this is a topic which, equally with the former, addresses itself with more peculiar force to the citizens of our republic, than to any other people. In most, if not all other countries but our own, some form of religion is established by the state, and public provision made for its support: and the system of religion so established, is naturally, and with great propriety, incorporated more or less into the public institutions for the purposes of education. Thus the means of moral and intellectual discipline, in a measure more or less ample, are every where furnished by the same public authority, which provides the means of secular learning, and go hand in hand with them, in forming the minds and habits of the young, for the most important duties of life. But in our country, the principle of religious toleration interwoven in our political constitution, forbids the preference of any one form of religious faith, and therefore excludes them all from the institutions of education, which are founded by public authority, and which, in a great many cases, furnish the only means of education that are accessible to the children of the poor. A similar deficiency is necessarily to be expected, and is in fact found to exist, in those charity schools which are supported by the bounty of private associations, comprising among their members, as commonly happens, individuals holding different forms of religious faith and polity, and who cannot, therefore, reasonably be expected to unite in giving currency or precedence to any peculiar system of religious instruction. And even in the seminaries and academies, in a great majority of instances, the same effect is produced by a similar cause, the desire of conciliating the patronage of persons of dissimilar religious persuasions: the same studied exclusion of divine learning takes place, except so far as it may be generalized into a system comprising a few principles of moral truth, common to all creeds, and from which, whatever is characteristic of each, is carefully and professedly rejected.

These circumstances of our peculiar national condition are brought to your notice, not with the most distant purpose of making them the ground of complaint. For though it cannot be concealed, that in their train lurk evils of momentous magnitude, yet it must be conceded, that these are the necessary and inseparable consequences of that principle of national religious toleration, which is, we trust, the parent of good more than sufficient to outweigh even these acknowledged and serious inconveniences.* But these views have been thus cursorily stated, with the purpose of bringing before you, in somewhat of its due force, the irresistible argument naturally resulting from them, in favour of the indispensable necessity of some other, and further means than those afforded by the common schools, for the religious instruction of those whom the will of Providence has made dependent on your care for this, as for all the other blessings of life. How extremely meagre and inadequate must necessarily be the moral discipline and culture to be derived from such sources as have been described, may readily be imagined, and has been but too convincingly demonstrated by the testimony of past painful experience. The degree of ignorance respecting the evidence, authority, and peculiar characteristics of our Christian faith, in which too many of the young have been, in time past, unhappily suffered to grow up to manhood; the religious indifference, nearly allied to infidelity, which is but too certainly consequent in after life upon such early neglect of instruction, or the bigotry of a blind and intolerant and superstitious adherence to the mere form without the spirit of religion, which, in the other alternative, is its probable offspring; these, with their necessary and poisonous influence on the moral character, and the well-being of individuals and of society, furnish painful and incontestible evidence of the utter insufficiency of that system, or rather, the want of system, according to which the young have heretofore been left to glean a scanty pittance of Christian knowledge out of the plenteous store of merely secular and intellectual learning, which it has been the aim of parents and teachers to provide so copiously for their use.*

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* The subject here so lightly touched on, opens a wide and interesting field for speculation, and would lead, if I mistake not, to some very important practical results. The principle of national religious toleration, or to speak more accurately, perhaps, of a government entirely independent of religion in any shape, is, like the whole of our national constitution indeed, an experiment yet in the hands of time. Its first effect evidently is such as has been stated above, to exclude religious instruction, except in the branch of ethics, from all institutions founded by public authority. Perhaps a natural, though a partial, remedy for this unavoidable evil, for such it must be admitted to be, may be discerned in the growth of seminaries endowed by private munificence, and which being under no such restriction, are at liberty to adopt the course of instruction most congenial to the views of their patrons or conductors. The tendency to this result already appears in the actual state of many of the colleges of this description, existing in different parts of the United States; which are subject to the controul of individuals or bodies of men, holding a common form of faith; though even in these the desire of conciliating different parties, causes the peculiar doctrinal system, for the most part, rather to seek to ingratiate itself into the minds of the pupils, through the personal influence and weight of the professors, than to gain an ascendancy by the instrumentality of any exclusive form of dogmatic instruction. But the ulterior effects of the state of things here adverted to, on the character and well being of the community, remains yet to be developed. The state of Connecticut, which possesses a very large school fund, seems to have pursued the policy of dividing it among the existing institutions of education, leaving their internal administration to the discretion of their respective conductors. Some other states have preferred the plan of establishing seminaries on the catholic principle, and subject to the controul of public authority.

We perceive under the circumstances which have been briefly adverted to, as resulting from our peculiar condition, the necessity, absolute and indispensable, of resorting to some other and more effectual means than such as had heretofore, until a late period, been found to exist, for imparting to the youthful members of our communion such instruction in the principles, precepts and authority of our Christian faith, as might fit them for the due and conscientious discharge, in after life, of their duties to God, their country and the world: for implanting in their tender minds, at a season when they are most susceptible of the precious seed, every good and virtuous purpose, and every generous affection; and especially, for inspiring into their very nature those blessed hopes and consolations of religion, which alone can teach them where to seek their true happiness, and alone can enable them to find it. For the attainment of these high and holy ends, the Providence of God, for to no other source can we ascribe so inestimable a benefit, was pleased to direct the establishment of Sunday schools; an institution, of all others which the wisdom of man, under the guidance of divine grace, has ever contrived, the most congenial with the pure spirit of Christianity, the most conducive to its full and entire influence over the hearts and lives of its professors, and the most likely in its eventual consequences, to bring about the blissful and predicted era, when the knowledge of the Lord shall be spread over the whole earth.

Such an institution, my friends, it is our happy privilege to have seen generally established through all the more enlightened countries of the globe, and fast spreading in our own; and we have been already permitted to behold some of its first fruits, which warrant us in cherishing the most confident and gratifying hopes of a future abundant harvest of good, which shall redound to the glory of God, and the happiness of our fellow-men.

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For the Christian Journal.

Messrs. Editors,

Having observed in your last number some extracts from a British publication, relating to the "memorable" John Hales, it occurred to me that the following short notice of a similar literary wonder, who flourished in the succeeding age, might be not unacceptable to your readers.

John Gregory (styled by honest Anthony Wood, "the miracle of his age for curious and critical learning") furnishes a remarkable example of merit, exalting its possessor from the lowest rank. He was born of pious and honest, but poor and humble parents, in the village of Amersham, county of Bucks, England, A. D. 1607. At the age of 15 his transcendent genius had already begun to manifest itself, which, together with the pious and strict education he had received from his parents, induced Dr. Crook, then resident in Amersham, to select him for an attendant on Sir William Drake, then about to proceed to Oxford; thus affording him an opportunity of attaining that learning which he so greedily coveted, and for which he was so admirably fitted, without inducing upon his parents charges which they would be unable to bear. Thus favoured with an access to the repositories of literary lore, and with the directions and assistance of an able and assiduous tutor, (Dr. George Morley, afterwards Bishop of Winchester,) he soon began to manifest his love of learning, and capacity for its acquisition. He soon, says his biographer, eased his instructor of any further trouble with him, by his great study, which was such that for divers years he studied 16 of every 24 hours, and that with so much appetite and delight, as that he needed not the cure of Aristotle's drowsiness to awake him. With such diligence, aided by his extreme readiness at acquiring languages, it is not wonderful that he should at the age of 26, have attained a learned elegance in English, Latin, and Greek, an exact skill in Hebrew, Syriac, Chaldee, Arabic, and Ethiopic, and a perfect familiarity with the Saxon, French, Italian, and Spanish languages; in the attainment of all which, he was entirely without assistance, with the exception of some instructions in Hebrew by Dr. Dod, during the space of a single vacation.

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* This subject has of late attracted much attention in England. The views entertained of the duty of the government in relation to it, may be inferred from the following extract. "Much has been said of the want of a more general and more efficacious system of religious instruction for the higher classes of society, educated under the public institutions of this country. With a due sense of the importance of what has been already effected, and without presuming to determine what ulterior measures might be adopted to accomplish all that could be reasonably desired, I shall observe only that no plan of education can fulfil the original intention of our national institutions, or, at least, the obligations which attach to them, which does not effectually provide the means of inculcating a knowledge, not only of the evidence of the Christian religion, and of its peculiar and distinguishing doctrines, but also, of the grounds upon which the reformation and the other ordinances of the church of England, were established."—*Gray's Connexion of Sacr. & Prof. Literat. p. iv. v. Lon* 1816.

This premature proficiency attracted to him the notice, and obtained the favour of Dr. Brian Duppa, afterward Bishop of Salisbury, who bestowed upon him a prebend in that diocese, and continued his patronage till his death. About this time (A. D. 1634) his first publication appeared, in the form of Notes on Sir T. Ridley's View of the Civil and Ecclesiastical Law, in which *he drew deeply from his immense stores* of varied learning, and gave the world a specimen of what he *could* effect, should choice or chance dispose him to the composition of a more bulky or important work. In consequence of this performance he was honoured with the correspondence of some of the greatest of his cotemporaries; among whom may be enumerated Laud, Montague, and Selden, with many learned foreigners. Yet, great as were his abilities, and great as was the encouragement they secured to him, his modesty (as is not unfrequently the case with the *truly* great and good) was greater: and so much did it govern him, that he ventured but one other short publication in the course of his life. His "Notes and Observations upon some Passages of Scripture," (the very preface to which displays an astonishing erudition) was published in 1645, dedicated to his patron, Bishop Duppa. It went through four subsequent editions, and was at last immortalized by a translation into Latin, and insertion in the Critica Sacra. In these notes, an immense fund of learning is brought to bear upon some of the most difficult passages of the Bible; in the investigation and interpretation of which much critical acumen is displayed, although, occasionally disfigured by an exuberance of fancy, which, if experience is to be credited, seems to be epidemical among oriental scholars.* This was the last effort of his mind. The civil wars soon after coming to their height, among the other sufferers, Gregory, being deprived of his prebend, was reduced to want of necessary food. In this deplorable reduction, he betook himself to one Sutton, an innkeeper near Oxford, whose son he had bred up from a child to wait on him. In his house he died of a broken heart, or, according to others, of the gout, (brought on at the early age of 19 by excessive study,) in the 39th year of his age, A. D. 1646. "And thus," says his friend and biographer, John Gurgany, "as he lived, he died, a most obedient and affectionate son of the church of England; for whose sufferings he sorrowed unto death: a more painful and exquisite martyrdom than that by fire or sword: by these the soul breaks prison in a minute to an eternity of liberty and felicity; that keeps us on the rack of death, not only to the Apostle's καθ’ ἡμεραν, but even πασαν ὡραν." His learning, however, did not entirely perish with him: besides some translations of ancient and curious authors (concerning which see Wood. Hist. II. 101.) he left several valuable treatises on curious and interesting subjects, which were collected and published under the title of Gregorii Posthuma, by his friend and survivor, Gurgany, with a short account of the author. In this volume, among other rare and curious treatises, are two peculiarly deserving of notice for the great collection of facts they afford, together with the bold (though rather unrestrained) criticisms of the author. The first is on "the seventy interpreters; the place and manner of their interpretation." The second, entitled, Καιναν δευτερος, or a disproof of him, is a singular disquisition upon the celebrated passage in the Septuagint version containing a second Canaan between Arphaxad and Sala, Gen. xi. 12, 13, found also in Luke iii. 36. Although his theory is fanciful, his arguments well deserve perusal.

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* Witness Schultens, Reiske, Parkhurst, Pococke, Simon, and even, in some instances, Gesenius.

From this short account of one who was for a short time the glory of his country in a literary view, methinks a simple moral might be drawn.

Merit, when it is genuine, will not languish in obscurity or uselessness, nor will it be prejudiced or prevented attaining its just deserts and full degree of usefulness by modesty. The tender plant of genius never flourishes so well as when *involuntarily*, and, as it were, *unwittingly*, transplanted into the genial soil of honour and public approbation and esteem. U. U.

Society for Promoting Christian Knowledge.

The immense resources of this venerable society are known to but few persons in this country. And with its resources its operations appear to be in accordance. The Christian Remembrancer for July informs us that its last anniversary was celebrated on Tuesday the first day of June, when about 120 members of the society and friends of the church were present; the bishop of London being in the chair. From the report then exhibited, it appeared that during the last year the total number of Bibles, &c. issued to members on the terms of the society, granted gratuitously on special application, and delivered to members for their gratuitous distribution, amounted to—

Bibles	54,290
New Testaments and Psalters	60,275
Common Prayer Books	126,431
Other bound books	95,142
Small tracts, half-bound, &c.	811,949
Books and papers, (for gratuitous distribution)	316,431
Total	1,464,518

Exhibiting on the whole an excess of 54,107 above the distribution of the preceding year.

The receipts towards the general designs of the Society were 60,607*l.* 4*s.* 2*d.* leaving in the hands of the treasurers a balance of 1229*l.* 3*s.* 2*d.*; and towards the East-India mission, 2970*l.* 14*s.* 5*d.* leaving a balance of 237*l.* 1*s.* 8*d.*—the receipts of the last year exceeding those of the preceding one by 2892*l.* 4*s.* 3*d.* for the general designs of the society—and by 744*l.* 11*s.* 2*d.* for the East-India mission.

Progress of Female Schools in Calcutta.

The Missionary Register for June informs its readers that the Rev. Isaac Wilson writes on the subject of female schools in December last to the Church Missionary Society as follows:—

"On the 12th of this month we had a public examination of the most advanced girls. The rooms were crowded with persons of the highest respectability: Lady Amherst, the Hon. Miss Amherst, Lady Mac Nagten, and the Lord Bishop of Calcutta, were present.

"The sight was most gratifying; and we thanked God and took courage. There were 160 children present. Some of them read Watts' Catechism, Fables, a work on Female education, &c.; and others the New Testament. Specimens of their needle-work and writing were exhibited, and gave great satisfaction to all present. The children were respectively rewarded, before the company dispersed.

"In this department of our labours there is every thing to encourage and animate us to go forward. Mrs. Wilson has now above 500 children, in 24 schools; and if our funds would allow it, we might have double the number immediately. The prejudice of the people in reference to the instruction of their daughters is daily dying away. When Mrs. Wilson first came among them, they would not consent to enter our verandah, preferring rather to sit in the mud than to enter the house; but now they are willing to come miles through the streets to attend a public examination, and readily enter the rooms which adjoin the Old Mission church. Mrs. Wilson has introduced the New Testament into about half of her schools; and, as soon as all the children can read it, she will introduce that sacred volume to all under her charge."

For the Christian Journal.

No. II.

REVIEW *of the proposed Additions to the* HYMNS.

WE resume our labours with the remark, that, in preparing hymns for use in public worship, the deference paid to their authors, by insisting tenaciously on the text as they give it, ought frequently to be dispensed with. In this case there are no literary rights. A hymn is not adopted out of compliment to the writer, but only because it will tend to edifying. And if the church, in its wisdom, thinks she can render such a hymn *more* edifying, whether directly in its matter, or indirectly, by corrections of its style or language, she ought to do so.—Under ordinary circumstances, when we peruse a poem, the twofold object is allowable, admiration of the author, as well as our own gratification or improvement. But when a poem is to be made the vehicle of devotion, or the subject of devotional musing, the claims of the author are extinct,—admiration of him or of his piece then become forbidden thoughts,—the one purpose is, to kindle the holy fires of the soul, or to impress it with useful "teaching and admonishing." This is the sole object the church has to serve in preparing hymns; and so supreme and exclusive is this object, that no rights of their authors can be allowed to interfere with it.

The above remarks would be unnecessary, if writers of established poetical character, as well as allowed piety, had often devoted their talents to the writing of hymns; from the works of men thus doubly gifted we might draw a selection which would require no amendment. But unfortunately this is not the case; only a few authors of sterling literary fame have written pieces suitable for devotion. The critical pen may therefore be applied to the mass of hymns with no very blameable arrogance. And it will be recollected, that whatever be the genius required for composition, a much humbler genius may often suggest very good amendments. Let this matter of fact apology suffice for the exculpation of our modesty in attempting a review of the productions before us. This review is founded on the two principles, of being as *favourable* as candour will permit, and of suggesting *corrections* rather than the omission of any piece, if it can well be avoided: though we think that several might be expunged, on which we shall not pass that sentence. We unreservedly submit our remarks to the committee when they shall form a quorum, and to the convention. The punctuation of many of these hymns we take the liberty of varying, as they have evidently been printed in haste.

The first hymn in the proposed new collection is from the pen of a clergyman of our own communion. Had his life been spared, he would have been a most valuable assistant in the work now before the church.

Advent.

Hymn I.—Eastburn.

1 Awake! awake! lift up your eyes,
The Saviour comes at length
In glory from his native skies,
And conqu'ring in his strength!

2 Awake! the sombrous gloom of night
Is fading to the day;
Put on the panoply of light,
And cast your sins away.

3 He comes—the Prince of peace and love,
To bring salvation near,
And pour the blessings from above
O'er all this rolling sphere.

4 Your Jesus shall your armour be
Against the shafts of hell:
Then wake, and in the harmony
Your kindling voices swell.

A superior hymn this; unexceptionable in its matter, elevated in its diction, and regular and flowing in its measure; very beautiful, and entirely proper for devotional use. May we ask however whether "sombrous," in the 2d verse, is fully accepted as an English word? if not, might "cheerless" be substituted? May we be allowed also to doubt the propriety of the mixed figure in the concluding line—kindling and swelling both at once ascribed to the voice? would it do to read "grateful," instead of "kindling?" Whether amended or not, this hymn has our cordial vote.

We proceed to the next, also designed for *Advent*, though more appropriate to Christmas, if any such title be prefixed. The author is not named.

Hymn II.

1 Come, thou long-expected Jesus,
Born to set thy people free;
From our sins and fears release us,
Let us find our rest in thee.

2 Israel's strength and consolation,
Hope of all the saints thou art;
Dear desire of every nation,
Joy of every longing heart.

3 Born thy people to deliver;
Born a child, and yet a king;
Born to reign in us for ever,
Now thy gracious kingdom bring.

4 By thine own eternal Spirit,
Rule in all our hearts alone;
By thine all-sufficient merit,
Raise us to thy glorious throne.

This piece requires much correction. We would read, in the first line of first verse, "Hail," instead of "Come;" for the Saviour is immediately declared to be actually come. "*Dear* desire," in the 2d verse, is too familiar an expression; some other adjective might be substituted, say "*Chief* desire." Nor are we pleased with the fourth line in the 3d verse,

> *Now* thy gracious kingdom bring:—

it savours of the notion of heavenly influence being withheld, though men are ready for it; whereas it is men who withhold themselves, while the Spirit is always ready. Were indeed the hymn to be sung only in Advent, this objection would not apply; but its use will not be thus limited: in fact it is not an Advent hymn, for it regards the Saviour as already "born." We must offer a substitute, not for the above line only, but for another line in the same verse,—as we see nothing peculiar or striking in the fact of being "born a child, and yet a king;" it is the case of many of royal issue:—

> Born thy people to deliver,
> Son of God, yet born a child,
> Born to reign o'er us for ever—
> Lord, we hail thy sceptre mild.

We proceed to the next proposed hymn.

Hymn III.

The Second Advent.

1 Day of judgment, day of wonders;
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creation round—
How the summons
Will the sinner's heart confound.

2 See the Judge our nature wearing,
Clothed in majesty divine!
You who long for his appearing
Then shall say, This God is mine!
Gracious Saviour,
Own me in that day for thine.

3 At his call the dead awaken,
Rise to life from earth and sea;
All the powers of nature, shaken
By his looks, prepare to flee:
Careless sinner,
What will then become of thee?

4 Horrors past imagination
Will surprise your trembling heart,
When you hear your condemnation:
"Hence accursed—hence depart—
Thou with Satan
And his angels have thy part."

5 But to those who have confessed,
Lov'd, and serv'd the Lord below,
He will say, "Come near, ye blessed,
Take the kingdom I bestow;
You for ever
Shall my love and glory know."

6 Under sorrow and reproaches
May this thought our courage raise;
Swiftly God's great day approaches—
Sighs shall then be changed to praise—
We shall triumph
When the world is in a blaze.

A hymn this of most incongruous qualities; containing truth, plain and undoubted truth, but in some parts very ill expressed. To us it appears that the two-line appendage to each verse may have been added to the original hymn. Whether this conjecture be right or wrong, we think the omission of these appendages would be a striking improvement; and each verse, except the 4th (as connected with the appendage of the 3d,) will bear the erasure: the 4th might, if the above amendments be approved, read thus—

Horrors past imagination
  Then will strike the sinner's heart,
While he hears his condemnation—
  "Soul accursed, hence depart."

Should however these erasures be deemed ineligible, we hope the 4th stanza will be relieved of the ungrammatical interchange of "you, and thou:" in order to which, in the second line of that stanza, read "thy," for "your;" the third line read, "When is heard thy condemnation." We hope also that the last line of the 6th stanza will be changed for one of more dignified expression, nay, of truer sentiment; for we question whether the hope of our own triumph with a reference to the perdition of others, is the genuine Christian consolation "under sorrows and reproaches:" this unfortunate reference will be avoided by some such amendment as the following—

We shall triumph,
  Triumph through th' eternal days.

But, we repeat, the most effectual improvement of the hymn will be the omission of all the appendages.

We proceed to the next:

Christmas.

Hymn IV.—*Wesley.*

1 Hark! the herald angels sing
Glory to the new-born King,
Grace on earth, and mercy mild,
God and sinners reconcil'd.

2 Joyful all ye nations rise,
Join the triumphs of the skies;
With th' angelic host proclaim,
Christ is born in Bethlehem.

3 Christ—by highest heav'n ador'd,
Christ—the everlasting Lord,
Late in time behold him come,
Offspring of the virgin's womb.

4 Veil'd in flesh the Godhead see!
Hail th' incarnate Deity,
Pleas'd, as man, with man to dwell,
Jesus, our Immanuel.

5 Hail the heav'n-born Prince of peace:
Hail the Sun of righteousness;
Ris'n with healing in his wings,
Light and life to all he brings.

6 Lo! he lays his glory by—
Born that man no more may die,
And to us the names be giv'n,
Sons of God, and heirs of heav'n.

A sound and elegant effusion. In the 4th verse for "our Immanuel," we would prefer "now Immanuel." The second line of the last verse might perhaps, if retained, be rendered more distinct, as meaning only the escape from spiritual and eternal death. The relation of thought, also, between the first line and the rest of that verse, is not clear. Might it, on the whole, read thus?

Lo! he lays his glory by,
Born to human misery,
That to men the names be giv'n,
Sons of God, and heirs of heav'n.

The next hymn is also intended for Christmas: but we see no reason for any such exclusive title, particularly as the Saviour is described as the "*bleeding* Lamb," that is, crucified.

Hymn V.—*Watts.*

1 Salvation, O the joyful sound!
  Glad tidings to our ears;
A sovereign balm for every wound,
  A cordial for our fears.

2 Buried in sorrow and in sin,
  At hell's dark door we lay;
But we arise by grace divine,
  And see a heav'nly day.

3 Salvation! let the echo fly
  The spacious earth around;
While all the armies of the sky
  Conspire to raise the sound.

4 Salvation! O thou bleeding Lamb,
  To thee the praise belongs—
Salvation shall rejoice our hearts
  And dwell upon our tongues.

Chorus that may be sung at the end of each verse.

Glory, honour, praise, and power,
Be unto the Lamb for ever!
[Jesus] Christ is our Redeemer,
  Hallelujah—praise the Lord.

This hymn is animated. The mechanism however might be improved by a slight alteration; the first line of the 2d verse to read

Salvation! buried once in sin, &c.

There is a defect also in rhyme in the 4th verse; for the remedy of which, its third and fourth lines might read thus—

Our hearts shall kindle at thy name,
  Thy name inspire our tongues.

We again proceed in our review, confident that the interest of the reader will not become weary, in discussing matters of such interest to the church.

New-Year's Day.

Hymn VI.

Help obtained of God.—Acts xxvi. 22.

1 Great God, we sing thy mighty hand,
By which supported still we stand:
The op'ning year thy mercy shows—
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By his incessant bounty fed,
By his unerring counsel led.

3 With grateful hearts the past we own:
The future, all to us unknown,
We to thy guardian care commit,
And peaceful leave before thy feet.

4 In scenes exalted or depress'd,
Be thou our joy and thou our rest;
Thy goodness all our hopes shall raise,
Ador'd through all our changing days.

5 When death shall interrupt these songs,
And seal in silence mortal tongues,
Our helper God, in whom we trust,
In better worlds our souls shall boast.

Very good in substance,—plain and simple in style. One or two verbal alterations suggest themselves In verse 2d, line second, both the rhythm and natural emphasis will be improved by reading "We still," instead of "Still we." The word "peaceful," in verse 3d, line fourth, is not the term most expressive of acquiescence; it might read "humbly:" or else, the whole line might be thus changed—

And cast our fortunes at thy feet.

In the 5th verse, line first, "When" might read "Though:" and the two last lines we are disposed to read—

Immortal praises we will give
When, risen, with our God we live.

The next hymn is a paraphrase of scripture, or rather so true to the original as to be a version; it is unexceptionable therefore in its matter. The versification also is dignified and smooth. We embrace this first opportunity of declaring our preference of such hymns, not of human composition, nor yet a mere expansion of some thought in scripture, but absolute versions of parts of it: these have equal authority with the metre psalms.

Epiphany.—Scotch Paraphrase.

Hymn VII.

The universal extent of Christ's kingdom.—*Isaiah* [ii. 2—5.]

1 O'er mountain tops the mount of God
In latter days shall rise,
Above the summits of the hills,
And draw the wond'ring eyes.

2 To this, the joyful nations round,
All tribes and tongues, shall flow;
Up to the mount of God, they say,
And to his house we'll go.

3 The beams that shine from Zion's hill
Shall lighten every land,
The King who reigns in Salem's tow'rs
Shall the whole world command.

4 Among the nations He shall judge,
His judgments truth shall guide;
His sceptre shall protect the just
And crush the sinner's pride.

5 No war shall rage, nor hostile fear [feuds]
Disturb those happy years;
To ploughshares men shall beat their swords,
To pruning hooks their spears.

6 No longer hosts encount'ring hosts
Shall crowds of slain deplore;
They'll lay the martial trumpet by,
And study war no more.

We see not why the 7th verse of the original piece is omitted:

7 Come, O ye house of Israel! come
To worship at his shrine,
And, walking in the light of God,
With holy graces shine.

We are persuaded that none of our readers will peruse the above without acknowledging its great superiority to hymns of mere human composition.—If we might suggest an improvement, it would be to condense the 5th and 6th verses into one; the thought contained in them is more dilated in the version than by the prophet:—

To ploughshares men shall beat their swords,
To pruning hooks their spears;
And they shall study war no more
Throughout those happy years.

To the subject of *Epiphany* the next hymn also refers. It is a loose paraphrase of the 72d psalm; and one, in our opinion, not wanted, considering the excellent version of that psalm we already have in the Prayer Book,—and considering also that this paraphrase embodies with it no new beauties.

Hymn VIII.—*Watts.*

1 Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

2 For him shall endless prayer be made,
And praises throng to crown his head:
His name like sweet perfume shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on his name with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

4 Blessings abound where'er he reigns;
The pris'ner leaps to burst his chains;

The weary find eternal rest,
And all the sons of want are blest.

5 Where he displays his healing pow'r
Death and the curse are known no more:
In him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise, and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud amen.

If ever a piece from a good author abounded with inelegancies and inaccuracies, this does. In the second line of verse 1st we have the sound of "s" no fewer than seven times. In the 2d verse, "For him" should be "To him:" and as to the meaning of "praises thronging to crown" the Saviour, it must be elicited by abler critics than us. In the 4th verse, the liberation of the "prisoner" is not defined to be spiritual; nor is it true that "*all* the sons" of either spiritual or temporal "want" are actually "blest" by our Lord, though his blessings of grace are *offered* to all: the meaning of the author was, that these benefits accrued "wherever Jesus *reigns*," that is, in the heart; and, such language implies that he does *not* reign except over the truly pious; and thus the mixed church or visible kingdom of Christ is, of course, a nonentity—a very consistent opinion in Dr. Watts, but not, we apprehend, among churchmen. The two first lines of the 5th verse have, on the above principle, a similar meaning, and one decisively calvinistic; for to say positively that spiritual "death and the curse are known no more" by those who have experienced the "healing power" of Christ, is to avow something very like the infallible perseverance of the saints: as to the last two lines of the 5th verse, we cannot be certain that men have gained "*more* blessings" in Jesus then they lost in Adam. The expression "*peculiar* honours," in the concluding verse, is vague; the Arian, the Socinian, and even the Mahomedan, allow "peculiar honours" to Christ; the Christian should define this homage, or it is worth nothing.—On the whole, this hymn should certainly be rejected in its present form; nor is it worth correction, as we have the same matter more ably versified in our 72d *psalm.*

We proceed to another and better piece from the same author:

Lent. Hymn IX.—*Watts.*

1 My God, permit me not to be
A stranger to myself and thee:
Amidst a thousand thoughts I rove
Forgetful of my highest love.

2 Why should my passions mix with earth,
And thus debase my heav'nly birth?
Why should I cleave to things below,
And all my purest joys forego?

3 Call me away from flesh and sense;
Thy grace, O Lord, can draw me thence:
I would obey the voice divine,
And all inferior joys resign.

We admire this hymn, with the exception of part of the last verse, which shows evidently the calvinistic profession of its author. Why urge that God "*can*" call us, and add, "*I would* obey," when every Christian is continually thus "called," and when, if he is not drawn, it is because he *will not* be? the only answer is, "I ask a *constraining* call." The greatest caution should be used, and no amendment spared, in adopting the hymns of denominations differing from ourselves. We do not go beyond consistency in offering "would" as a substitute for "can" in the second line of this verse; and, in place of the third line,—

May I obey thy voice benign, &c.

We shall complete our present number with a review of one more of the proposed hymns: it is included under the head of *Lent.*

Hymn X.—*Wesley.*

1 O thou, to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart; it looks to thee;
O burst those bonds, and set it free.

2 Wash out its stains, refine its dross,
Nail my affections to the cross,
Hallow each thought, let all within
Be clean, as thou, my Lord, art clean.

3 If in this darksome wild I stray,
Be thou my light, be thou my way;
No foes, no violence I fear,
No harm, while thou, my God, art near.

4 When rising floods my soul o'erflow,
When sinks my heart in waves of woe,
Jesus, thy timely aid impart,
And raise my head, and cheer my heart.

5 Saviour, where'er thy steps I see,
Dauntless, untir'd, I follow thee:
O let thy hand support me still,
And lead me to thy holy hill.

6 If rough and thorny be the way,
My strength proportion to my day,
Till toil, and grief, and pain shall cease,
Where all is calm, and joy, and peace.

We deem this a useful hymn, and not without its beauties. It needs however a few corrections. In the 1st verse, "*those* bonds," is inaccurate, as bonds have not previously been mentioned; "its bonds" will be better. In the 2d verse, "*nailing* affections to the cross" is an inelegant figure; the apostle used it to express *extinction*, in the case of the "hand-writing of ordinances against us;" and "crucifying" is similarly applied to progressive extinction —of the "flesh, with its affections and lusts;" the metaphor is not well adapted therefore to *good* "affections:" we would thus correct the line—

Stamp my affections with the cross.

The 3d verse, as it stands, seems to intimate that when "straying," in a bad sense, God will be our light; the words "While through" instead of "If in," to begin the verse, will correct this: and we would farther substitute "world" for "wild." We only add the recommendation to omit the final verse, as the subject may naturally conclude with the previous one, and the 6th is in part a repetition of ideas contained in the former parts of the hymn: its second line is also inelegant, for though it contains scriptural words, they are not applied in the scriptural sense.

Should our readers think we have offered too many criticisms, we have only to refer again to the several pieces, and ask, whether very numerous amendments are not required? The new hymns, should they be adopted by the next General Convention, are to lead the devotions, nay, are to form imperceptibly the tone of thought, and even the opinions, of Episcopalians, for years, possibly for centuries. They may have more effect in indoctrination, than the articles, or the liturgy, or preaching. Let them then be criticised thoroughly, yes, unsparingly. No harm can arise if those who assume the office of critic, be often mistaken; and, for ourselves, we make no claim to infallibility. But great harm, or, at least, great mortification will be produced, should the collection purposed to be set forth in 1826 be even *half as faulty* as that set forth in 1808. Under this impression we shall proceed with our laborious undertaking.

STERNHOLD.

P. S. Several *errata* in No. I. of this review were printed at the end of the last Journal: we add the following corrections in the same number, arising out of the hints of a highly valued friend, whose further communications are respectfully solicited.

Page 268, column 2, line 18, for "in the cold grave," read "in that dark world"

Page 269, column 1, line 9, for "my best affections," read "my kindling soul would."

The substitute for the first two lines of Hymn 32d, is retracted.

For the Christian Journal.

Applications in England for the American Church.

The recent visit of Bishop Chase to England, it is well known, has given rise to much conversation, and to several publications. These, it may be thought by some, have exhausted the subject. Others, regretting the existing controversy in relation to it, may disapprove of any thing farther being said. The writer, however, of this article has reasons which appear to him amply sufficient for soliciting of the publishers and readers of the Christian Journal the favour of being allowed to make some statements which are founded on the best authority, and to offer some views of the subject which, upon mature deliberation, present themselves to his mind. Among these reasons is the recent republication in this country of a letter to Lord Kenyon, under the signature of "a Churchman," calculated to make those erroneous impressions which cannot but be the result of views governed by blind partiality, and entertained and expressed with little regard to that evangelical spirit which a Christian controvertist should ever cherish towards opponents, to that fairness and impartiality from which an honourable writer should never stoop, and to that judging of righteous judgment which will not suffer itself to be carried away by appearances.

Nor should I hesitate to avow that another strong motive for now asking a hearing, is afforded by the many rumours which have of late been set afloat; some of them, as I am credibly informed, boasting of the most respectable authority, injurious to the character of Bishop Hobart, and discreditable to his friends; but the falsehood of which, in most instances apparent, is, in some, susceptible of direct proof.

Controversy is inseparable from the present state of human nature. Aversion to it is amiable, indeed, but may be, and often is, carried to an extent hardly consistent with proper sensibility to the great interests of truth, and certainly unfavourable to them. Indeed, controversy rarely fails, in the end, to be, through the divine overruling and blessing, productive of good. It is unfortunate, however, when improper feelings are enlisted, and improper means used, in conducting it. This, it appears to the present writer, has been done, to no small extent, in the controversy now considered. As illustrative of this remark, reference is made to the reports above alluded to, circulated in this city, within the last few weeks; to the two publications of the Wardens and Vestry of Christ Church, Cincinnati; to the unparalleled productions of an Ohio Layman in the Washington Theological Repertory; to much of the part which the conductors of that work have themselves taken in this business; and to the recently republished letter to Lord Kenyon, by "a Churchman."

The reports here noticed, it is not now designed to particularize. In those who have heard them, they have produced, as connected with conviction of their falsehood, sensations to which it is far from the writer's wish to give that more extensive influence which must, in honour and justice, attend a wider circulation of the reports themselves. As a sample of them, however, and as illustrative of the degree of credit due to them, two, the proof of the falsehood of which is at hand, will be here mentioned.

The tendency of these reports, generally, is to represent Bishop Hobart as having undergone a complete revolution of views and policy, relative to the matters at issue, and as, indeed, a prostrate antagonist. Connected with this, is the confident assertion, claiming high authority, that he disapproves of the *Letter* to the Wardens and Vestry of Christ Church, Cincinnati, by a Presbyter of the diocese of New-York. This fabrication will be a sufficient apology for referring to a letter from Bishop Hobart to a friend in this country, in which he speaks of the pamphlet of Presbyter as the "admirable Letter to the Vestry of the Church at Cincinnati, in answer to their protest;" declares that it "has done much good;" states with pleasure that "Bishop White speaks of it in terms of unqualified approbation;" and adds, "I bless God that I have such a friend." And yet we are to believe that the writer of this letter has been so rash and misguided a controvertist as to have incurred the displeasure even of the distinguished individual of whose traduced character it was designed as a defence! The truth, however, on the subject, so diametrically opposite to this evil report, must be highly gratifying to the "Presbyter," as evidence of approbation of his performance, and especially of the candid and Christian temper it evinces.

Another of the reports, which, *per fas aut nefas*, were to be brought to bear upon this subject, is, that a misunderstanding had taken place between Bishop Hobart and his friend, the Rev. Mr. Norris, of Hackney. Although the falsehood of this too was naturally taken for granted, I am gratified at being able to exhibit proof on the subject which has come to light within a few days, in a letter from Bishop Hobart of a recent date, in different parts of which he speaks of Mr. N. as "this most estimable man," and as "most devotedly" his "friend," and of "his character," as "most exalted and estimable." Is it not pitiable that such pains should have been taken to "bear," and spread far and wide, such flagrant "false witness?"

The publications above mentioned appear to have united their efforts in the design of bringing odium upon Bishop Hobart, as the main aggressor in this business, as having lit up the fire of discord, persecuted Bishop Chase, insulted the diocese of Ohio; and all in the indulgence of an exorbitant ambition, which even seeks, and it would seem, has, to no inconsiderable extent, successfully sought, to bend to its views his Episcopal brethren. It must, indeed, be conceded to the Ohio Layman, (a comparison of whose productions with the official publications of the Wardens and Vestry of Christ Church, Cincinnati, would appear to indicate that they are both from the same pen,) that his pieces in the Repertory have outstripped every other on the subject, or perhaps, more properly, have condensed into good honest English, the prevalent spirit and temper of the others.' His allusion to the *restless and turbulent bishop of New-York;* his unhesitating charges against the venerable presiding bishop, as claiming an almost lordly rank among his equals, and yet, with strange inconsistency, violating good faith, and sacrificing personal respect and dignity, in succumbing to the unhallowed views of a junior; and his unblushing condemnation of almost the whole house of bishops, as in a conspiracy to injure Bishop Chase, and aid in the iniquitous purposes of Bishop Hobart; furnish a small specimen of his paramount claims to that eminence in his party, which seems to be allowed by the anomaly of encouragement, approbation, and even encomium, being bestowed upon him in publications professedly religious.

Such measures, in a cause connected with religion and the church, are the more objectionable for the profuse boast of primitive simplicity, patient suffering, godly forgiveness, evangelical piety, &c &c. with which they are connected. This is, indeed, so much in unison with the spirit of the age, which, even in its piety, partakes much more of the vanity and self display of the carnal mind than of the simplicity and meekness of him that is in Christ Jesus, that it might not have been noticed, if it were not so interwoven with erroneous statements, and calumnious imputations. It surely is not right that the teeming press, and the untiring tongue, should be suffered to take advantage of the absence of the distinguished prelate, who, when present, has so uniformly foiled all their efforts to asperse his character, and diminish his influence, and that he should find no friend to *speak in his* behalf.

A brief outline will give the main facts at issue, though it may expose much and laborious misrepresentation.

Bishop Chase's plan of visiting England to solicit pecuniary aid for Ohio, was communicated to his Right Rev. brethren, with a request to each for a letter approbatory of it. Bishop White immediately signified his declining to approve it for reasons stated in his letter. He added, in a second letter, other reasons, declaring then that he wrote at the request of Bishops Hobart, Croes, and Brownell, himself agreeing with them as to the propriety of the measure. Subsequently to this second letter, Bishop Hobart wrote to him, stating fully and candidly his reasons for withholding the solicited approbation. It appears, also, that Bishops Moore and Kemp had expressed their disapprobation. From Bishop Bowen a letter was received, favourable to the education of young men for the west in that region, but expressing no approbation either of an independent school there, or of the contemplated voyage to England. Bishop Ravenscroft wrote a letter fully approbatory.* All this was private correspondence. And I may remark, by the way, notwithstanding the great pains that have been taken to circulate misrepresentation on the subject, that Bishop White's first letter was written, and the views of the other bishops who agreed with him formed, without any communication with Bishop Hobart on the business. As I said before, thus far all had been private correspondence. Bishop Chase, on the eve of his departure, published his pamphlet. And *this, let it be remembered, was the first appeal to the public on the subject.* BISHOP CHASE BEGAN THE CONTROVERSY IN THIS COUNTRY. Immediately on his arrival in England, and *before one word had been published there on the subject, he circulated this printed pamphlet.* BISHOP CHASE BEGAN THE CONTROVERSY IN ENGLAND. Then, and not till then, did Bishop Hobart publish his notes "relative to the agency of the Protestant Episcopal Church in the United States of America, in certain applications in behalf of local institutions of that church, to the bishops, clergy, and laity, of the Church of England." And what are the contents of these notes? They may be seen in the Christian Journal for January last, and in a postscript to the Letter to the Wardens and Vestry of Christ Church, Cincinnati, by a Presbyter of the diocese of New-York. I confidently appeal to the perusal of them for the truth of the following statement:—They merely state the fact that the applications referred to had not the sanction, as one of them, it would seem, professed to have, of the church at large in this country; but on the contrary, were, in the opinion of the writer, disapproved by the great body of her bishops, clergy, and laity. They urge the sentiment, that if any application were deemed proper by the American Church, it would be in behalf only of her *general institutions.* They contain the resolution of the standing committee of the trustees of the general seminary, stating the reasons why that institution is peculiarly entitled to the patronage of all who take an interest in the American Church.* They go somewhat into detail respecting the constitution, and course of instruction, of the general seminary. They state that the knowledge of Bishop Chase's plan of a diocesan school, and of going to England to seek its endowment, as well as aid for missionary purposes, was a subject of "deep and general regret." They contain Bishop White's objections, and those of "several of his brethren," as detailed in both his letters to Bishop Chase. They contain a refutation of the charge against the American Church, so intimately connected with this seeking of foreign aid, that she is neglectful of the peculiar wants of Ohio. They notice the difference of circumstances now, and when a diocesan seminary existed in New-York, and received the most respectable approbation from various other parts of the church. They contain extracts from the journal of the last general convention, evincing the warm interest taken by that body in the general seminary. They declare the sole design of the writer to be to make statements rendered necessary by the existing applications in England in behalf of portions of the American Church.

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* A few months after the publication of Bishop Chase's letter, which contains Bishop Ravenscroft's, I understood that the latter gentleman had, upon more full and mature deliberation, in some measure, changed his views of the subject. I am happy now to be able to exhibit proof that this estimable prelate is one of the warmest and most devoted friends of the general theological seminary, and utterly disapproves of the establishment of any similar independent institution. The following extracts from letters addressed by him to a gentleman in New-York, I am allowed to make public.—"I look on the general seminary as the cementing principle of the church in this wide-spread, speculative country; and the more I think on the '*tout ensemble*,' the more convinced I am that nothing else can save us from all the mischiefs of sectional theology and fanatical delusion."—"Every day, and the many little passing circumstances which come under my notice, convince me more and more that it" (the general seminary) "is to be considered as our sheet anchor. It has been said, and truly said, that from the heterogeneous nature of our population, we have no national character in the proper sense of these words. This applies with equal strength to our religious condition in general. It applies particularly to the *church*, in the only just meaning of that word. And to produce this essential character, the seminary must be cherished. From one root unity and uniformity may proceed. From two or more roots, nothing but division can grow. And in this unformed, extended and incipient country, nothing, in my opinion, can save us

This, the present writer pledges himself, and appeals, in proof, to a perusal of the notes themselves, is a full and fair view of what Bishop Hobart published on the subject, after Bishop Chase had circulated his printed pamphlet; in which there is a no very obscure intimation that Bishop H. had not shown himself enough of either the gentleman or the christian to deserve a reply.†

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from variance, and ultimate severance, but the inculcation of one fixed and unvarying system of tuition for those who have to teach others."

It may now be safely asked—Which of the ten American Bishops, except Bishop Chase alone, is favourable to a theological seminary independent of the general one?—Is not the truth on this subject entitled to respect in both *England and America?*

* This act of the standing committee has been since sanctioned and approved by the board of trustees.

† Nothing is more pliable than language. The very expressions which sometimes may mean nothing, or next to nothing, may, under other circumstances, contain the most pointed meaning. "It was here that I found a letter addressed to me from the Right Rev. Bishop Hobart, D. D., to which I do not, at present, think proper to make any reply; leaving it to yourself, and the christian world, to assign the reasons of its being written in this manner."—

If, after having thus commenced the controversy, Bishop Chase chose to retire from all farther personal concern in it, and leave it to his friends to fight his battles, and *in this way* claim the credit of being "a man of peace," those friends will not surely make the farther exorbitant demand on the charity of the public, that they should, therefore, forget that the same prelate first declared the war, and entered the field.

A strange effort has been made to represent the proceedings of the standing committee of the general seminary, which Bishop Hobart was authorized to use in England as he might judge expedient, and which it was understood that it might be proper for him to communicate to the various societies of the Church of England, to the bishops, and others, as the origin of this controversy. The few copies which Bishop H. had of these proceedings were in manuscript, and never in print until Bishop Chase's pamphlet was circulated. Bishop C., also, was apprized of their contents, and of the probable use which would be made of them. His own appeal, therefore, might easily have been rendered coextensive, and yet no public controversy have been excited. This last effect is entirely of his own producing.

In this country, nothing followed Bishop Chase's publication until the flaming "Declaration and Protest," in his favour, by the Cincinnati Wardens and Vestry. Here, then, were two publications on that one side, and the latter indulging in the most violent and unprovoked abuse of Bishop Hobart, before a word of defence was heard. To this latter production the "Presbyter" published a letter in reply, the spirit of which, as contrasted with that of the document which gave rise to it, has received commendation much more than sufficient to counterbalance all the unsupported contrary charges which have been heard from certain quarters. Notwithstanding surreptitious and uncandid efforts to suppress this letter, on its arrival in England, the author must be gratified to know that a highly respectable friend of Bishop Hobart's in that country thwarted the design, and was the means of putting it into circulation.

To this letter, the body addressed replied in a letter to the secretary of the trustees of the general seminary, to which that gentleman has published an answer, deserving the particular regard of all who wish to form a correct judgment on the matters at issue.

Except these two letters to the Cincinnati Vestry, I am not aware of any thing having appeared in this country, adverse to Bishop Chase. The Washington Theological Repertory has kept up a warm defence of him; and so, for a while, did the Christian Herald, a non-episcopal periodical work; which, however, closed, it is believed, its share in the controversy, by the candid admission of an able piece on the other side.

To what extent the discussion of this subject has been carried in England, the present writer does not profess to be fully informed. Of all, however, that he has seen favourable to Bishop Hobart's views, there has been nothing, which he thinks the most fastidious could wish had been written in a more becoming temper; unless it be a Review in a late number of the British Critic. I am not aware that that review contains any misstatements. Perhaps, however, a more moderate tone, and less personality, would have been more congenial with the feelings of Bishop Hobart's friends generally, and certainly would not have been less consistent with their full confidence in the intrinsic excellence of his cause. Still it must be confessed that there has been a kind of machinery set in motion in this business, and a fulsome cant employed, which are naturally calculated to rouse the feelings of a candid and honourable mind. Perhaps, however, it is best that on such subjects, these feelings be checked. Let the reasonings and the facts contained in the "Critic" have justice done them, and the manner in which they are conveyed may be left to the mercy of its opponents. The article

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(*Bishop Chase's Letter to Bishop White*, *p.*18.) This may be, as it has been blazoned in both England and America, preserving dignified silence, and suffering without resistance; but before the imputations it contains are allowed, it surely is fair that Bishop Hobart's letter be impartially read. This is all that need be asked. *It is published* in Bishop Chase's Letter, and in *that of the Presbyter* to the Wardens and Ves*try of Christ* Church, Cincinnati.

to which allusion is now made probably has been, and will be, seen by but few in this country. It has, however, been made the ostensible motive for the very disingenuous pamphlet in favour of Bishop Chase, in the form of a Letter to Lord Kenyon, by "A Churchman," which, very soon after Bishop C.'s arrival in this country, was reprinted here, and industriously circulated. This letter has been well answered by "A Friend to the American Church," as far as justice to Bishop Hobart required. The answer, it is gratifying to learn, has just been republished in this city.

Now, an appeal may, in the humble judgment of the present writer, as far as his knowledge of the controversy extends, be made to all that has been written in favour of Bishop Hobart's views, by himself and others, in proof that the charges of high-handed and ambitious assumption of power, persecution of Bishop Chase, insult of Ohio, injustice to primitive simplicity, to unprecedented devotion to ministerial labour, and to meek and unresisting suffering for righteousness' sake, &c. &c. &c. which have been so lavishly brought, have no other foundation than in the brains of those who have invented them.

Much use has been made of the present state of this question in England. Bishop Hobart is represented as manifesting an inconsistency no otherwise accountable than as connected with selfish views. He is spoken of as a prostrate adversary, now seeking a share in the benefits of his opponent's victory. It is even elegantly said of him, that he has tried to "*buy the bargain*" of Bishop Chase.

For the following statement there is the best authority.

The applications for aid in England, in behalf of the diocese of Ohio, and of a college in Connecticut, designed to be under the control of the church in that diocese, had brought the concerns of the American Episcopal Church before the British public; and excited in those (and it should be gratefully acknowledged that they are many) who were disposed to befriend that church a benevolent disposition to contribute to her institutions. To this Bishop Hobart was no otherwise *instrumental* than by making public, as, should any public appeal be made for any portion of our church, it was designed he should, the resolution of the standing committee of the general seminary. Nor did he do this, until applications had been formally made from the other quarters. And this resolution, it is well known, contains no direct appeal, but only a declaration, should an appeal be made from any part of our church, and a disposition to aid her be thus excited, that this can be the most effectually done through the medium of the general seminary, connected with, and controlled by, our *whole church*, and calculated to meet the necessities of *every part of it*.

Among other matters, therefore, thus coming before the British Church, were necessarily included the existence of the general seminary, and its fitness for the supply of pastors to our whole communion.

An appeal, then, having been made in behalf of Ohio and Connecticut, and the simple statement respecting the general seminary, which, under these circumstances, was obviously proper, having been submitted, a benevolent inclination, and indeed a strong desire, were excited *to contribute to the American Church*; and in many most respectable quarters it was wished to do this through the medium of the great theological institution in which that whole church is represented.

Bishop Hobart, then, was to meet this state of things. Neither he nor the general seminary had solicited British bounty; but a strong disposition existed to extend it. Many of his best and most respectable friends in England, agreeing entirely with him in their views of the general seminary, urged him not to be the means of preventing those who were desirous of contributing to that institution, from so doing. These circumstances, added to a desire, which, however calumny may deny him the credit of it, those who best know Bishop Hobart, know to be a ruling principle with him, not to sacrifice, where higher considerations do not imperiously demand it, the unity and harmony of the church, induced him to wish, if possible, to bring matters to a compromise. He, therefore, first, proposed to

Bishop Chase that the Ohio seminary should be a *bona fide* branch seminary. This failed. Bishop C. was willing it should be *called* a branch seminary; while the government was to be vested solely in the convention of Ohio; by whom alone the rules of the seminary could be made. An attempt was then made to induce Bishop C. to divide the moneys collected through his and Bishop H.'s influence, between the general seminary and the Ohio seminary; one third to go to the former, and two thirds to the latter. This failed. It was lastly proposed to unite the general seminary, the Ohio seminary, and the college in Connecticut, and to divide the funds between them, provided that the general seminary and the Connecticut college were to have nothing until $10,000, the sum which Bishop C. stated as necessary to the commencement of operations in Ohio, were raised and appropriated to the Ohio seminary. All these overtures, made in the spirit of conciliation, and with a view to the unity and harmony of the church, were rejected by Bishop Chase. This, too, was the origin of the union of the cause of the general seminary with that of the Connecticut college, which, it will appear from the subjoined republication of a statement originally printed in England, has been effected.

In this whole business, Bishop Hobart has acted by the advice of the most respectable friends in England, who entirely agree with him in his views of ecclesiastical order, and are deeply interested in the success of our general theological seminary; with much painful thought and solicitude; and with his wonted ruling desire and endeavour to do all for the best interests of the church. He has, in particular, had the full sanction and approbation of the Archbishop of Canterbury, who takes a deep interest in our church, and its general seminary, with which Episcopalians must feel much gratified; while the evidences he has afforded of personal attachment and regard to Bishop Hobart, give him a peculiar claim to the respectful consideration of the church in New-York.

Bishop Hobart's whole ministry has been marked by that firm and independent, that conscientious and truly christian, devotion to what is deemed the truth and the right, which rarely fails, and certainly, in his case, has not failed, to draw down odium and misrepresentation. He has steadily pursued his course of duty, superior to it all. An effort, I had almost said desperate, has now been made, in his absence, and while he is suffering under bodily infirmity and languor, to divert from him a portion of that confidence and affection which he has ever enjoyed from the great body of the American church. It will be unsuccessful. Such efforts may be continued. God save the church, whose sacred interests he has so long, so faithfully, and so successfully sustained, from the unholy and ungrateful apathy which will let them go on, without notice, in their work of mischief and of malice!

JUSTICE.

P. S. The following is the "Statement" to which reference was made above.

Statement on the Subject of educating young Men for the Ministry in the American Episcopal Church.

The concerns of the American Episcopal Church have lately been presented to the attention of its friends in this country. The important designs and necessities of the General Theological Seminary of that Church, have on various occasions been stated. And recently, the claims of a theological school for the diocese of Ohio, and of an Episcopal college in Connecticut, have been brought forward.

In consequence of the very kind and liberal dispositions which have been manifested towards that church, it has been deemed expedient, by some friends of the General Theological Seminary, which has been constituted on principles calculated to promote the stability and unity of the Church, by the General Convention of the Bishops, the Clergy, and the Laity, for the purpose of the theological instruction of candidates for orders; to present its claims to patronage, in connexion with the *Episcopal College* in the diocese of Connecticut.

In thus making known the general objects and wants of the American Episcopal Church, there is no design nor wish to interfere with the very liberal exertions which are in successful operation, in favour of the theological school in the diocese of Ohio. On the contrary, it was considered desirable to bring all these institutions unitedly before the public. But the subscriptions for the Ohio seminary having commenced, that circumstance was considered by its friends as presenting an obstacle to this measure. While, therefore, the subscription for the diocese of Ohio proceeds as a separate object, the *General Theological Seminary*, and the *Episcopal College in Connecticut*, are also now *jointly* presented to the benevolent consideration of the friends of the American Episcopal Church.

It is essential to the prosperity of that church that it should possess, under its own control, the means of education for general purposes, and especially for the ministry. For the former object of *general* education, colleges exist in the various states. But these are not under Episcopal management, and do not provide, with some few exceptions, for distinct instruction in theology, as a preparation for the ministry. For this latter object, theological *seminaries, confined to the theological instruction of those designed for the ministry*, are established by the various denominations of christians in the American states.

The American Episcopal Church was originally founded by the church of England, and differs from that church in no essential point of doctrine, ministry, or worship, nor further than local circumstances require. It is now fast recovering from the state of extreme depression in which it was placed at the close of the war, which separated the colonies from the parent kingdom. But it meets with a most serious obstacle to its progress in the lamentable deficiency of clergy, to meet the demands of the rapidly increasing and extending population of the country.

There are immense districts within the United States, so destitute of ministers of any religious denomination, and particularly of Episcopal clergy, that they present the strongest appeal to the sympathies of christians.

The dioceses which extend beyond the mountains into what is termed the western portion of the United States, are those of *Virginia*, *Pennsylvania*, and *New-York*. From the extreme eastern Episcopal congregation at *Norfolk*, in *Virginia*, to *Wheeling* on its western boundary, the distance is about *three hundred miles*. From *Philadelphia*, on the eastern boundary of *Pennsylvania*, to *Pittsburgh*, adjoining to Ohio, the distance is nearly the same. And in the diocese of *New-York*, the distance from the *city* of *New-York* to *Buffalo*, where there is an Episcopal church, which place is situated on *Lake Erie*, dividing *New-York* from *Upper Canada*, and from *Ohio*, is about *four hundred miles*. In those parts of the Atlantic states, which lie between the Alleghany Mountains and the sea, all the different denominations are *comparatively* well supplied with ministers. *But as the* Christian traveller crosses the mountains, and traverses the *western districts* of *Virginia*, *Pennsylvania*, and *New-York*, he passes through a country in a state of great destitution, more especially of episcopally ordained clergymen; although many of the inhabitants were educated in the bosom of the church, they having emigrated from the Atlantic districts.

With still greater force do these remarks apply to the large, and more recently settled states of *Louisiana*, *Mississippi*, *Alabama*, *Tenessee*, *Kentucky*, *Missouri*, *Ohio*, *Illinois*, and *Indiana*; and to the extensive tracts of country denominated *Territories*, stretching over a space of more than *two thousand miles*, from the head waters of the *Mississippi* to the Gulph of *Mexico*, and from the *Alleghany Mountains* to the *wilderness* in the west, a breadth of more than *seven hundred miles*. Over this vast region, comprehending already a population of, at least, two millions and an half, and fast increasing, numerous episcopal families are dispersed, who seldom hear the sound of the gospel; and it is fully believed, that a very great portion of the inhabitants might be gathered into the church, if there were ministers to undertake the work of missionaries. Yet it is lamentable to observe, that while in some of these states and territories, *not one* clergyman of our communion is officiating; in all the rest the supply is entirely inadequate. In *Kentucky*, where the Episcopal population is comparatively the most numerous, there are but *two*; in *Ohio*, *seven*; in *Louisiana*, *one*; in *Missisipi*, *two*; in *Indiana*, *one*; and in *Florida*, *one*. What a melancholy picture of religious privation does this statement exhibit.

Impressed with a strong sense of the duty of extending the Protestant Episcopal Church through these immense regions, and of providing for the spiritual wants of their numerous population, as well as of securing to the church generally, a pious and learned clergy, a *general theological seminary* was organized by the convention of the bishops, the clergy, and laity of that church, with power to establish from time to time *branch* schools in the different dioceses, for the *sole purpose* of preparing young men for the ministry, by an education *purely theological*. It receives them after they have completed the usual course of *literature and science*, and instructs them in the knowledge *peculiar* to the office of the ministry. The course of instruction is administered by a number of professors, some of whom are supported in part by the funds of the institution, which are yet very inadequate to full provision for all the professors. When the means of the seminary admit, the trustees will be disposed to establish branch schools in the more remote dioceses, which being connected with the general institution, will tend to preserve the harmony of the church, and secure uniformity in the mode of theological education. Funds therefore are still wanting for the general purposes of the seminary, and *particularly* for the endowment of *scholarships*, similar to those in the universities and public schools in England, for aiding young men of talents and piety, whose means are limited, in their studies for the *Christian ministry*. There are *numbers* of this description in the Atlantic states, and particularly in New-England, who, as well from truly Christian zeal, as from the circumstance that their relations and friends have emigrated to the *west*, would be heartily disposed to officiate as *missionaries in the western states*, if they could be furnished with the means of theological education.

The plan proposed by the Episcopal church, for providing a ministry for the western states, by a *general theological seminary*, is that which has for some time been in successful operation in the *Presbyterian* and *Congregational* denominations, who are much more numerous than the *Episcopalians*. They have each established a general theological seminary: the former at *Princeton*, in New-Jersey, situated between New-York and Philadelphia; and the latter at *Andover*, near Boston, in the north-east extremity of the Union. These seminaries furnish a great part of the clergy who act as missionaries in the western states, and settle in that part of the Union: and both these institutions are very liberally endowed; the latter having funds of half a million of dollars. If there were funds provided in the Episcopal theological seminary, there would be no difficulty in finding young men of piety and talent, who would gladly avail themselves of an opportunity of theological education, in order to carry the word and ordinances of the gospel, as administered by the Episcopal church, to the large districts of country which are now destitute of them. Can there be any object more deserving of the sympathies and benevolence of all those who take an interest in extending the kingdom of Christ?

The claims of the *Episcopal college in Connecticut* have been exhibited in published documents. Of twenty-six colleges in the United States, now in operation, not one is entirely episcopal in its constitution; and when our young men seek an education with a view to the ministry, or to any other profession, they are compelled to resort to colleges not friendly, to say the least, to the principles in which they have been brought up. The neighbourhood of the proposed college to the general theological seminary, will render it an important auxiliary to the church, in preparing young men for their theological studies at the latter.

It is presumed that no object can be more gratifying to the members of the church of England, than to be the instruments of perpetuating, in the United States, the faith, the ministry, and worship, of their venerable and apostolic church, as professed in every essential particular, by the American Episcopal church; and of introducing this church into the immense regions of Western America.

The general theological seminary is incorporated, and is under the government of all the bishops of the American church, and of trustees appointed by the different dioceses, and approved of by the general convention. That institution is cherished as one of the strongest bonds of union in that church, the various parts of which being connected, not by the law of the land, but only by voluntary compact, the importance of the institution, in this respect, must be obvious. Young men being collected in this seminary, from various and distant parts of the union, and pursuing the same course of theological studies, an uniformity is given to their views, and ties are formed between them, which must produce the happiest effects on the future harmony and prosperity of the American church. The college in Connecticut is also incorporated, and has received the general approbation of the bishops, as a valuable auxiliary to the theological seminary.

The above statement is authorized by the Right Rev. Bishop HOBART, of New-York, who is empowered, by the standing committee of the trustees of the theological university, to present in this country its claims to patronage; and by the Rev. N. S. WHEATON, who is the agent of the Episcopal college in Connecticut.

The monies contributed will be placed with Lord Kenyon, the Rev. Dr. Gaskin, Joshua Watson, and G. W. Marriot, esqrs. who are interested for the success of the objects above detailed, to be appropriated according to the preceding provision.

Obituary Notices.

REVEREND CALEB HOPKINS.

Died, in Angelica, Alleghany county, New-York, aged 69 years, the Rev. Caleb Hopkins, minister of the Episcopal congregations in that place, and in Bath, Steuben county. Mr. Hopkins was ordained by the Right Rev. Bishop White, of Pennsylvania, about thirty years ago, and continued to exercise his ministry in that diocese until about a year before his decease, when he removed into this diocese, and took charge of the above mentioned congregations, in which he sustained the character of a respectable, faithful, and useful pastor.

ELIZABETH MACKIE.

Died, in the city of New-York, on the 23d of July last, at an advanced age, Elizabeth, the wife of Peter Mackie, esq.

Rarely has a private individual enjoyed so large a share of public respect and affection; and rarely have that respect and affection been so well deserved. They were the due reward of the practical influence of a truly evangelical faith, working by love. Unwearied and disinterested in the kind offices of sympathy and benevolence, her delight was in doing good. To the abodes of sickness and affliction she was always willing and ready to repair, and made it her study to render to their suffering inmates those kindly offices for which, by her habit of usefulness, she was peculiarly qualified. Large is the circle of friends in which her unwearied kindness will preserve her name in perpetual remembrance.

The characteristic benevolence of this excellent lady was, as before observed, the fruit of genuine faith. She was a *true Christian*, living in constant communion with her divine Saviour. She loved the church as the body of Christ, as the society of God's covenant people, and as the divinely appointed medium of communication between man and his Maker. She loved the house of the Lord, and when in health was a constant attendant on its holy services. She opposed, from principle, the lamentably prevalent abuse of the name of religion, which attaches it to the mere curiosity of multiplying teachers, and seeking favourite pulpit orators. *Worship* was her object in resorting to the sanctuary; an object sought as conscientiously and eagerly when no sermon accompanied it, as when it did; and when performed on week days, as on Sundays. She loved her pastors, and was never happier than when, in her accustomed place, she waited on their ministrations. She loved the altar, and was a regular and devout recipient of its hallowed mysteries. Warmly and decidedly attached to the Protestant Episcopal Church, from a thorough knowledge of its principles, and consistent in her attachment, she yet had kindness, sympathy, and affection, for all; happily illustrating the perfect compatibility of abstaining from every thing which will compromise distinctive religious principle, and of cherishing the most enlarged Christian charity. It pleased her Heavenly Parent to try her by no small share of afflictions. She received them as from a Father's hand, and made it her constant endeavour, and the subject of her fervent prayers, that they might be sanctified; ever mindful that here she had no continuing city, and ever looking forward to that better country where the afflictions of the present time should work for her a far more exceeding and eternal weight of glory. The writer of this humble tribute to her memory has particularly impressed upon his mind the delightful and instructive evidence she gave of her faith and devotion, under the heavy trial, some years since, of the death of a son, just in the prime of life, every thing that his parents could wish, and respected and beloved by all who knew him.

The last illness of this excellent mother in Israel, was protracted and painful. It tended, however, but to render more conspicuous her Christian patience and resignation. She was satisfied that all was for the best, and humbled under a sense of its being deserved. Without a murmur, therefore, and, indeed, in constant acknowledgment of the goodness of God, she tarried the Lord's leisure, until it pleased him to close her probation, and take her to her reward.

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ELIAKIM WARREN.

Died, in Troy, on Saturday, September 4th, in the 78th year of his age, Eliakim Warren, Esq. We subjoin two obituary notices of this truly excellent and venerable man, taken from Troy papers, and would only add, that his memory should be dear to the members and friends of our church, from the circumstance of his having, by the donation of $ 2000, been the founder of the *Warren Scholarship* in our General Theological Seminary—a good deed, which, we may hope, will prolong the influence of his characteristic benevolence to the end of time, in this world, and through eternity, in that which is to come. A succession of faithful pastors, educated through his instrumentality, and the blessing of their ministrations in this and in future generations, will constitute the noblest and most imperishable monument that can be erected to his memory. And if "works" wrought through faith "do follow those which die in the Lord,"* is it unreasonable or unscriptural to indulge the delightful hope that *such* works—those which are calculated to prolong, and to render so extensive, the greatest good—may be rewarded with tokens of God's favour proportioned to the constant increase of honour and glory which thus redounds to him?——The following are the notices above alluded to.

From the Troy Centinel.

"Departed this life, on the 4th instant, Mr. Eliakim Warren, in the 78th year of his age, an eminently pious and venerable citizen of this place. Though prosperous in life, and blessed in his family with all that integrity of character, correctness of deportment, wealth, and the exercise of the domestic charities, could bestow; yet in humble duty to the divine Source from which his enjoyments sprang, he sought, what was still better, the favour of God; and so used this world as to qualify himself for the felicity and glory of that which is to come. He was the first that moved the organization of the Episcopal church in this city; he continued to contribute liberally to its support till his death; and what was yet more to his praise, he adorned it by the holiness of his life. His love to God was witnessed by his charity to men. The spirit that dwelt in him was not a sluggish spirit; it was active, and its good fruits were abundant. He so kept the faith, that its kindly influence, like circling and spreading waves, commencing in himself, extended through society till it reached every human being within his sphere. His good deeds are his best eulogium; and, as is due to the righteous, they will keep him in perpetual remembrance. Conscious of having thus sustained the character he had assumed, of having fought the good fight of faith, when sensible that his departure was at hand, he calmly awaited the exchange of labour for rest, satisfied that, through the merits of the Redeemer, 'a crown of righteousness was laid up for him' that should never fade. At the view of such an exit, every one must exclaim, 'Let me die the death of the righteous, and let my last end be like his.'"

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* Rev. xiv. 13.

From the Northern Budget.

"Died, in this city, on Saturday last, Mr. Eliakim Warren, aged 77 years. By the death of this good man, his family and society have sustained a great loss—To the church of which he was a member, and one of its first founders, the loss is great indeed. To the poor he was a friend, distributing to them alms, comfort, and consolation, like a faithful steward of his Master's bounty. He was a staff to the poor widow, and a father to the orphan. It was not the crumbs that fell from his table that constituted his alms-giving, but his charity flowed in a continuous stream —still, tranquil—gladdening and fertilizing the thirsty and impoverished land through which it flowed. 'The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.' Thus also, could this old patriarch have said, and farther, 'When the ear heard me, it blessed me; and when the eye saw me, it gave witness unto me.' Like a sheaf of corn fully ripe, he is gathered to his fathers, to enjoy the reward of just men made perfect."

In our next will be published the sermon preached at the funeral of Mr. Warren, by the Rev. David Butler, rector of St. Paul's Church, Troy.

REV. JAMES L. YVONNET.

Died, at Skaneateles, Onondaga county, New-York, on Monday, September 20th, in the 22d year of his age, the Rev. James Lawrence Yvonnet, A. M.

We do not recollect that since the establishment of the Christian Journal, any one number has contained so many obituary notices as the present; and surely a call for one has never been answered with more painful feelings than that made upon us by the melancholy event noticed in this article. Mr. Yvonnet was ordained a deacon only on the 7th Sunday after Trinity, the first of August last, when the Right Rev. Bishop Croes, of New-Jersey, kindly supplying the place of our own absent diocesan, attended, for that purpose, in St. Paul's Chapel, in this city. An ordination is always a subject of deep interest to the friends of religion and the church. On this occasion, that interest was, in some measure, peculiar. The candidate, having previously completed, with credit to himself, a collegiate course, and the full term of study in our General Theological Seminary, had, but a few days before, gratified the faculty and trustees, including four of our bishops, and a large and respectable audience, by the excellent manner in which he passed the final examination of the Seminary. Two days before his ordination he had given additional evidence of the success with which he had prosecuted his studies, and of the respectable talents with which his Maker had endowed him, in a dissertation at the public commencement of the seminary; and had received its honours. His whole course had evinced that deep piety, and that uniform conscientiousness, which, added to his talents and acquirements, gave strong hope of future eminent usefulness. A constitution apparently firm and vigorous, it was thought, would enable him to carry into the most beneficial practical effect, his native activity and energy of mind. It was interesting, indeed, to hear such an one take upon himself the vows of allegiance and fidelity, and to see him devoted to the service of the ministry. Long, arduous, faithful, successful labours, we thought were in perspective. Alas! how vain are human calculations! In less than two short months he was numbered with the dead. It is right, undoubtedly, and for the best. But it is very mysterious, and very afflicting—afflicting to an amiable family, who found in him all the son, and all the brother—afflicting to a large circle of friends, who ever knew him affectionate, disinterested, and faithful—afflicting to the institution, whence he had just gone forth, and which had every reason to hope that he would be an eminent proof of its efficiency to make, with God's blessing, able ministers of the New Testament—afflicting to his brethren of the clergy, who had just experienced the truest joy, and the fondest hope, in welcoming him among their number, and bidding him God speed, as they saw him go forth, doing with his might what his hand found to do, in the work of the Lord—afflicting to the church, who had in him one of her truest sons, combining with a thorough knowledge of primitive ecclesiastical principles, and the most sincere and consistent devotion to them, a truly evangelical faith, and a not less primitive ardour of piety. But heavy as the affliction is, it is designed for good. May it be so blessed, as indeed to produce good! It reads us a solemn lesson of the precariousness of all earthly hopes and prospects. It tells, in thrilling tones, of the uncertainty of human life. It takes up the apostle's kindly precept, *Set your affections on things above, not on things on the earth.* It exhorts, in language which must go home to hearts not hardened below humanity, *Be ye also ready.* It reminds the ministers of heaven of every age, of the awful summons that may come in a moment, in the twinkling of an eye, *Give an account of thy stewardship.* It powerfully enforces the great truth, that God's ways are unsearchable. Let us, then, be still, and know that it is God. Resigning into his hands, as into the hands of a faithful Creator, and merciful Saviour, the soul of our departed friend; and not murmuring that ministrations but just commenced in the church militant, should so soon be changed for those of the church triumphant; let us pray and strive that this may be among the afflictions of the present time, which will work for us a far more exceeding and eternal weight of glory.

It is a singular coincidence that Mr. Yvonnet was the first student of the General Theological Seminary who enjoyed the benefit of the Warren Scholarship, founded by the venerable subject of the immediately preceding article. The aged patron just lived long enough to greet his young friend on having completed the duties of the scholarship, and to be once present at his ministrations; and that friend just lived long enough to feel and own the full extent of his obligation; when both, with less than a fortnight's intermission, were called to meet in the paradise of God. It is not yet given us to know much of that holy, happy place, but the mind can hardly help forming some idea of *such a meeting.*

On hearing of the death of Mr. Yvonnet, the students and former students of the seminary, who were in New-York, held a meeting, of which the following is the published account.

New-York, Sept. 25, 1824.

At a meeting of the former and present students of the General Theological Seminary of the Protestant Episcopal Church, assembled in consequence of the decease of their late associate, the Rev. J. Lawrence Yvonnet, the Rev. J. F. Schrœder in the chair, the following preamble and resolution were adopted:—

Impressed with deep regret by the untimely death of our deceased friend and brother, and desirous of testifying our grief at the loss sustained by the church in *this event,* and of expressing our estimation of his eminent piety and distinguished talents, we

Resolve to wear the usual badge of mourning for thirty days. By order,

BENJ. HOLMES, Secretary.

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SARAH MARIA STANFORD.

Died, in this city, on Sunday, September 26th, in the 31st year of her age, Sarah Maria, wife of Mr. Thomas N. Stanford, one of the publishers of this Journal.

In this affliction was strongly exhibited that feature in the dispensations of a righteous Providence, that in the midst of judgment he remembers mercy; and even in the severest trials, leaves himself not without witness of his tender compassion and loving kindness. In the consolations and supports of the gospel, there is more than an equivalent for all the sufferings of the present time. Nature, it is true, will have its feelings; nor does our religion require that they be suppressed. But faith will moderate the indulgence of those feelings, and bring them into subjection; and grace will sanctify them, and make them conducive to spiritual and eternal good. And well assured that such an effect is the ultimate design of all God's dealings with us, we should ever be ready to exclaim, with humble resignation, "*It is the Lord, let him do what seemeth him good.*"

There, where the female virtues shine the brightest, and the excellence of the female character is the most fully evinced —in the domestic circle, and in that of chosen friends—the loss we now record is deeply felt indeed. Of retired and amiable manners, and thoroughly devoted to the duties of a Christian wife and a Christian mother, united with those of the daughter and the sister, the deceased, herself prizing most highly that purest earthly happiness which is confined to the domestic circle, largely imparted it to those who were there connected with her. To them her death is indeed a bereavement. The little children whom she has left behind, it is true, cannot yet feel their loss. But—and perhaps the more because of *their* unconsciousness—the husband, the mother, and the sister, feel it most sensibly. Yet should they not sorrow as those without hope. Their ground of hope is strong, and their hope itself is bright. The departed object of their affections had grace to give the most delightful and convincing evidence that true evangelical faith can effectually overcome all the terrors of death, and enable the Christian to encounter it with calmness and resignation. Her faith had long been an operative principle. It had brought her into full communion with that mystical body of Christ, the medium of his grace to fallen man, into which she was admitted in infancy, and the obligations of membership with which she had solemnly ratified and confirmed in the appointed ordinance. Through the promised aid of divine grace, her faith had rendered this communion sincere and consistent, by uniform attendance on the services of the sanctuary and the altar, and by a life and conversation answerable to her Christian profession. It worked, indeed, by love—love to God, and love to man. Charity, humble and unostentatious as the rest of her religion, was an important feature in her character. She felt for others' wo, and was always prompt to relieve it. She delighted especially in those acts of pious benevolence which have in view the *spiritual* welfare of our fellow men; and as, in her estimation, the best calculated to promote that great and good object, she made the institutions existing in her own church, the church of her fathers, to whose principles she was ardently and devoutly attached, the medium through which her offerings were to reach their desired end. Her faith strengthened as her need of it increased, when her end was drawing near. Under acute bodily suffering, the least murmur was not heard. In taking leave of her beloved family, she was calm and resigned. She looked to the grave with composure, and to eternity with a hope full of immortality. Her trust was in Jesus, and by his strength she was supported. Of her death, so calm, so tranquil, it may be said, as it was of his who died the first martyr to the cause which was her support and confidence, that she "fell asleep."* She sleeps in Jesus. On the bright anticipations which this truth produces, let not the sorrow of those without hope obtrude. For the loss to her family and friends, sorrow, indeed, cannot but be felt. But then—*her gain! And the sure and certain hope of an eternal reunion, which is their's who will embrace the same operative faith!* Let the survivors be comforted with these truths. Let them be encouraged to walk in that newness of life, of the blessing and the reward of which, so strong an additional evidence has thus been given.

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HON. PHILIP S. VAN RENSSELAER.

From the New-York Evening Post of September 28th.

"Died, at Albany, on Saturday morning last, the Hon. Philip S. Van Rensselaer, aged fifty-eight years and five months. The life of this distinguished individual has been one of great usefulness to the city, and to the community at large.—By numerous acts of untold benevolence, by strenuous and unceasing exertions in promoting the interests of literature and religion, and by an unassuming and kind deportment, he acquired, and most deservedly retained, the esteem, respect and affection of all who knew him. At the period of his death, he was president of the Albany Bible Society; a trustee of Union college, and of the Albany academy; and president of the Lancaster school society. Indeed, of the two last institutions, he may, with perfect justice, be styled the principal founder. For many years also, he held the high office of mayor of Albany, and discharged its duties with conscientious fidelity. The loss of so valuable a citizen is a subject of deep and lasting regret."

To the above we would add, as particularly interesting to the readers of the Journal, that Mr. Van Rensselaer was a most valuable member of the church, living in constant and devout communion with it, and cheerfully and liberally supporting its institutions. He, for many years, faithfully served his parish as a church-warden, was a frequent member of our diocesan convention; for the last fourteen years, was regularly elected a delegate to the general convention, and attended every meeting of that body, held within that period, excepting two, when he was prevented by indisposition; and at the time of his death, was a trustee of the general theological seminary, and president of the Bible and Prayer Book society of Albany and its vicinity. Thus serving the church faithfully in various official capacities, he also rendered her the still more valuable service of cherishing and inculcating attachment to her unity, harmony, and order, preferring ever the good old tried way, to novel and visionary enterprises; and especially of a life manifesting the benign and sanctifying practical influence of her evangelical faith and worship. He was remarkable for the kindest and most amiable dispositions. Piety, as exhibited by him, was lovely indeed. A good man, and full of the Holy Ghost and of faith, he has gone to his rest, and left to his bereaved family and friends the sure and certain hope of his possessing a full interest in the blessedness of the dead who die in the Lord.

We subjoin the following extracts from Albany papers:—

In Common Council. Albany, Sept. 27.

"The mayor having informed the common council that Philip S. Van Rensselaer, esq. formerly mayor of this city, died on Saturday morning last, and that he had considered it his duty to convene them, that such measures might be adopted as this afflictive dispensation of divine Providence called for:—

"Thereupon, resolved, unanimously, That the common council deeply deplore an event, which has deprived this city of one of its most distinguished citizens; that whether they regard the deceased as a magistrate or a private citizen, he uniformly exhibited in his life and conduct, the most amiable and exalted virtues. As a magistrate he fulfilled his duties ably, faithfully, and impartially; as a citizen he was distinguished for his philanthropy, charity, and benevolence.

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* Acts vii. 60.

"Resolved, unanimously, That the common council, with their officers, will attend the funeral to-morrow afternoon at three o'clock, as a testimonial of their deep sorrow for this afflicting dispensation, and of their high respect for the memory of the deceased.

"Extract from the minutes.

"LAW. L. VAN KLEECK, Clerk."

"The funeral of Philip S Van Rensselaer took place yesterday afternoon, attended by the largest concourse of citizens we have ever seen on a similar occasion. All the scholars of the academy and Lancaster school, (of which institutions he may be considered the founder,) walked in procession to the tomb, to pay their last tribute of respect to their benefactor."

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GABRIELLE PENEVEYRE.

Died, at Besancon, in France, July 21st, Mrs. Gabrielle, daughter of the late Dr. De Leschaux, and wife of the Rev. Henri L. P. F. Peneveyre, rector of the French Church Du St. Esprit, in this city.

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EURETTA GUION.

For the Christian Journal.

Died, on Thursday, August 5th, aged 19, Euretta, daughter of Mr. Elijah Guion, of the parish of Christ church, in this city.

In the death of this amiable young lady, while afflicted relatives and friends mourn a bereavement doubly aggravated by the recollection of the many virtues which endeared her to their affections; a most forcible appeal is made to the survivors to contemplate not only the awful suddenness with which life is oftentimes arrested in the bloom and vigour of healthful youth, but also the influence of that divine grace which can divest death itself of every terror, and clothe the anticipation of it with delight.

It is due to the worth of one who, "so young, so pious," has been called upon to add by her death to the testimony of saints and martyrs, evidence of the realities of the gospel, that her memory be not lost in silence.

In the discharge of the various duties of a daughter, a sister, a friend, she was an example worthy of the strictest imitation; yet her excellences in these respects were the least to be admired. Endowed with the Christian graces, connected with a firm faith in the doctrines of the cross, she was particularly characterized by a degree of meekness rarely witnessed; and her whole life appeared to be one continued illustration of the apostolic injunction, 'Let each esteem other better than themselves.'

All the allurements which the world could hold out to youth and beauty were disregarded, in consideration of the more refined pleasures of a domestic and religious nature, which, with an uniform cheerfulness of temper, rendered her life agreeable, and her death happy.

For some time prior to her illness, her attention had become more than ordinarily occupied with the study of the divine word that bringeth salvation; the reading of which in her hearing, would cause a beam of heavenly transport to irradiate her countenance, and excite exclamations of rapture even while labouring under the pangs of a most distressing disorder.

From the first period of her sickness she appeared conscious of her approaching dissolution, and expressed not only a willingness, but an anxious longing to depart and "be with God."

As during her illness she had exhibited a signal instance of the consolations derived from a fervent faith in the Redeemer, which could enable her to triumph over the pains of disease; so was her death an eminent exemplification of the Christian's victory over its terrors: it expressed, with more than mortal eloquence, the blessedness of those who die the death of the righteous.

At the moment of her departure, with all her remaining energy, she exclaimed, "Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen, amen!" and her happy spirit soared away to the immortal world, leaving even in death a smiling serenity upon her countenance.

Ordination and Confirmation.

Recently in St. John's Church, Providence, Rhode-Island, Mr. Joseph Covell was admitted to the holy order of deacons, by the Right Rev. Bishop Griswold; who at the same time held a confirmation, when 24 persons partook of that rite.

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Consecration.

On Saturday morning, the 28th of August, 1824, Trinity Church, New-Rochelle, Westchester county, was consecrated to the service of Almighty God, by the Right Rev. Bishop Croes, of New-Jersey, acting for the Right Rev. Bishop Hobart, absent in Europe. The sentence of consecration was read by the Rev. Dr. Lyell; morning prayer was conducted by the Rev. Lewis P. Bayard, rector of the parish; and an appropriate sermon was delivered by the Bishop, who also administered the holy communion.

The edifice is a neat structure, affording a specimen of plain Gothic, designed by J. Heath, of New-York. The dimensions are 37 feet by 54; containing 50 pews on the ground floor, and a convenient vestry-room, with a commodious gallery across the front. The tower, projecting three feet from the building, is surmounted by a spire of proportionate elevation, protected by a lightning rod.

The rebuilding of this church must be a pleasing circumstance to the members of the Episcopal communion generally, as it is peculiarly interesting to the few remaining descendants of the French protestants, who fled from their native country, at the revocation of the edict of Nantes, and found an asylum from the horrors of religious persecution, in various parts of the British colonies. The old rude stone building that was taken down, was erected in the early part of the last century, and was one of those which partook of Queen Anne's bounty, the sacramental chalice being inscribed with her name. May the existing generation emulate the zeal and piety of the persecuted forefathers and settlers of the town of New Rochelle!

For the Christian Journal.

Lines occasioned by Intelligence of the Death of the Rev. James Lawrence Yvonnet.

A few short moons have hardly fled
Since we were weeping o'er the dead,
Cut off in manhood's early bloom,
And hurried to th' untimely tomb.
Again has Death's rude, scathful dart
Transfix'd a hopeful, youthful heart.
Ah! what avails that praise and fame
Are wreath'd around his valued name,
Or that warm friendship's heartfelt tear
Is shed around his early bier?
They cannot stop his fleeting breath,
Nor snatch him from the jaws of death.
His church once more must mourn a son,
And sorrow that his race is run,
Whose zeal the pure devotion show'd
That in his pious bosom glow'd.
Learning and science, taste and truth
Adorn'd and crown'd his favoured youth,
Just entering on his Christian race,
To preach his Saviour's love and grace,
With all the talents GOD had given,
He hoped to build up heirs for heaven.
But He, who reads the mind and will,
Has bid his hopes and cares be still,
Call'd him from sorrow, toil, and pain,
We trust, with Christ's redeem'd to reign.
His short and shining race is run,
'Tis *ours* to say, GOD's will be done.

M. A. W.

Calendar Notices for November, 1824.

1. All Saints' Day.
4. (Or such other day as may be appointed by the civil authority) Thanksgiving Day.
7. 21st Sunday after Trinity.
14. 22d Sunday after Trinity.
21. 23d Sunday after Trinity.*
28. Advent Sunday.
30. St. Andrew, the Apostle.

* On this day the Collect, Epistle, and Gospel for the 25th Sunday after Trinity are to be used.

Erratum.—In an extract from Bishop Ravenscroft's Sermon, in our last number, page 274, column 1, line 31, for "never" read "*ever.*"

Omission.—In the present number, at page 290, the following note from the Philadelphia Recorder, respecting the subscriptions in North-Carolina for the General Seminary, was unintentionally omitted.

"With respect to the conditions on which the above subscriptions were made, we are enabled to state with certainty, that they were made to the General Theological Seminary,—payable to Messrs. John Winslow and John A. Cameron; and that every $ 3000 subscribed, were to be invested in a fund for the support of some student, (to be chosen by the Convention,) at the seminary,—till the whole subscription amounted to $ 25,000, when a Professorship was to be established, to be denominated the 'North-Carolina Professorship.'—The survivor of the above gentlemen having transferred his powers to the present agent of the trustees, we are gratified to learn that a large proportion of the sums subscribed have been paid, and that as soon as the last instalments are due, there will be a sum sufficient for the support of three students at the institution. The interest which is felt in this diocese, for this School of the Prophets, is evident, from the sentiments contained in the latter part of the above report,—from the large subscriptions which have been obtained from a few individuals in a church but recently admitted into the union,†—and from a circular letter addressed by the diocesan to the members of his charge, in which he states that he is 'happy to be able to recommend the agent to the attention of the members of the church in North-Carolina,—and from a deep conviction of the supreme importance of the general seminary to the peace and union of the church in these United States, to recommend that institution to the fostering care of all who wish and pray for the prosperity of Zion.'"

† The whole amount subscribed, we have since been informed, was about $ 7800, of which two individuals subscribed one thousand each: and we mention it as a fact highly creditable to our brethren in North-Carolina,—and which we trust will have some influence on persons who are *able* to give largely in the present application for the 'building fund' in this city,—that few subscribers put down their names for less than fifty dollars.—*Ed. Christ. Journal.*

Several communications and other articles prepared for this number are necessarily postponed.

☞ Secretaries of Diocesan Conventions, and of Societies connected with the Church, as well as others who may possess the means, are respectfully requested to furnish the *publishers*, without delay, with any information they may have proper for 'Swords's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register.'

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 11.] NOVEMBER, 1824. [Vol. VIII.

For the Christian Journal.

A Sermon, *delivered in St. Paul's Church, at Troy, New-York, September 6th,* 1824, *at the Funeral of Mr.* Eliakim Warren, *by the Rev.* David Butler, *Rector of said Church.*

> *Psalm* xxxvii. 37. Mark the perfect man, and behold the upright; for the end of that man is peace.

The meaning of the text is this, that the good and upright man, let him experience ever so many evils in life, will have peace in the end. It is only by a constant endeavour to do our duty, and faithfully to serve our Creator, that we can with peace and satisfaction look back upon our past lives, when we are called upon to resign them. Nothing more is meant by a perfect man, than one as good as he is capable of being; as good as the infirmity of human nature will admit; not that he is absolutely free from sin, from all moral defect; for that is a state we none of us arrive at in this world. An apostle tells us, that "if we say we have no sin, we deceive ourselves, and the truth is not in us;" yet we may, by the assistance of divine grace, be perfect and upright, in the sense of the text; we may have the perfection of a man, though not the perfection of an angel; we may serve our Creator in truth and sincerity, and conduct uprightly towards our fellow creatures; and this will constitute the character we are directed in our text to observe. The old translation expresses it differently. The text stands thus in the Prayer Book—"Keep innocency, and take heed to the thing that is right, for that shall bring a man peace at the last." The design of the psalmist was evidently to show that the state of the righteous man is preferable to that of the wicked, on account of his hope and expectation at death: for these are his observations before the text—"I have seen the wicked in great power, and spreading himself like a green bay-tree: yet he passed away, and lo! he was not; yea, I sought him, but he could not be found." Then come in the words of the text, to show us that it is very different with the righteous. "Mark the perfect man, and behold the upright; for the end of that man is peace." Then follows, "but the transgressors shall be destroyed together; the end of the wicked shall be cut off; but the salvation of the righteous is of the Lord; he is their strength in the time of trouble: and the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they put their trust in him."

As the situation of the perfect and upright man is so much preferable to that of the wicked, I shall endeavour, at this time, briefly to show, first, what it is constitutes such a character; and secondly, the grounds he has for peace at the last; and then apply the subject to the present occasion.

First. Our Saviour hath told us that our whole duty is comprised in love to God, and love to our neighbour. On these two fundamental principles hang all the law and the prophets. This shows us that there are duties owing from us both to God and man. To the question in our catechism, "What dost thou learn by these commandments?" that is, the commandments of God, we have this answer, "I learn two things, my duty towards God, and my duty towards my neighbour." Under this view I shall consider our duty; and show, first, what dispositions, and what conduct, towards our Maker, are requisite to constitute the perfect and upright man.

1st. The foundation of all religion is

belief in God, and a full persuasion that he will not fail to reward all those who diligently seek him, and faithfully serve him. It is thus expressed by an apostle: "He that cometh to God, must believe that he is; and that he is the rewarder of all them that diligently seek him." The gospel likewise informs us, that we cannot come unto God, but through the mediation and intercession of Jesus Christ. We must therefore believe in *him*. It farther teaches us that we cannot do this; we cannot believe in him, but through the assistance of the Holy Ghost. "No man can say that Jesus is the Lord, but by the Holy Ghost:" of course we must believe in *him* also. We must believe that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and that these three are One—one essence—one God. The foundation of this belief is the word of God, that is, the holy scriptures, which were given by inspiration of God; and communicate his character and will to us. The good man, therefore, reverences the scriptures; he loves his Bible, and considers it the charter of life and immortality to man. From thence he receives the rule of his faith, and the rule of his life. He studies the Bible as the word of God; and brings his understanding into the obedience of faith; he yields his assent implicitly to what God hath communicated; he does not require mathematical demonstration for every thing in it, but trusts God for the truth of what he does not understand; knowing that he is wiser than himself; and that his thoughts and his ways are not like the thoughts and the ways of man. The good man never speaks of the Bible, nor quotes it, but with reverence; and he ever listens to it as to a voice from heaven. He loves God supremely. He loves him for what he is in himself—a Being possessed of every possible perfection; one altogether amiable and lovely; the only object worthy our highest regard, and our most profound adoration. He likewise loves him for what he is to man—to himself; his Creator, his Redeemer, his Sanctifier, his Preserver. He goes to him as to a kind and tender parent; he unbosoms himself to him with freedom: by his prayers he expresses to him his affections, the sentiments and wishes of his soul. Sensible of his frailties and imperfections, he confesses his own unworthiness, his failings, his sins. Whenever, by inadvertence, or by the impetuosity of his passions, he transgresses the divine laws, he acknowledges it with the most heartfelt compunction; he feels his ingratitude, his baseness, in having offended so great, so good, so indulgent a Benefactor. Relying on the divine mercy, as declared through Jesus Christ, he earnestly solicits forgiveness; and feeling his dependence upon the grace of God, the influences of his Holy Spirit, he humbly begs for his assistance; confidently relying upon the promise of his Saviour, that God will give his Holy Spirit to them that ask him. He continually prays God to protect him by his providence, and to bestow his blessings, both spiritual and temporal, upon his relations, his friends, and upon all mankind; to forgive his enemies, and restore them to a better disposition.

Gratefully impressed with a sense of the divine favours, he pours his tribute of praise and thanksgiving into the bosom of his heavenly Father, acknowledging his "goodnesss and loving-kindness to himself, and to all men." He thanks God for his "creation, preservation, and all the blessings of this life; but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." As he feels these sentiments of love and gratitude towards his Maker, they lead him to that conduct which tends to his honour and glory. All that he does, he wishes to do to the glory of God. He is likewise desirous that his fellowmen should know how heartily he loves and adores his God, and endeavours to stimulate them to the same sentiments, and to the same conduct. He is, therefore, careful to do nothing that carries the appearance of the want of awe and reverence for the Supreme Being; he never speaks of him, or of any of his laws and ordinances, but with indications of the profoundest veneration and awe. Knowing that suitably to attend upon the public worship of God, is not only a duty that he owes to him, but a declaration to his fellow-men, that he pays him the adoration that is his due; he is never absent from church, but when there is absolute necessity for it: to join his fellow-christians in the adoration of God, the Creator, the Redeemer, the Sanctifier of us all, is his highest pleasure. He considers one day in God's house better than a thousand elsewhere. He is glad when his friends and neighbours say unto him, "We will go into the house of the Lord, and fall low on our knees before his footstool." He likewise complies with all the institutions of his blessed Saviour, considering that it is through him alone that he can obtain the favour of God; he is careful to comply with all his directions, and thinks nothing unessential that he hath commanded to be done; he believes his word, and relies upon him to bless and render effectual his own institutions; and under all circumstances, when oppressed with the keenest afflictions, and bowed down with sorrow, he is still resigned to the holy providence of God; and chooses that his will should be done rather than his own.

This is briefly the conduct of a good man towards God: in this way he expresses his duty towards him.

2dly. He is likewise sensible that there are duties owing to his fellow-men; and these he is equally careful to practise. He loves his neighbour as himself; that is, he does by all mankind as he would wish them to do by him in the like circumstances. In his dealings he is careful to represent things fairly; he conceals nothing in a bargain which he would be loath to have concealed from him. He is kind to all his fellow-men, ever ready to assist them to the utmost of his power. He does not consider himself as made for himself alone; his property he does not conceive to be, strictly speaking, his own, but that he holds it under God as his steward; he is, therefore, willing to use it, as God has directed, in doing good; in supporting the institutions of religion; in feeding the hungry and *clothing the naked*; not only personally, but in a sense much more agreeable to the spirit of the precept, with his property, visiting, that is relieving, the widow and fatherless in their afflictions; willing to communicate, glad to distribute. He is kind and affable in his behaviour to all; careful to say and do nothing that will justly give offence, or wound the feelings of others. He is ever ready to instruct those who are more ignorant than himself, and listens with pleasure to those who can give him information. Whenever he is abused or insulted, he suppresses his anger, and by his mildness, endeavours to pacify the resentment of others; never returning injury for injury, but good for evil. He always treats his opposers with tenderness; never endeavours to injure either the property or the reputation of those who have wickedly and maliciously attacked his own. He is not only careful to wrong no one himself, but uses his endeavour to deter others from it; he openly disapproves of every species of knavery, of unjust dealing; and never listens, with the least appearance of pleasure, to the tale of detraction; but turns his ear with disgust from the insinuations of the slanderer, and endeavours to rescue from obloquy those on whom he thinks it has been unjustly cast. As he sacredly regards the truth himself, he never approves of any degree, or any kind of deception in others. In his family he is provident and kind, careful to promote the happiness of all, by suitable restraints and indulgences, using his utmost endeavour, that they should be religious and virtuous, and of course blessed in time and blessed in eternity. This, in short, is the conduct that the good man practises towards his fellow creatures. I shall, therefore, now endeavour to show why he is happy at death—why his end is peace.

Secondly. It is very evident that this world is not the end of our being. We all of us feel a conscious sense of duty to our Maker. We likewise see that we are not immediately punished for the transgression of his laws. The wicked and unjust frequently live long, and prosper in the world; while the righteous are afflicted, and cut down in the midst of their days. This is a clear indication that there is to be a final retribution, when all these things will be rectified; that we are to exist in another world; and that it will fare with us there according to our conduct in this. What is thus suggested to us by our reason and experience, is fully confirmed by the word of God. By that we are informed that there shall be a resurrection of the just and unjust; that we shall all stand before the judgment seat of Christ, and receive according to the things done in the body, whether they be good or bad. This shows us why the end of the good man is peace. The line of conduct I have now described, is what we are directed by our Maker to practice; upon this he has stamped his approbation. He who practices thus, has a promise, through Christ, of the favour and friendship of heaven; that God will never leave nor forsake him; that though he walks through the gloomy valley of the shadow of death, his rod and his staff shall support him. Now it is easy to conceive what our reflections will be at that solemn hour. The inquiry will not be, how much of this world we have obtained; how great a mass of riches we have acquired; or how far we have extended our fame; but, how far we are prepared for that eternal world into which we are entering. This must be determined by reflecting upon our past life, and comparing it with the rule of duty prescribed by God. If we have complied with this rule, as far as human infirmity will admit, we shall feel peace and serenity within. But if we have neglected this rule, if we have disregarded the injunctions of our God and Saviour, anxiety and horror will seize our minds. He who, at that hour, can reflect upon a well spent life, and realize a hearty compliance with the terms of the gospel—a constant and strict attention to its holy precepts and ordinances, looks up to God as his friend—considers heaven as his home, and feels as if just escaping the dangers of a tempestuous ocean, and about to enter the haven of rest and peace. He, with the utmost confidence, commits his soul into the hands of his *Saviour*, firmly persuaded that he will preserve it from evil spirits, that he will receive it immediately to blessedness, and "at the general resurrection, raise up his body to behold for ever the face of God in the glories of Jesus Christ." He anticipates the state of bliss and glory promised to the righteous after the judgment of the great day, when God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, but they shall enter into the joy of their Lord; who will bestow upon them honour, glory, and immortality; admitting them to his right hand, where is fulness of joy, and pleasure for evermore; such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. The religious, the good, the upright man, is capable of reflections like these; nothing is too great for him to expect; let him raise his expectations ever so high, his enjoyments will far exceed them; for it is man only that expects; it is God that bestows.

But if from diffidence, from a humble view of his own unworthiness, from a distrust of himself—of his genuine contrition for his sins—of the fruitfulness of his faith—if from these considerations he has his fears, still he has his hopes; and his fears will soon be dissipated; God will support him; and though he feels not perfect confidence in his favour and approbation, this is but his infirmity, and still his end will be peace. If he has been honest and faithful in his duty, notwithstanding his own apprehensions, he will surely find peace at his death; he shall enter into the joy of his Lord; and happily discover that his fears and apprehensions were but his infirmity, which ceased with his breath, and shall never again be permitted to disturb his peace and tranquillity.

This, my brethren, is the end of the perfect and upright man; and whoever we see thus ending his days, it becomes us to notice it, and learn a useful lesson from it. "Mark the perfect man, and behold the upright, for the end of that man is peace."

After having delineated this character, are you not ready, my brethren, to apply it at once to him, whose remains now lie before us. If so, and I have no doubt but it is the case, "better was the day of his death, than the day of his birth." As far as we can judge, for God only knows the heart, this was the man. He was perfect and upright in the sense of the text, therefore his end was peace. Still, on his own rectitude of heart and life, he did not depend for acceptance with God. He felt the infirmities of his nature, and his deficiencies in duty; and if *he* felt this, how much more should most of us feel it? Man, considered in himself, has nothing to recommend him to a pure and holy God, who charges even his angels, the bright intelligences of heaven, with folly. It is penitence and faith in the Redeemer alone, that can qualify fallen man for the acceptance of his Maker. This was deeply felt, and this penitence and faith were professed and exercised, by our departed friend; and on this ground, even the greatest of sinners are assured of forgiveness and reconciliation with heaven; in the exercise of these, the upright man walks with God as his friend. Thus did the holy man whose remains are now before us, walk on his heavenly way, with as few deviating steps, as the infirmity of human nature will admit. He was not only habitually and humbly penitent, but irreproachable in his conduct; it appeared the fixed principle of his heart, faithfully to discharge his duty towards God and towards man. He ever expressed the most profound reverence for God, and the highest veneration for his institutions. From early life, he has been a regular and constant attendant upon public worship; and from that time to the day of his death, he participated in all the holy ordinances of the church. With a lively faith in its divine Head and Founder, he endeavoured to "keep the unity of the spirit in the bond of peace and in righteousness of life." The peace that Christ imparted to his disciples rested on him, and every thing in his power was done to preserve it, not only in the church in which he was embraced, but in every community to which he stood related. He was liberal, not merely from a blind impulse, but from a sense of duty *to God; and* the church has lost in him, not only one of her brightest ornaments of holiness, but one whose heart and hand were always open to her wants. Providence marked him out as its favourite son; and in filial gratitude to his heavenly Father, he distributed, with a liberal hand, the treasure committed to his care. God made him one of his almoners to the poor; and thus favoured, he made such friends of the mammon of unrighteousness, as have doubtless now received him into everlasting habitations. In this way he converted the grossness of earthly riches, into that pure and heavenly treasure, which will abide with him for ever. This, O wealth, is the principal thing that makes thee desirable.

It is needless to mention his qualities as a husband, father, and friend; even the mere allusion awakens emotions that speak their value more clearly than is in the power of words; and humanity bids to desist, lest the recollection of the loss should sting with grief that no language can assuage.

To say all he deserves, in few words, he was an honest man and a good Christian; such a Christian as St. James would have approved; he showed his faith by his works, and therefore had no occasion to proclaim it upon the house top.

But after all, the gloom that his death has cast over this congregation, and the tears of the poor, are his best eulogium.

Although advanced in age, and brought to the grave like a shock of corn fully ripe, yet his death is a sore affliction to his family, and we heartily condole with them, and participate in their sorrow. But the same confidence that he had in the good providence of God, will satisfy you that this afflictive dispensation is intended for your benefit. God is the best judge of what is proper for us, and he is the rightful disposer of ourselves, and of all we possess. He gives and he takes away, and we should always be ready to say, "blessed be his holy name." The character your departed friend has left behind, must be nothing to your grief; it is a rich legacy to his widow, children, and friends, an inheritance that no enemy can take from you; for the "righteous shall be had in everlasting remembrance." It will always give you pleasure to reflect upon his virtues, and even under the severity of your present sorrow, you find it greatly assuaged, by mourning not without hope. Into your present wound, Christianity pours its healing balm. We have reason to believe that your departed friend is now in possession of the pleasures of paradise, where he will joyfully wait for the redemption of his body, on the glorious morning of the resurrection. We have but little occasion to mourn for the dead who die in the Lord; they are only invited before us to our Father's house, where we may hope soon to meet them, if like them we are found worthy of admittance. Dry up your tears, therefore, and endeavour to make yourselves ready for a welcome reception into that blest abode.

Next to the family, we of the vestry are affected by this death. We have lost our father, the first officer in relation to the temporalities of the church, and the first in supporting its spiritual interests, by his ardent zeal, his unostentatious devotion, and his peaceable demeanour. As his counsels and example tended to our harmony while living, let the remembrance of them continue their influence now he is dead. While we shed our tears over his remains, and witness our veneration for his character, let us be careful to follow the steps in which he trod, look with faith to the same divine Redeemer, and like him render an exact obedience to all his precepts and ordinances. Then may we hope to meet our venerable father, where friends never part, where sorrow never enters; and anticipate with joy, the time when that lifeless body, now about to moulder into dust, shall, together with ours, be reanimated, spiritualized, bereft of corruption, adorned with celestial beauty, and shine forth in the kingdom of our heavenly Father, as the brightness of the firmament, and as the stars for ever and ever. Let our deportment, therefore, be such as to fill us with the hope of thus uniting again with him for whom we *at present* mourn; and set, as we are, as *examples* to this congregation, let us endeavour to stimulate all its members with this holy ardour, that so we may not only meet together here to worship our God and Saviour, but continue united in the same divine service, in our intelligent part, when our bodies are mouldering in the dust; and rise from our graves, a little harmonious group, to unite with the innumerable company of the redeemed of all nations and ages, and enter triumphantly with them, in the train of our blessed Lord, into the regions of everlasting day.

But notwithstanding all the consolations, and all the hopes afforded us by Christianity on this occasion, yet we of this congregation have great cause to weep; we are deeply afflicted; we have met with a heavy loss by this death. Our departed friend was the first that moved the organization of our congregation; and to his prudence, perseverance, and liberality, we are greatly indebted, under God, for our present prosperity. He spared neither labour, pains, nor expense, in rearing this fabrick, and in supporting the holy ordinances administered in it. Nor is it we alone that have occasion to deplore this sad event; the church at large is deeply affected; one of the most copious streams of her bounty is dried up; and many of her children, like the ancient people of God in captivity, will hang their harps upon the willows that now wither by the side of a dreary channel, emptied of its refreshing waters.

Still, afflicted as we all are, God hath done it, and we must not complain. He can open to us other sources of relief; and if he does not, patience and resignation are the duties we owe him. This is not our home; "we are strangers and pilgrims on the earth. Here we must have tribulation; but be of good cheer," our divine Redeemer has overcome the world; and he sends us afflictions to aid us in the same noble conquest. They are but for a moment, yet they work for us an exceeding and eternal weight of glory; they are helping us forward to that blessed place, where tears shall be wiped away; and elevating us to that heavenly state, where our Saviour is already gone to prepare mansions for us that shall never decay, and where joys await us, beyond what tongue can tell or heart conceive. In our keenest sorrows, therefore, let us say, Thy will, O God, be done; thou art our Father, and we will love thee; thou art our God, and we will rejoice, that on any terms, sinners as we are, we may be permitted to reign with thee. Let us thus, my brethren, cheer our dark and dreary way through this valley of tears; let our hopes be fixed on heaven; and we can then patiently endure the afflictions that attend us here. They are sent upon us by that kind Providence, which ever watches over us for our good. The present scene of things will soon be over; and then it will matter little how we fared here, if our happiness is secured hereafter. In the midst of life we are in death; each day brings us on nearer to eternity, and it will soon open upon us in all its grandeur. To be happy there, is all that is worth the ardour of our immortal souls. Nothing that is greatly valuable is to be found here below; the true and durable riches must be sought for in the ways of piety and virtue, and secured in the regions above. There, then, let us place our treasure, that our hearts may be there also. While we are here in the body, we must be contented with our indigence, and must expect to encounter difficulties, temptations, and dangers. Still we must not despair, but persevere with diligence, and fight manfully the good fight of faith. Death will put a period to our labour, close our warfare, and crown us with victory. Then we may look forward with joy to the great and last day, when we shall receive a glorious triumph; a triumph infinitely superior to any that an undistinguishing world can bestow. The innumerable host of angels will welcome us into their illustrious ranks, and the glorious company of just men made perfect will stand as our companions; while, truly to ennoble our nature, and complete our exaltation, the great Judge will pronounce the blessed sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Grant, we beseech thee, gracious God, that this may be the happy lot of every one of us, through the merits of *thy beloved Son.*

From the Washington Theological Repertory.

THE LATE MRS. MOORE.

*Extract from a Sermon delivered by the Rev. Dr. Wilmer, in the Monumental Church in Richmond, on Sunday, 8th August, on the occasion of the death of Mrs. Moore, consort of the Right Rev. Dr. Moore, Bishop of Virginia.**

In adverting to the melancholy event which has just closed the grave over the mortal remains of our friend, it is not my intention to attempt any thing like eulogium on the deceased. Did not other considerations forbid such an effort on the present occasion, the custom itself has become so common and so indiscriminate in its application, that it has lost all its value even in the case of those whose virtues eminently deserve to be recorded and proclaimed with applause. But, though panegyrick has become thus degraded, and though human praise or censure is alike unimportant to those who now inhabit eternity, it is, nevertheless, on fit occasions proper; and it may be useful to those who survive, to cherish the memory of departed worth, and to animate ourselves by the example of those who have gone before us in the race of immortality, and who have won the prize.

The instance before us, serves to illustrate and confirm the value and benefits of religious principles, and of an early devotion to them. You who knew her, need not be told of the meekness of her disposition, the gentleness of her manners, the affectionate kindness and charity of her heart, and the exemplary tenour of her whole life. There have been many who have shed a more dazzling lustre in their path, but there have been few who have exhibited a more unaffected and genuine train of Christian virtues.

The Almighty had, indeed, endowed her constitution with amiable and benevolent tendencies, and moulded it into a bland and happy temperament.

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* We deem it a matter of justice to the author to state, that he was accidentally on a visit to the bishop on this occasion, and that he had but a few hours to prepare that part of the discourse from which this extract is now given at our request.—Ed.

But it was not upon these constitutional principles that her virtue was founded. Many there are, in whose nature God has scattered all the kind and gentle elements of whatever is amiable, lovely, and of good report, who yet have never devoted their habits and affections to him who made and redeemed them; and who, in the day of eternity, will see all their fair frame-work of virtue condemned by reason of the corrupt, or selfish, or defective motives which kept their moral mechanism in motion. In her case, a moral constitution naturally amiable, was re-touched by grace, and this it was that gave efficacy and virtue and charm to all her "moral doings." Her morality was the result of piety, and that the effect of a divine change wrought in her heart, and attendant upon efforts early begun and long continued. Upwards of thirty-seven years ago she was awakened to a sense of the necessity of this change, under the ministry of him with whom a more tender and endearing relation was formed ten years afterwards. Since that period she faithfully performed the duties belonging to her station, as far as an enfeebled constitution and delicate health would permit. As a wife and mother, she was faithful, tender, assiduous; as a mistress, kind and compassionate; as a friend, sincere and affectionate. In her, the poor always found a friend, whose hand was open to relieve them according to her power. One virtue she possessed in a remarkable degree. Never was she known to speak evil of her neighbour, or to hearken to the tale of slander whispered round by malice. Kindness dwelt upon her tongue, because charity reigned in her heart. Her manners were so gentle, and her benevolence so abounding, that she never made an enemy or lost a friend.

For twelve years her health had been impaired, and she thereby became disabled from the active discharge of duty. But there was still remaining the same strength of principle, the same affectionate solicitude for the welfare of those around her,* which marked the days of her health and vigour. Above all, she displayed, what, perhaps, is the hardest of all virtues to acquire, a calm acquiescence in this very necessity of exemption from active life, and a perfect resignation under the pains, infirmities and deprivations induced by a weak and disordered frame. —Some are called to show their faith by suffering, others by doing the will of God. And often it requires more virtue to act one's part well in the former than in the latter case.

It is principally by the silent and unobtrusive virtues, that the great duties and charities of life are upheld and promoted; and to the steady and persevering exercise of these, a deep and vital principle is necessary, which, while it prompts to the performance, looks for its reward to the pleasure and the prize of well doing. It is this principle alone which can operate with habitual and unabating influence in every scene and circumstance, and especially in those cases which no splendour gilds, no fame inspires, and no applause excites. In that great day when God shall judge the secrets of all hearts, the private history of the Christian, his triumphs over his passions, his calm acquiescence under the ills of life, the unostentatious, untiring round of family and social duties, known only to God and himself, will prove to be more illustrious in themselves, and more worthy of the crown of life, than the most magnificent actions that shine out with so much lustre in the private or public histories of mankind.*

At length, the destined hour arrived, when her mortal sorrows were to receive their final termination, and her faith its full reward. Her last illness was sudden, having assumed its alarming aspect only two days before her death. But it was not so sudden as to prevent her from exercising, and her friends from witnessing, those Christian graces of faith, and patience, and resignation, which had shone in her life. Death had no terrors for her who had already learned to die daily. She had not now to commence the work of preparation for eternity--not now to unravel the web of her former life by a bitter repentance—not now to form an acquaintance with Jesus Christ. She had glorified him on earth—she had finished the work he had given her to do, and she was ready and desirous to depart and be with him.

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* In her dying moments, she evinced deep *solicitude* for the spiritual welfare of her children; and made it among her last requests to her venerable partner, that he would continue to impress upon them the great concerns of religion.

* "Ask him, indeed, what trophies he has rais'd,
Or what achievements of immortal fame
He purposes, and he shall answer—None.
His warfare is within. There unfatigued
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er himself,
And never withering wreaths, compared with which
The laurels that a Cesar reaps, are weeds."

To those who are best prepared, it is a solemn thing to die. The breaking down of this earthly tabernacle, the disruption which it brings with it of every earthly tie—the separation which it makes from all those objects which have attached themselves to our hearts—and all the associations of dreariness and gloom with which our imagination clothes the grave, necessarily awaken in every reflecting bosom, emotions of acute sensibility. But to the upright, there ariseth light in this darkness; and in this multitude of emotions, his heart is refreshed by that divine presence who vouchsafes to guide and comfort his servants in their hour of need. "Though I walk through the valley of the shadow of death, I will fear no evil." When this passage was repeated to our departed friend, she replied with a smile—'No, there is no evil there.' Longing to be gone, she added soon after, and they were her last words, "Come, Lord Jesus, and come quickly." The silver cord was then loosened; her spirit gently departed, and she sweetly fell asleep in Jesus.

We will not mourn for her, then, as those without hope; but mingle with the tears which friendship is permitted to shed over her grave, our thanks to God, 'for the example of this his servant, who, having finished her course in faith, is delivered from the burden of the flesh, and now rests from her labours.' And let us offer, as is most due, our sympathy and prayers in behalf of a bereaved family, and especially of him our beloved father, who is thus cut off from the endearments of so tender a friendship, at a period of life when the resources of enjoyment are so much abridged, and when it can ill spare the few remaining props it has left. May the God of Jacob be his refuge! May he live to enjoy that sublime luxury, the greatest that can gladden a faithful pastor's heart, the happiness of seeing his beloved flock, for whom he has laboured with so many tears, growing in grace and in the knowledge of Jesus Christ! May the voice which issues this day from the tomb, prove more effectual even than that which has spoken so often from this pulpit; and may the great Shepherd and Bishop of our souls effectually teach us by his providence and grace, "so to number our days, that we may apply our hearts unto wisdom!"

For the Christian Journal.

Abstract of the Proceedings of a Convention of the Diocese of Virginia, held at Staunton, Augusta County, on the 20th, 21st, and 22d days of May, 1824.

The convention was composed of the Right Rev. Bishop Moore, thirteen clergymen, and sixteeen lay-delegates, representing fifteen parishes.

It was opened with divine service, performed by the Rev. Reuel Keith, Professor in the Theological School of Virginia, and a Sermon preached by the Rev. Frederick W. Hatch, rector of Frederickville parish, Albemarle.

On motion, *resolved*, That John G. Williams be appointed secretary to this convention.

On motion, *resolved*, That Mr. Robert Greenhow be appointed treasurer to the convention.

The following preamble and resolution was offered by the Rev. William Meade, and unanimously adopted.

Whereas Mr. William Munford, who has for many years served this convention as secretary and treasurer, has signified by letter, his wish to resign these charges; it is hereby

Resolved, That the thanks of this convention be returned to him for the obliging and faithful manner in which he has performed the duties of the said offices, and that the Right Rev. Bishop Moore be requested to express the same to him, in the name of the convention, and to add their best wishes for his prosperity and happiness.

Contributions were received by the secretary, from sundry parishes, amounting to $ 361 62.

By the treasurer's account it appears that the receipts of the past year, added to a balance in the treasury, were $ 878 91; and that the expenses had been $ 661 46; leaving a balance of $ 217 45.

From the account of the treasurer of the Prayer Book and Tract Society of Virginia, it appears that the receipts, during the past year, had been $ 24 98.

From the account of the treasurer of the Fund for the relief of the Widows and Orphans of deceased Clergymen of the Protestant Episcopal Church of Virginia, it appears that the said fund amounts to $ 5460 31.

The Rev. Charles H. Page, from the committee appointed to examine the state of the Fund for the permanent support of the Episcopate in this diocese, presented a report, which was read, as follows:—

The committee to whom was referred the account of the Bishop's Fund, report, that since the last report, as appears by the treasurer's account hereto annexed, that there are in Alexandria, 41 shares in the Farmer's Bank, at 50 dollars each, (par value) making 2050 dollars, dividing 6 per cent.; also 6 shares in the Bank of Alexandria, the par value, 200 dollars each, making 1200 dollars, dividing five per cent.

The total amount in Stocks, $ 3250.

Amount of cash in hand, 205 66 to be vested in Stock.

All which is respectfully submitted.

CHARLES H. PAGE, *Chairman.*

The said report was, on the question put thereupon, approved by the convention.

The following appointments were made:—

Delegates to the General Convention—The Rev. William H. Wilmer, the Rev. William Meade, the Rev. William Wickes, the Rev. Frederick W. Hatch, Dr. Carter Berkeley, Mr. John Nelson, jun. Mr. William Mayo, and Mr. Philip Nelson.

Standing Committee—The Rev. William H. Wilmer, the Rev. John Dunn, the Rev. Oliver Norris, the Hon. Bushrod Washington, Mr. Edmund J. Lee, and Mr. George Tayler.

On motion, *resolved*, That the next meeting of the convention of the Protestant Episcopal Church for the diocese of Virginia, shall be held in the city of Richmond.

On motion, *resolved*, That the standing committee be directed to publish the canons of the Church, in the form of a letter, relative to the candidates for holy orders, and to draw up proper forms of recommendation, for the use of such candidates, in order to avoid the many inconvéniences which have hitherto attended their application for orders.

The following preamble and resolutions were offered by the Rev. William H. Wilmer:—

Whereas there are throughout the state, in the possession of families and individuals, many valuable books, the remnants of ancient libraries, that are of but little use to their owners, but which would be of great value to the theological school of this diocese,

It is hereby resolved, That the friends of the Church, who are in possession of such books as they can conveniently spare, be, and they are hereby respectfully requested to send them, for the use of the school, to the minister of the parish, or of the adjoining parish, or to professor Keith, of Alexandria.

Resolved also, That the clergy and laity of the diocese, who have in their possession Journals of the convention of this state, holden anterior to the year 1812, be requested to forward them to the Rev. William H. Wilmer, of Alexandria, for the purpose of enabling him to publish the whole of them in regular series, and in a compact form.

The Parochial reports[*] furnish the

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[*] We have often observed, in the Journals of different conventions, an incorrectness of expression, by which it would appear that the Parochial reports are to be made to the *convention*. This is not so. They are to be made to the *bishop*, or, where there is no bishop, to the *president of the convention*. (Canon xlv. Gen. Con. 1808.) In the Journal now before us, for instance, it is stated that a committee was appointed "to examine the Parochial re-

following aggregate:—Baptisms[*] (adults 4, children 52, not specified 334) 390—Marriages 65—Funerals 196—Communicants 432.

Of the baptisms, 12 children, and 26 not specified, were coloured.

The Rev. William Meade, from the members of the board of trustees of the theological school, present in Staunton, presented a report, which was read, as follows:—

The trustees of the theological school of Virginia, now present, though not in sufficient number to form a quorum, feel it their duty to submit to the convention the following report:—

At the last meeting of the trustees, the Rev. Reuel Keith was engaged as professor in the institution, and requested to hold himself in readiness to take charge of it whenever it should go into operation. He accordingly settled in Alexandria, in the month of October last, and has had under his charge since that time, from twelve to fourteen students, thirteen of whom were candidates for orders. There are, at present, under his care, eleven young men pursuing their studies, with fair prospect of their future respectability and usefulness; and it is expected that not less than twenty will wish to enter at the ensuing session. During the present term, the students have been instructed by the professor in biblical literature and criticism, the original languages of the Bible, Prideaux's Connexions, Horne on the Inspiration of the Scriptures, Jahn's Archæolgy, Butler's Analogy, and Magee on the Atonement. The more advanced class has recited to the Rev. William H. Wilmer, who has had charge of the department of Systematic Theology, Pearson on the Creed, Burnet on the Articles, and such other authors as the time admitted, and the course of study prescribed by the house of bishops required.

The trustees take great pleasure in contemplating the present state and encouraging prospects of the school; and in bearing testimony, as far as they know and believe, to the zeal, fidelity, and ability, with which the professors have discharged the duties of their professorship. They feel it incumbent on them also to state, from satisfactory information, that the whole course of studies has been entirely conformed to the canons of the Church.

Under the present circumstances of the school, the trustees are of opinion, that Alexandria is the best place for the present location, and they beg leave to recommend to the convention, the adoption of a resolution to that effect.

The account of the treasurer herewith submitted, will show the state of the funds. Various obstacles have interposed against the collections expected to be made for this object. In addition to the pecuniary embarrassments which have prevented the acquisition of new subscriptions, and retarded the collection of those already obtained, a difficulty has occurred on the ground, that the terms of the subscription involved a condition of location, which has not been observed on the part of the Church. The hope, however, is entertained, that when the inconvenience, and even impracticability of establishing the school at Williamsburg are considered, with the advantages of the place now proposed

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ports." The report of that committee is opened as follows:—"The committee on the Parochial reports have taken them into consideration, and beg leave to present them to the convention, in the following condensed form." Now what right, it may be asked, has a convention thus to dispose of reports made to the bishop? The canon supposes nothing more than their being read in convention, and entered on the Journals. In one of the Parochial reports, we meet with these expressions—"The minister of this parish, encouraged by the success with which it has pleased heaven to crown his endeavours in this cause, begs leave to state to the Church, the method which, by experience, he has found most effectual, in the hope of inducing his brethren to make trial of the same." "He is firmly persuaded that no other plan will produce half the effect, or will long continue in operation, and therefore urges his brethren to adopt that, which his own experience, for many years, has proved to be successful." This must, of course, have proceeded from the impression that the report was made to the *convention*, and not to the *bishop*.

While on the subject of the Parochial reports, we are reminded of the regret we felt, on perusing the Journal before us, that it did not contain that uniformly interesting document, *the bishop's address*, required by the canon to be inserted on the Journal.—*Ed. C. J.*

[*] In one of the reports we read as follows—"Four have been *added to the Church—baptisms* 11." What is the difference between being baptized, and being added to the Church? —*Ed. Christ. Journal.*

for its location, the objections that have accrued will be removed. Williamsburg is too remote and inaccessible to justify the hope, that students can be obtained for a theological institution at that place. The experiment was tried there for one year without success, and no hope of success seemed to present itself in the time to come. No sooner was the trial made in Alexandria, than the number of students, and the means of supporting the indigent among them, increased beyond our most sanguine expectations. All that is now wanting to complete success, under the blessing of God, is the liberal cooperation of the friends of the Church. A pious and well qualified minister of our Church has devoted himself entirely to the arduous duties of an instructor of the pious youth who wish to be qualified for the work of the ministry, and requires only a moderate support for himself and family: that support, the trustees are unable as yet to afford from the interest of their vested fund, and have to call upon the liberality of the friends of the Church to give them the ability, by the prompt payment of the subscriptions already made, and by the most active exertions to obtain others.

We cannot hope for a full and permanent supply of pious and well educated ministers from any other source than the institution we commend to the liberal patronage of our members.

The number of pious young men who are desirous to devote their lives to this sacred cause, is continually increasing, and the disposition to aid the more needy of them to procure a suitable education, is increasing in an equal degree; and to us do both the pious youths and their benevolent patrons look for an institution which shall furnish them that instruction by means of suitable professors.

From the treasurer's account above mentioned, it appears that the contributions, during the past year, amounted to $ 1943 74; and that the present amount of the fund is $ 6119 35.

The report was, on the question put thereupon, received by the convention.

On motion, *resolved*, That the theological school of Virginia be located for the present in the town of Alexandria.

On motion, *resolved*, That the thanks of this convention be presented to the secretary, for his faithful services rendered during the present session.

The following preamble and resolution were offered by the Rev. William Meade, and adopted.

Whereas the bishop has signified to the convention, his desire and intention of employing an assistant,* which is now rendered absolutely necessary to the discharge of his Episcopal duties in the diocese, and that he is willing to pay one-half of the assistant's salary out of his own purse;

Therefore, resolved, That as soon as the bishop shall have obtained an assistant, he communicate the same to the ministers and vestries, stating what would be needful on their part, to the support of said assistant, and making such a representation of all the circumstances of the case, as he may deem most effectual.

The convention adjourned, to meet again in the city of Richmond, on the third Thursday in May next.

The clergy of the diocese of Virginia consist of the bishop, and thirty-three presbyters and deacons.

For the Christian Journal.

Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in St. Michael's Church, Litchfield, on the 2d and 3d of June, 1824.

The convention was composed of the Right Rev. Bishop Brownell, twenty-eight presbyters, three deacons, and thirty-four lay-delegates, representing twenty-nine parishes.

It was opened with morning prayer, read by the Rev. Henry R. Judah, rector of St. John's church, Bridgeport, and a sermon preached by the Rev. Benjamin Benham, rector of St. John's church, New-Milford, and —— church, Brookfield.

The Rev. Menzies Rayner declined a re-election to the office of *secretary*.

The Rev. Birdsey G. Noble was

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* We presume in his *parochial* capacity.—Ed. C. J.

elected *secretary*, and Burrage Beach, esq. *assistant secretary*.

Agreeably to the 45th canon of the General Convention of 1808, the Right Rev. Bishop Brownell delivered the following address:—

My brethren of the clergy, and of the laity,

The good providence of God has again permitted us to assemble in convention, for the purpose of devising measures for the welfare of his Church. May the great Head of the Church be present with us: may we realize his presence: may he graciously preside over our deliberations, and direct all our counsels and endeavours to the promotion of his own glory, and the good of his people.

We have abundant reason for thankfulness, that our heavenly Father still continues to smile upon this portion of his vineyard. No circumstances of a peculiarly adverse nature have occurred to any of the parishes within this diocese during the past year; and many of them have experienced liberally the divine blessing, in increase of numbers, and in spiritual edification. A personal inspection of almost every portion of the diocese, has enabled me to bear testimony to the general faithfulness and zeal exhibited by the clergy; and I entertain the hope, that their labours and privations are duly estimated by the people of their charge.

Such is the compactness of the diocese, and the facility of communication between the several parts of it, that I need not take up your time with particular remarks upon the several parishes which I have visited since the last convention. It will be sufficient, that in fulfilling the duty imposed on me by the 45th canon of the General Convention, I give you a brief statement of the affairs of the diocese, and a general summary of my official proceedings since our last meeting.

During the past year, I have visited a great number of parishes where no duties peculiarly episcopal have been performed. Still I have reason to believe that these visits have been productive of salutary effects, in strengthening the hands, and encouraging the hearts of the clergy, and in animating the zeal of the laity. It is my purpose, hereafter, to make my course of visitation more methodical, and by divine permission, to visit every parish in the diocese, at least once in two years; while I may hope to visit many of them annually. I trust that, in almost every parish, the zeal of the clergy, and the faithfulness of parents and guardians, will be able to bring forward a goodly number of youth, to receive the interesting and solemn "laying on of hands."—Confirmations have been so generally held throughout the diocese, in the two years preceding the last, that I have administered this rite in only six parishes, since our last convention. These parishes, and the numbers confirmed, are as follows, viz:

June 29th, 1823, at Fairfield, to 14 persons; October 14th, at New-Preston, to 16 do.; do. 15th, at Sharon, to 16 do.; November 7th, at Chatham, to 24 do.; do. 18th, at Plymouth, (St. Peter's,) to 25 do.; do. (St. Matthew's,) to 11.—In all, 106.

On the 30th of June last, at St. John's church, Stamford, I admitted the Rev. Ambrose S. Todd, to the holy order of priests, and the same day instituted him as rector of that parish.—On the 4th of August last, William Shelton, late a student in the General Theological Seminary, was admitted to the holy order of deacons, at St. Peter's church, Cheshire.—On the 4th of November last, at Christ church, Middletown, Edward J. Ives, Charles J. Todd, Enoch Huntington, and Ashbel Steele, were ordained deacons; and at the same time and place, the Rev. James Keeler, and the Rev. Ransom Warner, were admitted to the holy order of priesthood.—On the 5th of November last, the Rev. William Jarvis was ordained priest in the church at East-Haddam, and on the 21st March, in the present year, Hector Humphrey was admitted to the holy order of deacons, at Trinity church, New-Haven. These persons were all subjected to the requisite examinations, and exhibited to me the testimonials required by the canons. May the grace of God assist them in their labours, and may the divine blessing rest upon their ministrations.

The following persons are at present candidates for holy orders in this diocese: viz.—George Shelton, Norman Pinney, Asa Griswold, Harry Finch, and William H. Lewis.

Since our last meeting, the new church in the parish of New-Preston, town of Washington, has been completed. On the 14th of October last it was dedicated to the most high God, with the prescribed rites and solemnities, by the name of St. Andrew's Church. The occasion excited a lively interest, and drew together a large concourse of people; among whom were thirteen of the clergy of our Church. This new edifice, thus consecrated to the worship of God, does great credit to the zeal and liberality of the people of the parish. It is constructed of durable materials, and in the Gothic style of architecture. The interior is well finished and conveniently arranged, and the decorations of the pulpit, desk, and chancel, are handsome and appropriate.—The congregation of New-Preston is not large, nor wealthy, yet the spirit with which they are animated, has enabled them to erect this church within a very short period, and to pay for it entirely from their own resources. Some may perhaps have spared from their exigencies, yet it is believed that they are far from feeling impoverished by their exertions, and they may have a religious trust that what they have thus "lent unto the Lord," will be repaid in blessings upon themselves and their posterity.

The new church in Salisbury is now nearly finished, and ready for consecration; and the church in which we are at present assembled, having recently passed under the finishing hand, and become complete in all that relates to the decent celebration of divine worship,* will to-morrow, by divine permission, be solemnly dedicated to the service of God.

Among the changes which have occurred in the diocese since our last meeting, it becomes my duty to record the death of the Rev. Jasper D. Jones, latelyresiding in Cheshire, whose sudden exit admonishes us to be ever ready for our departure, and duly prepared to give an account of our stewardship.

The Rev. Philo Shelton has relinquished the rectorship of St. John's church, Bridgeport, confining his services wholly to the church in Fairfield; and the Rev. Ashbel Baldwin has resigned his charge of Christ Church, Stratford. These clergymen were admitted to their ministry at the first Episcopal ordination ever held in America; and have served their respective parishes for more than thirty years. They have laboured faithfully in the Church in this diocese, during its darkest periods of depression; and through the progressive stages of its advancement, they have taken an important part in its councils. They have borne "the heat and burden of the day," and are entitled to the gratitude of all those who enjoy the fruits of their counsels and labours. Being still blessed with health, and in the full enjoyment of their mental powers, we may trust that, with the divine favour, they may still be eminently useful in their ministries.

The Rev. Henry R. Judah has been elected to the rectorship of the church in Bridgeport, having relinquished the charge of that in Trumbull. The rectorship of the church in Stratford is now vacant.

The Rev. Lemuel B. Hull has been appointed to the cure of Danbury and Reading: the Rev. Beardsley Northrop is officiating in the parish of Tashua, vacated by the Rev. Mr. Judah; and the Rev. John M. Garfield, who has officiated in Oxford during the past year, has relinquished that parish, and taken charge of the parish in Branford. The Rev. J. Buckley has relinquished the parish at East-Windsor.—Of the persons recently ordained deacons, the Rev. Enoch Huntington is now officiating in Pennsylvania, and the Rev. William Shelton in New-York. The Rev. Edward J. Ives has been usefully employed in the parish of Middle-Haddam, in this diocese; and the Rev. Ashbel Steele, having officiated in Glastenbury during the past winter, is now employed as a missionary in the eastern part of the state. The Rev.

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* A liberal individual, Col. —— Marsh, has *recently* presented to this church a very excellent organ.

Charles J. Todd, and the Rev. Hector Humphrey, have not yet accepted any appointment in this diocese. The Rev. Bennet Glover, and the Rev. Charles Smith, have received letters dimissory—the former having gone to the diocese of Maryland, and the latter to that of New-Jersey.

The missionary exertions for the past year, as well as for the year preceding, have been chiefly directed to the county of Litchfield, and to the eastern part of the state. In the distribution of these aids, it has been thought advisable to fix upon limited and promising spheres of usefulness, rather than to dissipate their effects, by diffusing them through too wide a region. When the efforts made in any place appear unavailing, or when new or decayed parishes appear to be so strengthened and built up, as to be able to supply their own necessities, it will become proper to seek for new locations. It is upon this principle that so large a portion of the missionary services have been devoted to the north-west part of Litchfield county, during the two years past. The result has been as satisfactory as was anticipated; and it is confidently hoped, that after the present year, most of the parishes that have been thus aided, will be able to provide for their own wants, or will at least require but little assistance.—On the eastern side of the diocese, the fruits of missionary labour have been less evident. But to preserve one or two congregations from total ruin, and to prevent an edifice designed for an Episcopal church from being appropriated to the use of a congregation of different religious denomination, it has been thought necessary to make renewed efforts there. With the divine blessing, the seed sown may yet produce an abundant harvest.

The various objects of the "Society for the Promotion of Christian Knowledge," and the importance of Sunday schools in every parish, have so often been commended to your attention, in previous addresses, that I could only reiterate the observations already made. With regard to the more general objects of our Church—the *theological seminary*, and the *domestic and foreign missionary society*; these too have been already so fully brought before the convention, that I will only add the assurance of the continued interest and solicitude which I feel for their welfare, and again commend them to your patronage and support.

At our last meeting, I had the pleasure of congratulating you on the passage of an act, by the general assembly of this state, for the establishment of a college, to be under the patronage and principal direction of members of our Church; provided thirty thousand dollars should be raised for its endowment by private contribution. I have now the satisfaction of announcing to you that more than the requisite sum has been raised, to render the charter available. Nearly *fifty thousand dollars* have been subscribed to this object, within the diocese; the greater portion of which has been contributed by the city of Hartford, in which the institution is established. The college will be organized, and go into operation without delay. Arrangements have been made for procuring a library and suitable philosophical apparatus, and preparations are in train for erecting the necessary buildings for the accommodation of students, and for public rooms. Though these edifices can hardly be completed before the next spring, yet it is purposed to be ready for the reception of students the ensuing autumn, and, in the mean time, to procure accommodation for them in private families.

It will be the object of the trustees of the institution, to seek the ablest professors that can be obtained, in order to ensure the requisite number of students to support the establishment. It is hoped also, that the organization of the institution will be thought to contain some improvements on the ordinary systems of education, calculated to procure for it the favourable notice of the public.

My brethren of the clergy,

In concluding this address, suffer me to add a few words intended more particularly for yourselves. It is salutary to employ occasions like the present, to encourage each other in our several ministries, and "to provoke one another unto love and to good works."

We are stewards of the manifold grace of God; and "it is required of stewards that they be found faithful." It is required of us that we "preach the word of God in season, and out of season;" that we rebuke and exhort, admonish and correct. It is required of us that we "feed the people with knowledge and understanding;" that we visit the sick, comfort the afflicted, and *keep ourselves unspotted from the world*. It is required of us, as dispensers of the mysteries of the kingdom, that we minister the holy sacraments with reverence and awe; with righteous measures, and abundant charity; always bearing in mind the passionate words of our Saviour to St. Peter, If thou lovest me, *feed my sheep;* if thou hast any love to me, *feed my lambs*. Let us constantly bear in remembrance our high responsibility; and let us realize that the eye of God watches over us by day and by night, and observes whether we faithfully watch over our flocks, as they that must give an account.

There is nothing in the circumstances of the times to justify a relaxation of our vigilance. Our Church is assailed by enemies, and beset by errors on every side. It is peculiarly incumbent on us that we be careful to set forth her distinctive doctrines, and guard her fold from the errors with which she is surrounded. Every error, and every abuse of religion, tends to infidelity. The true religion itself is identified with them by the unthinking, and the whole is indiscriminately rejected. Among the prevailing errors of the day you cannot fail to have observed the pernicious effects of *universalism*, of *fatalism*, and of *fanaticism*. The denial of all future punishment, relaxes the morality of the Gospel, rejects its most awful sanction, and gives the reins to every licentious passion. The doctrine that all the thoughts and actions of men, are precisely fixed and determined by an eternal necessity, destroys all sense of accountability, and leaves men to the sole guidance of their own corrupt propensities. And a fanatical reliance upon imaginary revelations and impulses, supersedes and sets aside the revelation which God has given us in his Gospel. Thus do these errors create a tendency to infidelity in those that embrace them; while by being held up to the world as a part of the Christian system, they produce in the minds of the unreflecting a strong prejudice against the truth of Christianity itself. It is true indeed, that in some of the scenes of the late French revolution, the world has received such a lesson upon the effects of infidelity as should not be soon forgotten; yet though disgraced, it has not ceased to exist; and its principles are so congenial to the corruptions of the heart, so flattering to human pride, and so pleasing to the natural love of novelty, that they cannot be too strongly deprecated, or too strictly guarded against.

It is our part and duty, my brethren, to guard ourselves and our flocks against the prevailing errors of the times; to exhibit Christianity as it is in the Gospel; and to see that its real spirit and temper be wrought in our own hearts.

"And may God, of his mercy, grant unto us all, to be so faithful and so wise, so blessed and so assisted, that we may convert many souls as seals of our ministry, and give an account of our respective charges with joy, to the glory of God, and the salvation of our own souls, in that day, when the great Shepherd and Bishop of our souls shall come to judgment, even our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, be all honour, and glory, love and obedience, now and for evermore. Amen."

The parochial reports furnish the following aggregate:—Baptisms (adults 27, children 213, not specified 268) 508—Marriages 215—Funerals 263—Sunday scholars 565—Communicants 2809.

On motion of the Rev. Menzies Reyner, *resolved*, That the thanks of this convention be presented to the Rev. Benjamin Benham, for his excellent sermon delivered at the opening of the present session.

The following gentlemen were appointed the standing committee:—The Rev. Tillotson Bronson, D. D., the Rev. Harry Croswell, the Rev. Daniel

Burhans, the Rev. Nathaniel S. Wheaton, the Rev. Reuben Sherwood.

The following report was made and accepted:—

Annual Report of the Board of Direction of the Society for the Promotion of Christian Knowledge.

In consequence of the present arrangement of the society, by which its disposable funds are devoted exclusively to the support of missionaries, the board deem it unnecessary to enter into any details of their proceedings; as these will sufficiently appear from the address of the right rev. bishop of the diocese—the reports of the missionaries themselves—and the accounts of the treasurer. It seems proper to remark, however, that while the several parishes appear to aid the objects of the society, with increasing zeal, liberality, and promptitude; the benefits resulting from the measures already adopted, afford abundant motives for new and more vigorous efforts.

Many parts of the diocese still require missionary aid. The board would not, therefore, recommend the present appropriation of any of its funds to other objects. It has been deemed expedient, however, to direct the treasurer to procure a supply of prayer books, to be *sold* at cost and charges.

The resignation, by the Rev. Truman Marsh, of the office of trustee of the Episcopal academy at Cheshire, was accepted.

The Rev. Frederick Holcomb was nominated and appointed to fill the vacancy in the board of trustees, occasioned by the resignation of the Rev. Truman Marsh.

On motion by the Rev. Dr. Bronson,

The convention proceeded to fill the vacancies in the same board, occasioned by the removal of John H. Jacocks from this state, and by the death of William Law and Andrew Hull, esqrs.

Mr. William M'Crackan, Dr. Charles Shelton, and Mr. Charles Sigourney, were appointed trustees of the Episcopal academy at Cheshire.

The following gentlemen were appointed officers of the Society for the Promotion of Christian Knowledge:—

The Right Rev. T. C. Brownell, D. D. LL. D. *(ex officio)* president; the Rev. Tillotson Bronson, D. D. 1st vice-president; the Hon. Samuel W. Johnson, 2d vice-president; John Beach, esq. recording secretary; the Rev. Harry Croswell, corresponding secretary; and William M'Crackan, treasurer.

Directors.—The Rev. Philo Shelton, the Rev. Asa Cornwall, the Rev. Ashbel Baldwin, the Rev. Nathaniel S. Wheaton, the Rev. Daniel Burhans, the Rev. Birdsey G. Noble, Burrage Beach, esq. John L. Lewis, esq. Samuel Tudor, Hon. Seth P. Beers, Jirah Isham, esq. John S. Peters, M. D. Daniel Putnam, esq. Hon. William Moseley, Nathan Smith, esq. Andrew Kidston, Joel Walter, Richard Adams, Jeremiah Hoadly, Calvin Butler, esq. Lyman Bronson, James M. Goodwin, and Gilbert Totten.

On motion, *resolved,* That the Rev. Ashbel Baldwin, and Burrage Beach, esq. be a committee to collect and record the votes and proceedings of this convention, from the period of its formation, down to the present time.

After prayers and the benediction by the bishop, the convention adjourned, sine die.

Presbyterian Sentiments on the best Mode of Disseminating the Truths of Scripture.

To the Editor of the Christian Journal.

I HAVE lately been much gratified by the perusal of a Lecture, delivered before the students of the Presbyterian Seminary at Princeton, by the Rev. Professor Miller, entitled, "*The Utility and Importance of Creeds and Confessions.*" As it contains much sound argument, clothed in very forcible language, on a subject which, I apprehend, is yet to produce dissensions in the Christian world, I have thought proper to transcribe some of the most important passages for insertion in the Journal. The doctrines contained in this Lecture, are materially the same as those which have been maintained and acted upon, for years, by Bishop Hobart and other judicious Episcopalians in the United States. Those gentlemen will learn with satisfaction, that not only the professors at Princeton, but the highest authority in the Presbyterian communion, to wit, the *General Assembly*,* have, within a few months past, given their sanction to principles which have heretofore drawn upon consistent Churchmen the obloquy and indignation of other denominations, and even of some of "their own household." Bishop Hobart and his friends will have nothing to fear hereafter from men who profess to circulate the Scriptures "*without note or comment*;" and who accuse such of their opponents as advocate the distribution of the Book of Common Prayer, in conjunction with the Bible, of being "guilty of the Romish error of impugning the sufficiency of the Scriptures as a rule of faith."

"By a Creed, or Confession of Faith," says Dr. Miller, "I mean an exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the holy Scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in Church fellowship, are really agreed in the fundamental principles of Christianity.—Creeds and confessions do not claim to be in themselves laws of Christ's house, or legislative enactments, by which any set of opinions are *constituted truths*; and which require, on that account, to be received as truths among the members of his family: they only profess to be *summaries*, extracted from the Scriptures, of a few of those great gospel doctrines which are taught by Christ himself; and which those who make the summary in each particular case, concur in deeming important, and agree to make the test of their religious union."

"Now I affirm, that the adoption of such a creed is not only *lawful* and *expedient*, but also *indispensably* NECESSARY to the harmony and purity of the visible Church. For the establishment of this position, let me request your attention to the following considerations."

The learned author then enters upon a full discussion of the subject, and enlarges upon the following topics:—

1. "Without a creed explicitly adopted, it is not easy to see how the *ministers and members of any particular church*, and *more especially a large denomination of Christians, can maintain unity among themselves.*"

2. "The necessity and importance of creeds, &c. appear from the consideration, that one great design of *establishing a Church* in our world was, that she might be, in all ages, *a depository, a guardian*, and *a witness of the truth.*"

3. "The adoption and publication of a creed, is *a tribute to truth and candour which every Christian church owes to the other churches, and to the world around her.*"

4. Creeds are "*friendly to the study of Christian doctrine, and of course to the prevalence of Christian knowledge.*"

5. "*The experience of all ages has found them indispensably necessary.*"

6. "*Their most zealous opposers have generally been latitudinarians and heretics.*"

7. "*Their most zealous opposers do themselves virtually employ them in all their ecclesiastical proceedings.*"

Under the first head, the author makes the following just observations:

"How is any church to guard itself from that baneful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue, when it is made up of such heterogeneous materials," "as a body of worshippers, composed of Calvinists, Arminians, Pelagians, Arians, and Socinians? Nay, how is a church to avoid the guilt of harbouring in its bosom, and of countenancing, by its fellowship, the worst heresies that ever disgraced the Christian name? It is not enough, for attaining this object, that all who are admitted profess to agree in receiving the *Bible;* for many who call themselves Christians, and profess to take the *Bible* for their guide, hold opinions, and speak a language as foreign, nay, as opposite to the opinions and language of many others who equally claim to be Christians, and equally profess to receive the Bible, as the east is from the west."

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* In the Christian Advocate (for September,) a Presbyterian magazine, printed in Philadelphia, I perceive the following extract from the "Minutes of the General Assembly:"

1. "In the opinion of this assembly, confessions of faith, containing formulas of doctrine, and rules for conducting the discipline and worship proper to be maintained in the house of God, are not only recognized as *necessary* and *expedient*, but, as the character of human nature is continually aiming at innovation, *absolutely requisite* to the settled peace of the Church, and to the *happy* and *orderly existence of Christian communion*. Within the limits of Christendom, few are to be found in the attitude of avowed hostility to Christianity: the name of Christian is claimed by all, and *all are ready to profess their belief in the holy Scriptures*; too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of confessions, *Christian fellowship can exist only in a very limited degree*; and the disorders of the Corinthian church, condemned by the apostle, would be realized—'I am of Paul, and I of Apollos.'

2. "Though the confessions of faith, and standards of our Church, are of no original authority, independent of the Scriptures, yet we regard them as a *summary of those divine truths* which are diffused through the sacred volume. They, as a system of doctrines, therefore, cannot be abandoned, in our opinion, *without an abandonment of the word of God.* They form a *bond of fellowship* in the faith of the Gospel; and the General Assembly cannot but believe the precious immortals under their care, to be *more safe, in receiving the truth of God's holy word, as exhibited in the standards of our Church*, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in opposition to the system of doctrines which men of sound learning, full of the Holy Ghost, and mighty in the Scriptures, have devised from the oracles of the living God."

"How then, I ask again, are the members of a church to take care that they be, according to the divine command, 'of one mind,' and 'of one way'? They may require all who enter their communion, to profess a belief in the Bible; nay, they may require this profession to be repeated every day, and yet may be corrupted and divided by every form of the grossest error. *Such a profession, it is manifest, ascertains no agreement; it is a bond of no real union, a pledge of no spiritual fellowship. It leaves every thing within the range of nominal Christianity, as perfectly undefined, and as much exposed to total discord, as before.*" P. 11, 12.

The remarks of Dr. Miller, under his fourth general division, are so judicious, that I cannot forego the pleasure of presenting them in full, to the readers of the Journal.

"It is the general principle of the enemies of creeds, that *all who profess to believe the Bible ought, without further inquiry, to unite; to maintain ecclesiastical communion; and to live together in peace.* But is it not manifest, that the only way in which those who essentially differ from each other concerning the fundamental doctrines of the Gospel, *can* live together in perfectly harmonious ecclesiastical fellowship, is by becoming *indifferent* to truth; in other words, by becoming persuaded that modes of faith are of little or no practical importance to the Church, and are, therefore, not worth contending for; that clear and discriminating views of Christian doctrine are wholly unnecessary, and of little use in the formation of Christian character? But in proportion as professing Christians are indifferent to truth, will they not be apt to neglect the study of it? And if the study of it be generally neglected, will not gross and deplorable ignorance of it eventually and generally prevail?—The fact is, when men love Gospel truth well enough to study it with care, they will soon learn to estimate its value; and when they learn to estimate its value, they will soon be disposed to contend for it against its enemies, who are numerous in every age: and this will inevitably lead them to adopt and defend that 'form of sound words,' which they think they find in the sacred Scriptures. On the other hand, let any man imbibe the notion that creeds and confessions are unscriptural, and of course unlawful, and he will naturally and speedily pass to the conclusion, that all contending for doctrines is useless, and even criminal. From this the transition is easy to the abandonment of the study of doctrine, or at least, the zealous and diligent study of it. Thus it is, that laying aside all creeds, naturally tends to make professing Christians *indifferent* to the study of Christian truth; comparatively uninterested in the attainment of religious knowledge; and finally regardless, and of course ignorant, of the 'faith once delivered to the saints.'

"I would by no means, indeed, be understood to assert, that no heretics have ever been zealous in publishing and defending their correct opinions. The pages of ecclesiastical history abundantly show, that many of the advocates of error, both in ancient and modern times, have contended not only pertinaciously, but even fiercely, for their peculiar doctrines. But my position is, that the enemies of all creeds and confessions usually assume a principle, which, if carried to its legitimate consequences, would discourage all zeal in maintaining the peculiar doctrines of the Gospel: that if all zeal in *maintaining* peculiar doctrines were laid aside, all ardour and diligence in *studying* them would be likely to be laid aside also: and that, if this were the case, a state of things more unfriendly to the growth and prevalence of Christian knowledge, could scarcely be imagined. Look at the loose, vague, undecisive character of the preaching heard in nine-tenths of the Unitarian and other latitudinarian pulpits in the United States, and, as I suppose, throughout Christendom. If the occupants of those pulpits had it for their distinct and main object, to render their hearers indifferent about understanding, and of course indifferent about studying the fundamental doctrines of the Gospel, they could scarcely adopt a plan more directly calculated to attain their end, than that which they actually pursue. Their incessant cry is—'Matters of opinion are between God and a man's own conscience—no one else has a right to meddle with them.' Hence, in pursuance of this maxim, they do indeed take care to meddle very little with the distinguishing doctrines of the Gospel. We conjecture what their doctrinal opinions are in general, not so much from what they say, as from what they do *not* say: and the truth is, that if this character of preaching was to become universal, all discriminating views of Gospel truth would, in thirty years, be banished from the Church.

"If the friends of orthodoxy and piety, then, really desire to cherish and maintain a love for the discriminating study of Christian doctrine—a taste for religious knowledge—a spirit of zeal for the truth, in opposition to that miserable indifference to articles of faith, which is so replete with mischief to every Christian community in which it is found; *then let them be careful to present, and diligently to keep before the eyes of one another, and the eyes of the public, that 'good confession,' which they are commanded to 'profess before many witnesses.'* If they fail to do this; if, under the guise of adherence to that great Protestant maxim, that the Bible is the *only* infallible rule of faith and manners, (a precious all-important truth, which, properly understood, cannot be too often repeated,) they speak and act as if all who profess to receive the Bible, were standing upon equally solid and safe ground; if, in a word, they consider it as unnecessary, and even criminal, to select from the mass of scriptural truth, and to defend as such, the fundamental doctrines of the Gospel; then, *nothing short of miracle* can prevent them from sinking into that coldness and sloth, with respect to the study of doctrine, and finally into that deplorable 'lack of knowledge,' by which millions are constantly 'destroyed.'"

In the Pastoral Letter which Bishop Hobart published in 1816, on the subject of Bible and Prayer Book Societies, he observed, that "in distributing the Book of Common Prayer, we circulate the most interesting and valuable passages of Scripture, *lucidly and appositely arranged*, so as to present, not a perverted or imperfect view of divine truth, but, in simplicity and force, the fundamental principles and privileges of the great charter of our salvation, and the character and benign offices of its divine Author."*

This paragraph has been much criticized, and much labour has been spent to make it speak a different language from what was obviously intended: but as Dr. Miller has expressed the same idea very neatly and appropriately, it is presumed that no further objection will be made, but that all will unite in approving of its force and correctness. At the close of his arguments in favour of creeds, page 35, he thus speaks:—

"It were easy to show that confessions of faith, judiciously drawn, and solemnly adopted by particular churches, are not only invaluable, as bonds of union and fences against error; but that they also serve an important purpose, *as accredited manuals of Christian doctrine*, well fitted for the instruction of those private members of churches, *who have neither leisure, nor habits of thinking sufficiently close, to draw from the sacred writings themselves, a consistent system of truth.* It is of incalculable use to the individual, who has but little time for reading, and but little acquaintance with books, to be furnished with a *clear* and *well arranged* compend of religious doctrine, which he is authorized to regard, not merely as the work of a single enlightened and pious divine, but as drawn out and adopted by the *collected wisdom* of the church to which he belongs. There is often a satisfaction, to a plain unsophisticated mind, not to be described, in going over such a compend, article by article; examining the proofs adduced from the word of God in support of each, and 'searching the Scriptures daily, to see whether the things which it teaches are so or not.'"

Having thus adduced his principal arguments in favour of creeds, our author proceeds, secondly, to examine some of the most important *objections* which have been made to them by their adversaries. To do justice to his work, it would be necessary to transcribe the whole of its contents; but as the limits of your Journal forbid my trespassing much farther, and as my present purpose will be served by a few more extracts, I shall confine myself to the answer to the first objection, which Dr. Miller considers as the most specious.

"The first objection which I shall mention is, that forming a creed, and requiring subscription to it as a religious test, is *superseding the Bible, and making a human composition, instead of it, a standard of truth.* The Bible, say those who urge this objection, 'is the only infallible rule of faith and practice. It is so *complete*, that it needs no human addition; and so *easily understood*, that it requires no human explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other creed than this plain, inspired, and perfect one? Every time we do this, we offer a public indignity to the sacred volume; as we virtually declare, either that it is not infallible, or not sufficient.'

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* Page 10.

"This objection is the most specious one in the whole catalogue: and although it is believed that a sufficient answer has been furnished by some of the principles already laid down, yet the confidence with which it is every day repeated, renders a formal attention to it expedient; more especially as it bears, at first view, so much the appearance of *peculiar veneration for the Scriptures*, that many are captivated by its plausible aspect, and consider it as decisive."

"The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his creed, considered as a human composition, as of equal authority with the Scriptures, and far less as of paramount authority: every principle of this kind is, with one voice, disclaimed by all the creeds, and defences of creeds, that I have ever read: and whether, notwithstanding this, the constant repetition of the charge *ought to be considered as fair argument or gross calumny*, the impartial will judge. A church creed professes to be, as was before observed, merely an *epitome, or summary exhibition of what the Scriptures teach:* it professes to be deduced from the Scriptures, and to refer to the Scriptures for the whole of its authority: of course, when any one subscribes it, he is so far from dishonouring the Bible, that he does public homage to it: he simply declares, by a solemn act, how he understands the Bible; in other words, what doctrines he considers it as containing."*

"But still it is asked, Where is the *need* of any definitive declaration of what

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* From a comparison of Dr. Miller's Lecture with Bishop Hobart's Pastoral Letter, and with the writings published in the course of the last year, in support of the bishop's opinions, under the signature of *Corrector*, the reader would almost imagine that the doctor had been faithfully studying their contents, and was now writing the bishop's defence against his numerous assailants. The coincidence in thought, and sometimes in language, is striking and remarkable. Let any person examine attentively the following quotations from the above mentioned productions, and he will perceive that the *principle* on which Bible Societies are established, is as directly opposed by those who support the societies, as by those who do not.

"The propriety of connecting the distribution of the Book of Common Prayer with the Bible, derives great force from the consideration, that, in distributing the former, we circulate, in a conspicuous and interesting manner, large portions, and those the most important, of the sacred word. *We present the Bible at large;* and with the Bible, in the Book of Common Prayer, an abstract of it, comprising, in the words of inspiration, *a succinct but complete summary of the plan of redemption;* of the character, the history, and the offices of its divine Author; of its principles, its duties, and its hopes."—"It would be *absurd*, and *indeed impious*, to exalt the human compendium above the inspired original; but, as Churchmen, we deem it unnatural and injudicious to separate what are thus closely allied." Pastoral Letter, pp. 8, 9.

"We may infer," observes Dr. Miller, "from what has been said, the duty and importance of all the members, and especially the ministers of the Presbyterian Church, exerting themselves to *spread a knowledge of her public standards:* I say, her '*public standards*,' notwithstanding all the sneer and censure which have been cast on this language; for every intelligent and candid man in the community knows, that we employ it to designate, not formularies which we place *above the Bible*, but simply those which ascertain and set forth *how we interpret the Bible*. These formularies, if they be really an *epitome* of the word of God—and surely we think them so—every minister is *bound to circulate, with unwearied assiduity*, among the people of his charge. This is so far, in general, from being faithfully done, that I seriously doubt whether there be a Protestant church in Christendom, in which there is so striking a defect as to the discharge of this duty, especially in some parts of the country, as in the Presbyterian Church. *OUR EPISCOPAL BRETHREN exercise A MOST LAUDABLE DILIGENCE in placing the volume which contains their articles, forms, and offices, in every family within their reach, which belongs to their communion, or can be considered as tending towards it.* All this is as it should be; it bespeaks men *sincere in their belief*, and earnest in the dissemination of what they deem correct principles." Lecture, pp. 77, 78.

"No Protestant denies," says Corrector, "that the Bible, if *rightly used*, will become, in the poor man's hand, a most valuable instrument of instruction: or that he is able, with an honest and good intention, to draw from it all the truths necessary to his salvation. But supposing, in the first place, that he does not *rightly* use the Bible, and through the fallibility of his judgment, deduces from it erroneous tenets, (and how many such cases occur?) would it not have been well, if he could have had some *digest* of the truths of the Bible, that would have guarded him from error? Supposing, in the other case, that, after deducing from the Bible a correct system of divine truths, he is assailed by men more learned and ingenious than himself, with difficulties and objections which he is unable to answer; would it not be satisfactory for him to be able to reply—'My own judgment, I know, is fallible; and you present difficulties and objections to the faith which I have deduced from the Bible, which I am unable to answer. But here is a Common Prayer Book, in which I find the Apostles' and the Nicene Creed, which have been received by the great body of Christians from the early ages of the Church; and also an exhibition, in the prayers, the catechism, the offices, and the articles, &c. of the truths of the Gospel. The interpretation which I give to the Bible, is thus sanctioned by the great body of Christians we understand the Scriptures to teach? Are they not intelligible enough in themselves? Can we make them plainer than their Author has done? Why hold a candle to the sun? Why make an attempt to frame a more explicit test, than he who gave the Bible has thought proper to frame: an attempt as vain as it is presumptuous?—To this plea it is sufficient to answer, that although the Scriptures are undoubtedly simple and plain—so plain, that 'he who runs may read'—yet it is equally certain, that *thousands do, in fact, mistake and misinterpret them.* This cannot possibly be denied; because thousands interpret them, and that on points confessedly fundamental, not only in *different*, but in directly *opposite ways:* of course, all cannot be equally right. Can it be wrong, then, for a pious and orthodox man, or for a pious and orthodox church, to exhibit, and endeavour to recommend to others, their mode of interpreting the sacred volume? As the world is acknowledged, on all hands, to be, in fact, full of mistake and error as to the true meaning of holy Scripture, can it be *thought a superfluous task for those who have more light, and more correct opinions, to hold them to view as a testimony to the truth, and as a guide to such as may be in error?* Surely it cannot. Yet this is nothing more nor less than precisely that formation and maintenance of a scriptural confession of faith for which I am pleading.

"Still, however, it may be asked, What *right* has any man, or set of men, to interpose their authority, and undertake to deal out the sense of Scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow-men?—I answer, this reasoning would prove too much, and therefore proves nothing. For, if admitted, it would prove that all PREACHING OF THE GOSPEL is presumptuous and criminal; because preaching always consists in explaining and enforcing Scripture, and that, for the most part, in the words of the preacher himself. Indeed, if the objection before us were valid, it would prove that all the pious writings of the most eminent divines, in all ages,* who have had for their object to elucidate and apply the word of God, were profane and arrogant attempts to mend his revelation, and make it better fitted than it is, to promote its great design. Nay, further; upon the principle of this objection, it not only follows, that no minister of the Gospel ought ever to do more in the pulpit, than simply *to read or to repeat the very words of Scripture;* but it is equally evident, that he must read or repeat Scripture to his hearers, *only in the languages in which they were originally given to the Church.* For, as has been often observed, it cannot be said that the words of any translation of the

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from the beginning, and by the reformers and learned divines of that Church, which is considered as the bulwark of the Protestant faith: and I should act most unreasonably, if I should receive any *private* interpretation of the Bible, in preference to an exposition of it contained in a book thus sanctioned; or doubt truths which the great body of Christians, from the beginning, have cherished as the truths of salvation, and which I find advance my own holiness and consolation.'" Letter I. p. 36.

"The language of an orthodox believer," Dr. Miller further remarks, "in subscribing his ecclesiastical creed, is simply of the following import:—'While the *Socinian* professes to believe the Bible, and to understand it as teaching the mere humanity of Christ—while the *Arian* professes to receive the same Bible, and to find in it the Saviour represented the most exalted of all creatures, but still a creature—while the Pelagian and Semi-Pelagian make a similar profession of their belief in the Scriptures, and interpret them as teaching a doctrine far more favourable to human nature, and far less honourable to the grace of God, than they appear to me really to teach—I beg the privilege of declaring, FOR MYSELF, that while I believe, with all my heart, that the Bible is the word of God, the only perfect rule of faith and manners, and the only ultimate test in all controversies, it plainly teaches, as I read and believe' the important doctrines contained in the Westminster Confession. "These I believe to be the radical truths which God hath revealed in his word; and while they are denied by some, or frittered away or perverted by others, who profess to believe that blessed word, I am verily persuaded they are the fundamental principles of the plan of salvation." Lecture, pp. 38, 39.

* Similar to this is the language of Corrector, Letter I. p. 26.

"The Jeromes and the Chrysostoms of ancient times; and the Vitringas, and the Patricks, and the Lowths, and the Hammonds, and the Whitbys, and the Hornes, and the Horsleys, of modern days, might have been spared the necessity of their massy volumes, explaining and illustrating the sacred text, could they have foreseen that there would have risen up" one "who would be competent, and who would claim the same competency for all however 'illiterate,'—to ascertain, without extraneous aid, the meaning of that book, on which they found it necessary to bestow, not only the force of their own intellect, learning, and labour; but the intellect, learning, and labour of the ages that had preceded them."—"Human law is a sufficient rule of conduct, in all the cases within its jurisdiction; and yet, in the interpretation of this law, we would have recourse to the opinions and decisions of the learned and authorized interpreters of law. The Bible, the divine law, is a *sufficient rule of faith;* yet, in the interpretation of the Bible, it is expedient that we avail ourselves of the comments of the learned and authorized expounders of it; and test the truth of our interpretations by the sense, as far as it can be ascertained, of the universal Church in the earliest ages." Corrector, Letter I. p. 33.

Bible are the very words of the Hebrew Septuagint: they are only the words which uninspired men have chosen, in which to express, as nearly as they were able, the sense of the original. If, therefore, the objection before us be admitted, no man is at liberty to teach the great truths of revelation in any other way than by literally repeating the *Hebrew text* of the Old Testament, and the *Greek* of the New, in the hearing of the people. So extreme is the absurdity to which an erroneous principle will not fail to lead those who are weak enough, or bold enough, to follow it to its legitimate consequences." pp. 39—41.

After such explicit language from one of the most eminent and judicious Presbyterians in our country, which agrees with the sentiments of the General Assembly of his Church, it is to be hoped that the question will for ever be put to rest, whether it is expedient for Churchmen to unite with other denominations in disseminating the Scriptures; and it is to be hoped that Churchmen will no more be accused of *illiberality*, or of a *tendency to Romish errors*, when they declare, in the judicious language of Mr. (now Bishop) Bowen, "that they distribute with the Scriptures, the excellent and universally admired liturgy of their Church, *under the solemn persuasion*, that they thus place in the hands of men, and contribute to *preserve in honour among them*,* the best *summary* of the Protestant faith, and the best *devotional comment* on its principles, which the Christian world possesses."

CATHOLICUS.

For the Christian Journal.

No. III.

REVIEW *of the proposed Additions to the* HYMNS.

IN preparing new hymns for our Church, one object to be kept in view is, to obtain such a variety of measures, or metres, as may give admission to a part at least of the varied music now provided for worship. Bishop Mant's new version of the Psalms is very liberal in this respect. And we are pleased that, in the collection of hymns before us, this feature has not been neglected; as may be seen in those reprinted in our last number, and as will farther appear as we advance.—For want of this variety, how frequently do we hear excellent tunes *forced* into union with some of our present metres!

We re-enter on our duties with a hymn every way acceptable to us, as a paraphrase of Scripture, as good poetry, and as introducing additional music.

The Passion Week.

Hymn XI.—*Kelly.*

Isaiah lxiii.

1 Who is this that comes from Edom,
All his raiment stain'd with blood,
To the slave proclaiming freedom,
Bringing and bestowing good,
Glorious in the garb he wears,
Glorious in the spoils he bears?

2 'Tis the Saviour, now victorious,
Trav'ling onward in his might;
'Tis the Saviour—O how glorious
To his people is the sight!
Jesus now is strong to save,
Mighty to redeem the slave.

3 Why that blood, his raiment staining?
'Tis the blood of many slain;
Of his foes there's none remaining,
None, the contest to maintain:
Fall'n they are, no more to rise;
All their glory prostrate lies.

4 Mighty victor, reign for ever,
Wear the crown so dearly won!
Never, shall thy people, never,
Cease to sing what thou hast done!
Thou hast fought thy people's foes;
Thou hast heal'd thy people's woes!

While we suggest a very slight correction, we cannot but say, as we did of a former hymn—retain this one, whether corrected or not. Our amendment refers to the word "slave," the figurative sense of which is not secured. The 3d line of 1st stanza we would read—

To the sinner speaking freedom:

and the 5th and 6th lines of the 2d stanza—

Satan conquer'd, and the grave,
Jesus now is strong to save.

Why is this called a "Passion Week" hymn? The Saviour has "come *from* Edom," the land of his foes, his foes are "slain;" he is "victorious," the "mighty Victor," &c. &c. We should prefer expunging the title. It is for general use, as a celebration of the triumphant issue of the Redeemer's suffering.

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* Buchanan, (in his Asiatic Researches, says Mr. Bowen,) the great and zealous modern apostle of the East, the catholic liberality of whose sentiments and conduct is universally admitted and admired, strongly asserts the benefit, in *this point of view*, of a scriptural liturgy.—*Sermon before the Bible and Common Prayer Book Society of New-York*, 1818.

The next piece, besides being of a regular metre, is set also as an anthem to more than one musical composition. It is included under the head of "*Passion Week.*"

Hymn XII.

1 When I survey the wond'rous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

3 See! from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

In the sincere wish to give our vote for retaining as many of the proposed hymns as possible, we had, not without much labour, made some progress in *correcting* this one: but, on reflection, we desist, and rather give our reasons for *expunging* it. The subject of the piece is, yielding all self-claims for salvation to the merits of Christ. But this becomes intermixed with the professed renunciation of wealth and other worldly good. The worshipper, using this hymn, is made, in the 3d line of the 1st verse, to apply the words of St. Paul in a very different sense from that intended by him. The apostle counted the "gain" of *legal righteousness* but loss, that he might win Christ: but the hymn places our "*richest* gain," or riches, "the vain things that charm us most," in this contrast. Now, is it true that we "sacrifice these to his blood," i. e. yield them up, in order to obtain an interest in the Saviour? or, are we *required* to surrender them, as Paul did his legal "gain," for this object? Surely not. We must indeed sanctify our wealth, and other worldly good; but nothing could sanctify the self trust of the once Pharisee—it was utterly abandoned.—We have an objection also to the last verse. It makes the supposition, that, if one had "the whole realm of nature," he would part with it, in gratitude for Christ's love, besides devoting to him, "life, and soul, and all." This is a foolish thought; and the proffer of so contingent a gratitude is but parade. Let him give up his *share* of the "realm of nature:" if he recoil from this, he may be assured that he would be quite as tenacious were the "*whole* realm" his. And if all this be so, this verse expresses, we fear, to use the mildest language, an unmeaning worship.—For these and some lesser objections, we hope this hymn will be expunged.

We proceed to the next, which is also under the head of "*Passion Week.*"

Hymn XIII.—*Watts.*

1 Alas! and did my Saviour bleed?
And did my Sov'reign die?
Would he devote his sacred head
For such a worm as I?

2 Was it for sins that I had done
He groan'd upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

3 Well might the sun his glories hide,
And, griev'd, refuse to shine,
When God the mighty Maker died
For man the creature's sin.

4 Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

5 But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away;
'Tis all that I can do.

We presume the word "God," in 3d verse, 3d line, to be a misprint for "Christ:" he "died" as man, not as God. In verse 4th, we would read "I should" for "might I;" and "Jesus'" for "his dear." We do not exactly agree with verse 5th, that to "*give* one's self away, is *all* that he can do;" such a gift, when made, should be carried into effect, by a better life: we would therefore read the two concluding lines—

May love then prompt me to obey,
And ev'ry sin forego!

After all, however, we do not fancy this hymn: perhaps "worm," and certainly "blushing face," "cross *appears,*" "drops of grief," require correction; in other words, almost the entire piece ought to be re-written.

The next hymn is for

Good Friday.

Hymn XIV.

1 Behold the Saviour of mankind
Nail'd to the shameful tree;
How vast the love that him inclin'd
To bleed and die for me!

2 Hark, how he groans! while nature shakes,
And earth's strong pillars bend;
The temple's veil in sunder breaks,
The solid marbles rend.

3 'Tis done! the precious ransom's paid;
"Receive my soul!" he cries:
See where he bows his sacred head!
He bows his head, and dies!

4 But soon he'll break death's envious chain,
And in full glory shine:
O Lamb of God! was ever pain,
Was ever love like thine!

The 1st line of 2d verse we would read, "Hark, Jesus groans," &c. In the 4th line of the same verse, the expression "*marbles* rend" seems to apply to the temple; as if its walls were severed so as to destroy the "vail;" whereas the temple walls sustained probably no injury from the convulsions of that day, for they remained in strength till the siege of the holy city; and the parting of the vail was, of course, a miracle distinct from all the others: we therefore would read the line mentioned thus, if it refer to the cleaving of the earth:—

The rocks of Zion rend:

but we would prefer omitting that allusion after mentioning the "vail," and would read the line—

And mystic shadows end.

The next piece, besides its intrinsic worth, is adapted to an exquisitely moving tune: it is intended for *Good-Friday.*

'Tis finished.

Hymn XV.—*St. John* xix. 30.—*Dr. S. Stennet.*

1 'Tis finish'd—so the Saviour cried,
And meekly bow'd his head and died;
'Tis finish'd—yes, the race is run,
The battle fought, the vict'ry won.

2 'Tis finish'd—all that Heav'n decreed,
And all the ancient prophets said,
Is now fulfill'd, as was design'd,
In me the Saviour of mankind.

3 'Tis finish'd—Aaron now no more
Must stain his robes with purple gore;
The sacred vail is rent in twain,
And Jewish rites no more remain.

4 'Tis finish'd—this my dying groan
Shall sins of every kind atone:
Millions shall be redeem'd from death
By this my last expiring breath.

5 'Tis finish'd—Heav'n is reconcil'd,
And all the pow'rs of darkness spoil'd:
Peace, love, and happiness again
Return and dwell with sinful men.

6 'Tis finish'd—Let the joyful sound
Be heard through all the nations round;
'Tis finish'd—let the echo fly
Through heav'n and hell, through earth and [sky.

An excellent hymn in the main. But we would inquire whether the figure of a "race," verse 1st, line 3d, be applied in Scripture to the *atoning* labours of Christ? though it is to *human obedience;* and may be applied, of course, to *his* obedience as man. Should it be deemed adviseable to omit that allusion, the passage may read, "—yes, the work is done." In the 3d line of verse 2d, for "was design'd," we propose "long design'd." The 2d line of verse 4th might read—

The sins of all men shall atone:

possibly it were better to omit the 4th verse.

We proceed to another good piece.

Easter.

Hymn XVI.

1 Christ the Lord is ris'n to-day,
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heav'ns, and earth reply!

2 Love's redeeming work is done;
Fought the fight, the vict'ry won;
Lo! the sun's eclipse is o'er;
Now he's vail'd in blood no more.

3 Vain the stone, the watch, the seal;
Christ has burst the gates of hell:
Death in vain forbids his rise;
Christ hath open'd paradise.

4 Soar we now where Christ hath led,
Foll'wing our exalted Head;
Made like him, like him we rise,
Ours the cross, the grave, the skies.

We would suggest two alterations. The 2d line of verse 1st is not perspicuous, being either indicative or imperative: might it be changed for—

Leave your sorrows, tune the lay.

The 4th line of verse 2d should apply, according to its natural signification, to the sun, though it reads otherwise; would it not be improved by making it apply decisively to the Redeemer?—

Jesus' soul is dark no more.

The next hymn also is included under the head of *Easter.* Of its metre we have at present no hymns, and only two psalms.

Hymn XVII.—*Doddridge.*

1 The great Redeemer rose,
The Saviour left the dead,
And o'er our hellish foes
High rais'd his conqu'ring head:
In wild dismay,
The guards around
Fall to the ground,
And sink away.

2 Lo! the angelic bands
In full assembly meet,
To wait his high commands,
And worship at his feet:
Joyful they come,
And wing their way,
From realms of day,
To Jesus' tomb.

3 Then back to heav'n they fly,
The joyful news to bear:
Hark! as they soar on high,
What music fills the air!
Their anthems say—
"Jesus, who bled,
Hath left the dead;
He rose to-day."

4 Ye mortals catch the sound,
Redeem'd by him from hell;
And send the echo round
The globe on which you dwell—
"With Christ we rise;
With Christ we reign,
And empires gain,
Beyond the skies."

The word "sink," in the 8th line of stanza 1st, is, we presume, a misprint for "shrink." The word "empires," in 7th line of 4th stanza, we would read "empire," in the singular number, and in the abstract sense: the saints, we suppose, will not gain distinct kingdoms, but only share the general dominion of Christ and the Father.—But we have a more important objection to this hymn. Though it be very well for purposes merely poetical, to invent the imagery of the "full assembly" of angels descending to Jesus' tomb, and there worshipping him, and then ascending with their "joyful news" and "anthems;" will not the *worshipper* using this hymn feel, while so doing, that he is making assertions for which there is no authority? The only fact in the case is, that two angels were present at the empty tomb, to roll away the stone, and tell the disciples, "he is not here, but is risen." That any farther angelic attendance took place we have no evidence; and we cannot think that assertions without some evidence, either less or greater, direct or constructive, though allowable and ornamental *in mere* poetry, should be uttered in worship. Elegant as may be such imagery, it cannot be expected to excite any higher emotion than admiration of the hymn,—to this the feelings of adoration must and will give way.

We proceed to the next piece, included likewise under the general head of *Easter.*

Hymn XVIII.—*Wesley.*

Believers risen with Christ. Col. iii. 1, 2.

1 Ye faithful souls who Jesus know,
If ris'n with him indeed ye are,
Superior to the joys below,
His resurrection's pow'r declare:

2 Your faith by holy tempers prove,
By actions show your sins forgiv'n,
And seek the glorious things above,
And follow Christ your head to heav'n.

3 There your exalted Saviour see
Seated at God's right hand again,
In all his Father's majesty,
In everlasting power to reign:

4 To him continually aspire,
Contending for your native place,
And emulate the angel choir,
And only live to love and praise.

The intimation, in the last verse, that heaven is the "native place" of "faithful souls," is liable to misconstruction. "Emulating the angels" as a "*choir,*" defines the duties of the last line, "love and praise," to be those of mere adoration: for this "only" are we to live? The following substitute is free from these faults, though we claim for it no other merit:—

And there for you he hath prepar'd
Places in glory next to his;
Then nobly seek this high reward,
Live only for eternal bliss.

We should be glad if this hymn had more poetical merit; but, inferior as it is in this respect, the very fact of its being a scriptural paraphrase has a most redeeming effect.

We come next to three hymns, classed together as for Trinity Sunday; but we see no need of any title appropriating them to a particular day.

Trinity Sunday.

Hymn XIX.—From the Litany.

1 Father of heav'n! whose love profound
A ransom for our souls hath found;
Before thy throne we sinners bend—
To us thy pard'ning love extend.

2 Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord!
Before thy throne we sinners bend—
To us thy saving grace extend.

3 Eternal Spirit! by whose breath
The soul is rais'd from sin and death;
Before thy throne we sinners bend—
To us thy quick'ning pow'r extend.

4 Jehovah! Father, Spirit, Son,
Mysterious Godhead! Three in One!
Before thy throne we sinners bend—
Grace, pardon, life, to us extend.

Very beautiful, nay, sublime; and unexceptionably good. We might pass this hymn without suggesting a single alteration. But it can do no harm if we submit, whether the phrases "pardoning love" in the 1st verse, and "saving grace" in the 2d, are not too nearly synonimous? Would not "cleansing blood," substituted for the latter, express more definitely the benefit derived from the Saviour? If this should be adopted, the last line of the 4th verse must be altered to correspond: which can be done by reading "cleansing" for "pardon."

The next piece, on the same subject:

Hymn XX.

1 We give immortal praise
To God the *Father's* love,
For all our comforts here,
And all our hopes above:
He sent his own
Eternal Son,
To die for sins
That man had done.

2 To God the *Son* belongs
Immortal glory too,
Who sav'd us by his blood
From everlasting woe:
And now he lives,
And now he reigns,
And sees the fruit
Of all his pains.

3 To God the *Spirit*, praise
And endless worship give,
Whose new creating pow'r
Makes the dead sinner live:
His work completes
The great design,
And fills the soul
With joy divine.

4 Almighty God! to thee
Be endless honours done—
The sacred persons three,
The *Godhead* only one:
Where reason fails
With all her pow'rs,
There faith prevails,
And love adores.

This hymn is unexceptionable in its matter: and though it is rather inferior in poetic worth, we ascribe this defect to the difficulty of composing in this metre. We would have it retained, therefore, for the sake of the class of *tunes to which it is* adapted.

But we now reach a hymn, on the same subject; both elegant and eloquent.

Hymn XXI.—*Eastburn.*

1 O holy, holy, holy Lord!
Bright in thy deeds and in thy name;
For ever be thy name ador'd!
Thy glories, let the world proclaim!

2 O Jesus! Lamb once crucified,
To take our load of sin away;
Thine be the hymn that rolls its tide
Along the realms of upper day!

3 O Holy Spirit! from above
In streams of light and glory giv'n;
Thou source of ecstacy and love,
Thy praises ring through earth and heav'n!

4 O God Tri-une! to thee we owe
Our every thought, our every song;
And ever may thy praises flow
From saint and seraph's burning tongue!

The soul which breathed this almost inspired hymn has gone hence, to take a nearer part, as we trust, in the worship of the "realms of upper day." His verses appear like the transcript of a mind before which the vail of eternity had almost dissolved.

Were all the proposed hymns like the last one we have copied, there would be no need of a review of them.

Lest our review be tardy in its progress, we must enlarge this number to six more hymns, all on the subject of

The Lord's Day.

Hymn XXII.

1 Awake, ye saints, awake,
And hail this sacred day;
In loftiest songs of praise
Your joyful homage pay:
Come bless the day that God hath blest,
The type of heav'n's eternal rest.

2 On this auspicious morn
The Lord of life arose;
He burst the bars of death,
And vanquish'd all our foes:
And now he pleads our cause above,
And reaps the fruits of all his love.

3 All hail, triumphant Lord!
Heav'n with hosannas rings;
And earth, in humbler strains,
Thy praise responsive sings—
Worthy the Lamb that once was slain,
Through endless years to live and reign.

4 Great King, gird on thy sword,
Ascend thy conqu'ring car,
While justice, pow'r, and love,
Maintain thy glorious war:
This day let sinners own thy sway,
And rebels cast their arms away.

The metre of this hymn is the same as that of the 148th psalm, and hymns 17 and 20 printed above; though the lines are differently arranged. The phrase, "Come bless the day," in the 1st stanza, 5th line, we would read, "Welcome the day." The word "auspicious," in the 2d stanza, 1st line, is of heathenish origin, and means critically that a lucky day *(dies fastus)* was chosen for the resurrection of Christ: we would read—"On this our sacred morn." In the 4th stanza, line 3d, in place of "justice, pow'r, and love," we propose, "justice, truth, and love," as agreeing better with psalm xlv. 4, from which the idea is borrowed. The concluding line we would change to—

In faith submit, in love obey.

The next hymn is of the same metre with the above.

Hymn XXIII.—For God's blessing in the Sanctuary.

1 In loud exalted strains
The King of glory praise;
O'er heav'n and earth he reigns,
Through everlasting days:
But Zion, with his presence blest,
Is his delight, his chosen rest.

2 O King of glory! come,
And with thy favour crown
This temple as thy dome,
This people as thy own:
Beneath this roof vouchsafe to show
How God can dwell with men below.

3 Now let thine ear attend
Our supplicating cries;
Now let our praise ascend,
Accepted, to the skies:
Now let thy Gospel's joyful sound
Spread its celestial influence round.

4 Here may the list'ning throng
Imbibe thy truth and love;
Here, Christians join the song
Of Seraphim above:
Till all who humbly seek thy face
Rejoice in thine abounding grace.

The first stanza is the best; but it is out of place, as asserting that God is present in Zion, though that presence is immediately after prayed for: there is a sort of anti-climax too, in beginning with "loud exalted strains," and then asking humbly the divine "ear" to "attend," not only our "praise," but our "cries:" this is one objection. Another occurs in the 2d stanza—God is to "*show*" "*how*" he "*can*" dwell with men; not men, by the sincerity of their devotion, prove that he does so: there is mysticism in this, and probably calvinism. A third objection is, that after presuming God to have come *within* the place of worship, the 3d stanza directs that worship, not to the Deity as present, but "to the skies." We add, that the two first lines of the 4th stanza are very like a repetition of the two last of the 3d; and the 3d and 4th lines of the 4th, as nearly a repetition of the 3d and 4th of the 3d. Besides; the word "dome" in the 2d stanza, and the word "imbibe" in the 4th, are awkward terms. The hymn therefore must, we think, be written anew, or rejected.

We proceed to the next, on the same subject.

Hymn XXIV.

1 Great God! this sacred day of thine
Demands the soul's collected pow'rs;
Gladly we now to thee resign
These solemn, consecrated hours:
O may our souls adoring own
The grace that calls us to thy throne!

2 Hence, ye vain cares and trifles, fly!
Where God resides appear no more:
All-seeing God, thy piercing eye
Can every secret thought explore:
O may thy grace our bosoms move,
And fix our thoughts on things above!

3 Thy Spirit's pow'rful aid impart,
And bid thy word, with life divine,
Engage the ear and warm the heart;
Then shall the day indeed be thine:
Then shall our souls adoring own
The grace that calls us to thy throne.

An excellent hymn. We would, however, suggest the following reading of the 2d stanza,—that it may all be directed to Heaven; and not change suddenly, from an address to "cares and trifles," to a prayer to "God:"—

All-seeing God! thy piercing eye
Can every secret thought explore;
May worldly cares our bosoms fly,
And, where thou art, intrude no more:
O may thy grace our spirits move,
And fix our minds on things above!

The next hymn is far inferior; the subject still the same.

Hymn XXV.

1 Frequent the day of God returns
To shed its quick'ning beams;
And yet how slow devotion burns,
How languid are its flames!

2 Accept our faint attempts to love;
Our frailties, Lord, forgive:
We would be like the saints above,
And praise thee while we live.

3 Increase, O Lord, our faith and hope,
And fit us to ascend
Where the assembly ne'er breaks up,
The Sabbath ne'er shall end.

In the 1st verse, 1st line, might we, for improving the rhythm, read, "How oft," instead of "Frequent," in the

3d line, "slow" may be a misprint for "low." The two first lines of the 2d verse we would read—

> Our faint attempts accept in love,
> Our feeble hymns receive; &c.

The 3d verse would not be injured, in either elegance or grammar, by these substitutes for its two last lines:—

> Where voice and heart shall never droop,
> The Sabbath never end.

We proceed to the fifth of these proposed hymns on the Lord's Day.

Hymn XXVI.

1 Thy presence, gracious God! afford;
Prepare us to receive thy word;
Now let thy voice engage our ear,
And faith be mix'd with all we hear:
Chorus. Thus, Lord, thy waiting servants bless,
And crown thy gospel with success.

2 To us the sacred word apply
With sov'reign pow'r and energy;
And may we, in thy faith and fear,
Reduce to practice what we hear:
Chorus. Thus, Lord, thy waiting servants bless,
And crown thy gospel with success.

3 Father! in us thy Son reveal,
Teach us to know and do thy will:
Thy saving pow'r and love display,
And guide us to the realms of day:
Chorus. Thus, Lord, thy waiting servants bless,
And crown thy gospel with success.

The word "sovereign" in the 2d stanza, is most current in a wrong sense; "quick'ning" may be substituted. In the 3d stanza, the scripture phrase of "revealing the Son" within man, is applied in an unscriptural sense: St. Paul expressed his *inspiration* in this language, the revealing of the gospel of Christ to him, that he "might preach him among the heathen," (Gal. i. 16.) It alludes to the fact of that apostle's learning the gospel directly from Christ, without being taught it by his inspired brethren. The words have no reference to the privileges of ordinary believers, and are therefore out of place in the hymn. "*Teach* us to *know*" is also an unfortunate phrase. We propose therefore, for the two first lines of the 3d stanza, the following:—

> Saviour! through life our path attend,
> And keep us steadfast to the end.

With one more piece we conclude for the present; the subject still the Lord's day.

Hymn XXVII.

1 Long have we heard the joyful sound
Of thy salvation, Lord;
Yet still *how weak our* faith is found,
How slow to learn thy word!

2 Oft we frequent thy holy place,
Yet hear almost in vain;
Such faint impressions of thy grace
Our languid pow'rs retain.

3 How cold and feeble is our love!
How negligent our fear!
How low our hopes of joys above!
How few affections there!

4 Great God! thy sov'reign aid impart
To give thy word success;
Write all its precepts on our heart,
And deep its truth impress.

5 O, speed our progress in the way
That leads to joys on high;
Where knowledge grows without decay,
And love shall never die.

A useful hymn. We would read line 1st, verse 1st, "We long have heard." So likewise the 1st line of 2d verse should commence, "We oft:" and in the 4th line of that verse we prefer "thoughts" in place of "powers,"—the latter word seeming to intimate a want of ability from God,—the former leaving the blame with man. The 3d verse, 1st line, we would read, "How cold, in worship, is our love;" and in the 2d line, we presume "fear" to be a mistake for "prayer,"—as it is unusual, at least, to say that "fear" is "negligent,"—and as "prayer" applies better to the subject of the hymn, besides making a better rhyme. In the 4th verse, 1st line, we again have the objectionable word "sovereign;" we would substitute for it "holy," or "quick'ning," or "Spirit's:" and in the 3d line of that verse, for "our" we propose "each."

We here suspend our labours for the present. We presume that, in the variety of opinions incident to the subject, many of our suggestions may be deemed superfluous or unsatisfactory. But our object will be gained, if such attention be drawn to these hymns, as to secure their being thoroughly criticized, and the good ones selected, whether our amendments be adopted or not.

STERNHOLD.

From the Utica Sentinel of Sept. 28th.

Bible and Common Prayer Book Society of the Central Part of the State of New-York.

THE fourth anniversary of this society was observed on Wednesday, the 22d of this month, at Trinity church, in this village.

Morning prayer was conducted by the Rev. Phineas L. Whipple, missionary at

Fairfield, Herkimer county, and parts adjacent, and an appropriate sermon delivered by the Rev. Russel Wheeler, rector of Zion church, Butternuts, Otsego county, and St. Andrew's church, New-Berlin, Chenango county.

The following report of the board of managers for the past year was laid before the society.

REPORT.

It affords your board much satisfaction to communicate to this annual meeting, the result of their proceedings for the past year. Your board have kept in view the important objects for which we are associated, and under the Divine blessing, they hope that they have discharged the trust reposed in them with some degree of faithfulness and perseverance. Since our third anniversary, the aid of this society has been extended to 17 parishes in the counties of Cayuga, Chenango, Herkimer, Genesee, Jefferson, Madison, Oneida, Onondaga, Otsego, and Wayne. Twenty-eight Bibles and 358 Prayer Books have been distributed, and 95 Prayer Books have been sold at moderate prices, making a total of 481 volumes for the past year, and of 1643 volumes since the organization of this society in 1820. The board feel confident that beneficial effects have been wrought by these distributions. They cannot but look back with thankfulness to the guiding hand of the Great Head of the Church, which has conducted them thus far in the prosecution of this unquestionably important and excellent charity. The society was informed at its last annual meeting, that a grant of $ 500 had been made to it in aid of a permanent fund, "on condition that the same sum be raised for the same object by the society." In compliance with the resolution of the board, appointing him their agent, to solicit contributions for the securing of this grant, the secretary has visited the different counties in union with us, and his report annexed will show to what extent he has been successful. While the board observe with pleasure, the zeal and energy which have been manifested in several places, in aid of this all important object—the securing of a permanent fund—they cannot but lament that the application of the agent in other quarters, has not been met with that return which they had just reason to expect. A society of this kind, without a permanent fund, may flourish for a few years by the aid derived from voluntary contributions, but it will soon be found that its exertions are circumscribed, and its existence precarious. Our aim should be to supply it with resources which are not subject to diminution—to place it on such a foundation that it may be enabled to minister to the spiritual wants of our brethren, long after we have been called upon to render up our account of the talents committed to our trust. The board will still indulge the hope that such congregations in the counties in union with us, as have not yet contributed to the fund, according to their ability, will see the subject in this light, and that ere another anniversary returns, they to whom the bread of life has been dealt, will learn to impart a portion of that bread to their destitute neighbour. They particularly entreat the clergy of the different counties composing our union, to exert themselves in augmenting the funds of the institution, and would embrace this opportunity of returning their sincere thanks to all those who have thus assisted them. In entering upon another year, our duty as members of this association is manifest. *To do good and to communicate, forget not, for with such sacrifices God is well pleased.* Let us seek to have a lively sense of this duty engraven on our hearts. Let us abound in prayer, that the Head of the Church would graciously bless our endeavours, and the endeavours of all other institutions engaged in the same great and glorious cause. Let us not faint nor be weary in the noble enterprise of furnishing our fellow-man, "with those means of spiritual light and consolation, which are calculated to inform his faith, to guide his practice, to direct his devotions, to guard him in prosperity, to console him in adversity, and to bear his soul to the heavenly world."

Respectfully submitted.

The following persons were duly chosen officers and managers for the ensuing year:—Hon. M. S. Miller, president; Wm. Bostwick, esq. 1st vice-president; the Rev. L. Bush, 2d vice-president; Hon. N. Williams, treasurer; and the Rev. Henry Anthon, secretary.

Managers.—Roderick Matson, Stephen Horton, Dudley Loomis, Ransom Rathbun, James Clapp, Noah Ely, N. S. Benton, Michael Hoffman, Stephen Hallett, Leverett Baldwin, H. N. Fargo, J. B. Hoffman, Thomas H. Hubbard, M. Hunt, Elon Andrews, Jonas Earll, jr. A. Smith, N. P. Randall, Jacob Morris, Ezra Williams, Isaac Hayes, C. W. Cannor, F. A. Bloodgood, C. W. E. Prescott.

From the report of the agent, it appeared that $ 485 93 had been subscribed to the permanent fund.

On motion, *resolved,* That the clergy who are ex officio members of this society, be requested to use their best endeavours within their respective bounds, to obtain further additions to its permanent fund, and that they report the result to the treasurer on or before the 31st of December next.

Resolved, That the next annual meeting of the society be holden at Trinity church, Utica, Oneida county.

H. ANTHON, Sec'ry.

Convention of New-York.

The thirty-eighth annual convention of the diocese of New-York was held in Trinity church, New-York, on the 19th and 20th of October. It was composed of about 115 members. In the continued absence of the bishop, the Rev. William Harris, D.D. president of Columbia college, New-York, was chosen president. A short letter was received from Bishop Hobart, the receipt of which was acknowledged, and continued respect, affection, and confidence, expressed, in resolutions unanimously adopted.

Several new churches were received into union. The missionary and parochial reports gave gratifying evidence of the continued growth and prosperity of the church. The business having been transacted with great harmony, the convention adjourned at an early hour in the afternoon of the second day.

Our usual abstract of the proceedings will be given.

The clergy who were present at the convention addressed a letter to the bishop.

Consecration of the West-India Bishops.

The Christian Remembrancer for August, 1824, states that "on Sunday the 25th [of July] the Rev. C. Lipscomb, D. D. late fellow of New college, Oxford, Lord Bishop of Jamaica, and the Rev. W. H. Coleridge, D. D. late student of Christ church, Oxford, Lord Bishop of Barbadoes and the Leeward Islands, were consecrated at Lambeth chapel. The sermon on the occasion was preached by the Rev. A. M. Campbell, M. A."

We understand that, by particular invitation of the Archbishop of Canterbury, the Right Rev. Bishop Hobart, of New-York, who has uniformly received from his grace the kindest attentions, was present on the above interesting occasion; the more interesting to him, from the circumstance of the ceremony being performed in the very chapel in which the immediate predecessor of the present archbishop conveyed the apostolical authority to three of the four bishops by whom that authority was brought to our church.

Ordinations.

On the seventeenth Sunday after Trinity, October 10th, the Right Rev. Bishop Croes, of New-Jersey, acting for the absent bishop of New-York, held an ordination in Grace church, in this city, and admitted to the holy order of deacons, Henry J. Whitehouse, A. M. late of the general theological seminary of the Protestant Episcopal Church in the United States. Morning prayer was read, and the sermon preached, by the Rev. Jonathan M. Wainwright, D. D. rector of Grace church.

On the following day, Monday, October 11th, the same right reverend gentleman, acting in the same capacity, held an ordination in St. Luke's church, in this city, and admitted to the holy order of priests, the Rev. Cornelius R. Duffie, A. M. deacon, minister of St. Thomas's church, New-York. Morning prayer was read by the Rev. John F. Schroeder, and the sermon preached by the Rev. Benjamin T. Onderdonk, assistant ministers of Trinity church, New-York.

For the Christian Journal.

Died, in Philadelphia, on Monday, August 30th, in the 23d year of her age, Mrs. Christiana B. Richmond, wife of the Rev. William Richmond, Rector of St. Michael's Church, Bloomingdale, and St. James's, Hamilton-square, New-York.

It is not merely in compliance with a custom, which, under proper restrictions, is honourable and useful to society, that the death of this most excellent woman is made the subject of an obituary notice. The sympathy of a friend with the disconsolate relatives, and a knowledge of the great worth of the deceased, give rise to a tribute of respect, which, although unworthy of her memory, is justly entitled to whatever consideration may be due to *sincerity*.

Mrs. Richmond was the daughter of Lewis Neill, esq. of Philadelphia. She was educated with great care, and the advancement which she made in various branches of literature and science, corresponded with the attention which was paid to the cultivation of her mind. She was competent to read and appreciate the Latin and French writers in their own languages, and had made no inconsiderable progress in Greek. She had pursued the study of mathematics, and was well acquainted with some of the best authors on the philosophy of the human mind. These acquisitions, combined with a natural taste for polite learning, had given to a mind originally vigorous, a solidity of character which is not very often to be met with in either of the sexes. And, what is of infinitely greater importance, they were sanctified by the holy influence of religion. Her's was not the religion of the fanatic venting itself in feelings and transports; it was that calm and secret devotion which raises the soul above this transitory world, and brings her into communion with the Father of spirits; which considers what is pure and acceptable to God, and directs the affections and the conduct so as to please him best, and to become most useful to society. After a long and protracted illness, borne with great Christian patience and fortitude, she died as she had lived, tranquil and resigned, willingly relinquishing whatever in this world is most estimable, to devote her faculties to the honour and service of her God, with the redeemed in the paradise of heaven. No agitations distracted her death-bed scene; but with that holy philosophy which the Gospel, and nothing but the Gospel of Christ brought home by its blessed influence to the soul, can impart, she slept in Jesus.

While there is much that is afflictive in the death of such a Christian, and much also, that is consolatory in the reflections which it must suggest, there is also much that is *instructive*. To the *scholar* it shows the uselessness of unsanctified learning, illustrating at the same time the value of mental improvement, were it only to relinquish it for the superior advantage of religion. To the *people of the world* it declares how utterly incompetent are all their much-valued possessions and enjoyments to give support in affliction, to smooth the uneasy pillow, and to soften the hard bed of death. The *gay* and the *giddy* it admonishes of their latter end, while it reads them the instructive lesson, 'you too must die'! while it assures them that the vanities and pleasures of life will at that hour afford no relief, and impresses on them the duty of "seeking the Lord while he may be found." The *Christian* it instructs in the value of that faith, which "is the confident expectation of things hoped for, the firm persuasion of things not seen," and exhorts him to walk by this holy rule. It tells him that he must be prepared to relinquish every thing at the call of God, to consider himself as born for another and a better country, and to fix his affection upon his patrimony in the heavens. It gives him a pattern for imitation; and when it speaks the virtues and piety of the departed, it says to every one, 'follow her example.'

Calendar Notices for December, 1824.

5. 2d Sunday in Advent.
12. 3d Sunday in Advent.
15
17. } Ember Days.
18.
19. 4th Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, or the Birth Day of Christ, commonly called Christmas-Day.
26. 1st Sunday after Christmas. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

For the Christian Journal.

SCRIPTURE HYMN.

Version of Isaiah xlv. 22—25.

Look to me, proclaims our God,
Earth's remotest tribes abroad;
Be ye to your Saviour won—
I, the Lord, am God alone.

By myself I oft have sworn,
Nor shall this my word return;
Every knee to me shall bow,
Every tongue to me thus vow—

"In the Lord, whom we confess,
We have strength and righteousness;
But, the scoffers of his name,
Theirs shall sorrow be, and shame."

All of Israel's holy seed,
Justified in Israel's head,
Cheerful homage shall accord—
All shall glory in the Lord.

JEDUTHUN.

A Mother's Lament for an infant Daughte

By J. Montgomery.

I loved thee, daughter of my heart,
Julia, I loved thee dearly;
And though we only met to part—
How sweetly—how severely!
Nor life nor death can sever
My soul from thine for ever.

Thy days, my little one, were few,
—An angel's morning visit,
That came and vanished with the dew;
'Twas here—'tis gone—where is it?
Yet thou didst leave behind thee
A clue for love to find thee.

The eye, the lip, the cheek, the brow,
The hands stretch'd forth with gladness,
All life, joy, rapture, beauty, *now*,
Then, dash'd with infant sadness,
Till, brightening with transition,
Returned the fairy vision.

Where are they now? those smiles, those tear
Thy mother's darling treasure!
She sees thee still, and still she hears
Thy tones of pain, or pleasure,
To her quick pulse revealing
Unutterable feeling.

Hushed in a moment, on her breast,
Life, at the well-spring, drinking,
Then cradled in her lap to rest,
In rosy slumbers sinking:
Thy dreams—no thought can guess them
And mine—no tongue express them!

For then this waking eye could see,
In many a vain vagary,
The things that never were to be,
Imaginations airy:
Fond hopes, which mothers cherish
Like still-born babes to perish.

Mine perished on thy early bier,
No! changed to forms more glorious,
They flourish in a higher sphere,
O'er time and death victorious.
Yet would these arms have chained thee,
And long from heaven detained thee.

Julia, my last, my youngest love,
The crown of every other,
Though thou art born again above,
I am thine only mother;
Nor will affection let me
Believe thou canst forget me.

Then—thou in heaven and I on earth—
May this one hope delight us,
That thou wilt hail *my* second birth,
When death shall re-unite us,
And worlds no more can sever
Mother and child for ever!

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

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For the Christian Journal.

Abstract of the Proceedings of a Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, June 16, 17, and 18, 1824.

The convention was composed of the Right Rev. Bishop Kemp, thirty-three presbyters, three deacons, and thirty-six lay-delegates, representing thirty-five parishes.

It was opened with morning prayer, read by the Rev. Timothy Clowes, LL. D., rector of St. Paul's parish, Kent county, and principal of Washington college, Chestertown; a sermon by the Rev. George Weller, rector of St. Stephen's, Cecil county; and the administration of the holy communion by the bishop.

The Rev. William E. Wyatt, D. D. was elected secretary, and Mr. Thomas Billopp, appointed assistant secretary.

The bishop then delivered the following address:—

My reverend brethren of the clergy, and gentlemen of the laity,

It has pleased Almighty God, in his infinite wisdom and goodness, to permit us to meet again in council, on the affairs of our Church—and in discharge of my duty, I now lay before you a statement of the principal occurrences of the last year.

Immediately after the convention, on the 4th day of June, 1823, I admitted the Rev. George B. Schaeffer, and the Rev. Henry H. Pfeiffer, to the holy order of priests.

On the 5th day of the same month, I consecrated to the service of Almighty God, a new church lately built in Queen Caroline parish, Anne Arundel county, by the name of St. John's. The consecration sermon was preached by the Rev. Dr. Wyatt. This is a neat and well constructed building, and the congregation is very respectable.

On the 18th of June, I also consecrated a new church in Hagerstown—I preached the consecration sermon myself. This is a handsome building, finished with great taste, and well calculated for all the offices of the Church—the same time I confirmed nineteen persons.

After leaving Hagerstown, I reached Fredericktown on the 19th, and there held a confirmation in All Saints—seventeen white persons, and thirteen coloured were confirmed.

I proceeded next day to St. Mark's, in Frederick county, and there confirmed five persons.

On the 21st, I visited Zion church, in Frederick county, when I confirmed sixteen persons.

The day following, being the Lord's day, I held a confirmation in St. Peter's, Montgomery county, and confirmed twenty-eight persons.

Thus ended a tour of duty, in which I thank God I had great comfort. I preached in every church myself, and found the congregations attentive, and to all human appearance, devout.

On the 12th day of September, I received from the standing committee, testimonials in favour of the Rev. Mr. McElhiney and the Rev. Mr. Lemuel Wilmer, for priest's orders. And also, in favour of Mr. John G. Blanchard, to be enrolled as a candidate—Mr. Blanchard was accordingly put on the list of candidates.

The Rev. Mr. Wilmer was ordained in Trinity church, in the city of Baltimore, on the 16th of September, 1823, and the Rev. Mr. McElhiney, in his own parish church, St. James's parish, Baltimore county, on the 17th of the same month.

On the 8th of October, I visited St. Thomas's parish, in Baltimore county. The parish church has lately been put in complete repair, and is now a neat, and commodious house of worship. The grave yard is nearly enclosed with a substantial stone wall, and the parsonage house put in comfortable repair —seven persons were confirmed.

On the 17th of October, I left home with a view to visit the parishes in St. Mary's and Charles counties. I landed next day at Benedict, and immediately proceeded to the chapel of Trinity parish, when I performed divine service, and confirmed seventy-six persons.

Next day, I visited All Faith parish, in St. Mary's county, where I confirmed twenty-two persons. The day was rainy, which, no doubt, lessened the number of persons confirmed.

In consequence of the absence of the Rev. Mr. Kearney, minister of St. Andrew's, and William and Mary parishes, in St. Mary's county, no notice had been given in these parishes, and of course there was no service in either of the churches—but I passed on to King and Queen, in St. Mary's, where, on the 1st day of November, I consecrated a chapel by the name of All Saints, and confirmed seventeen persons.

The next day, being the Lord's day, I performed divine service in the parish church of King and Queen parish, confirmed twelve persons, and administered the sacrament of the Lord's supper, in as much as the minister, the Rev. Mr. Mitchell, is only a deacon.

On the 3d of November, I returned to the parish church of Trinity, in Charles county, when I confirmed ninety-four persons. I then proceeded to William and Mary, in the same county, when I confirmed nineteen persons.

On the 5th, I visited Christ Church, in Port-Tobacco, and confirmed thirty persons. And on the next day I closed my visitation, by performing divine service in Durham parish. The rector was sick, and the notice had been partial, of course the congregation was small, and there were only thirteen persons confirmed.

On the 29th of November, I passed over to the eastern shore, and on the day following, being the Lord's day, I preached in Cambridge, and confirmed five persons.

Tuesday, the 9th of December, I held a confirmation in the parish church of Queen Caroline, in Anne Arundel county, but the day being exceedingly cold, only one person was confirmed.

On the 13th of the same month, I granted a license to Mr. H. N. Gray, a candidate for holy orders, to read in Grace church, in the city of Baltimore.

At a meeting of the standing committee, a testimonial was granted to the Rev. Mr. Tyng for priest's orders. And Mr. J. E. Jackson and Mr. Timothy Harrison were recommended as candidates for holy orders—they were accordingly enrolled.

On the 21st day of December, I held a confirmation in St. Paul's, Baltimore, my own parish church, when twenty-eight persons were confirmed.

On the 28th of January, 1824, in the same church, I admitted the Rev. Mr. Tyng to the holy order of priests.

I received from the standing committee, on the 21st of April, a testimonial in favour of the Rev. J. Frederick Schrœder, for priest's orders; and on the following day ordained him in St. Paul's church, Baltimore. At the same time, I received a testimonial in favour of Mr. Thomas Billopp, to be admitted as a candidate for orders, and accordingly admitted him.

On the 23d of April, I left Baltimore to perform a visitation to the parishes in Prince George's county. On the day following, I preached in the parish church of Queen Ann parish, and confirmed four persons.

On the day following, being the Lord's day, I preached in the chapel of the same parish, and confirmed eight white and one coloured person.

On Monday, I visited Trinity church, in Upper Marlborough—preached, confirmed seven persons, and administered the Lord's supper, in as much as the parish was vacant.

The two following days were very rainy, and of course I missed the church and chapel of St. Paul's parish.

On the 29th, I preached at Oak Hill, a chapel of St. John's parish, and confirmed fourteen white persons and eight coloured.

I then passed on next day to the parish church, when I performed divine service, and confirmed twenty-two persons.

May 28th. In consequence of a recommendation from the vestry of Trinity church, in Upper Marlborough, I this day granted a license to Mr. Richard W. West, to act as a lay-reader in that parish, during the vacancy.

May 29th. I visited St. John's church, Baltimore county, and preached; but as there had been a confirmation not long before, there were no persons confirmed. On the following day, being the Lord's, I performed divine service in Christ church, in Harford county, and confirmed thirteen persons.

These are the episcopal services, which, with the blessing of Almighty God, I have been enabled this year to perform; in amount, they stand thus: I have consecrated three churches, I have visited twenty-four, I have confirmed four hundred and ninety-nine persons, I have ordained six priests, enrolled four candidates for holy orders, and licensed two lay-readers.

There are in this diocese, at present, six candidates for holy orders, two of whom have gone on to the general seminary to complete their studies.

This institution, I am happy to find, has already raised the character of our Church, both in this and in other countries. And one of my right rev. brethren, who had once some doubts as to the eligibility of the plan, is now satisfied, that it is the most likely way, under divine grace, to establish a character for sacred literature—to maintain the doctrines of the Church in their original purity, and to protect her worship from unnecessary and dangerous innovations.

The Rev. Mr. Croes is now travelling through this state to raise funds for this seminary. In every state south of Virginia, he has been received with great cordiality, and his success, under present circumstances, has been of the most auspicious kind.

The Rev. Ravaud Kearney, from the diocese of New-York, has been duly elected rector of William and Mary, and St. Andrew's parishes, in St. Mary's county, and has taken charge of the same.

The Rev. T. Horrell, removed from the diocese, is succeeded in St. James' parish, Anne Arundel, by the Rev. T. Jackson, from Pennsylvania.

The following changes have taken place among the clergy, during the last year. The Rev. Mr. Schrœder has resigned his charge of St. Michael's, in Talbot county, and removed to the city of New-York. He has been succeeded by the Rev. Mr. Hotchkiss. The Rev. Dr. Clowes, from the diocese of New-York, has been appointed president of Washington college, in Kent county, and has also taken the charge of St. Paul's parish, in the same county. The Rev. Mr. Aisquith resigned St. Paul's parish, in Queen Ann's county, and has been succeeded by the Rev. Mr. Glover, from the diocese of Connecticut. The Rev. Mr. McCormick has given up his charge of Christ church, in the city of Washington, which has been undertaken by the Rev. Ethan Allen, formerly of St. John's parish, Prince George's county. The Rev. Mr. Somers has resigned Trinity parish, Upper Marlborough—and the Rev. Mr. Strattan, formerly of Coventry parish, Somerset county, has undertaken the charge of All Hallows and Worcester parishes, in Worcester county.

In addition to these changes among the parochial clergy, the Rev. Dr. Barry has, during the last year, returned to New-York. Although this gentleman held no cure, still he was always ready and willing to assist the clergy of the city; and to me he was a valuable counsellor and an able examiner.

I must now beg leave to call the attention of this convention to some of the institutions of our Church, which seem to languish.—The first I shall mention, is the Corporation for the Relief of the Widows and Orphans of deceased Clergymen. This is a most valuable institution; and for a considerable time, its funds advanced with great rapidity. But for a few years back, owing to the unusual increase of the number of annuitants, and the great reduction of the proceeds of every kind of stocks, the income has been little more than adequate to answer the annual demands.

The only assistance that this fund has lately received, in addition to the annual contributions of the members, has been collections made in the churches where the convention has been held. But I should suppose that something might annually be obtained from the different parishes, either by collections in the churches, or from wealthy and charitable individuals, for an institution, the character of which must interest the feelings and affect the hearts of all pious and benevolent persons.

Upon the fund to defray the expenses of the deputies to the general convention, drafts were authorized beyond the amount in hand. These, the treasurer ought not to have been expected to pay, and the balance due him ought to be refunded out of the first money collected; care being taken in future, to authorize no dividend above the sum in the treasury.

To the fund for the support of the Episcopate, nothing has been lately added but the interest; and as the principal is very small, this fund proceeds slowly.

No society has yet been organized in a practical form, for the dissemination of religion in this diocese. Whenever such a society shall be brought into operation, embracing two great objects, the support of a missionary, or missionaries, for the vacant parishes, and the supply of pecuniary aid to young men preparing for the ministry, it may be carried into effect with considerable advantage, because the income of a fund, placed under my controul, may be transferred to it immediately.

Nothing has yet been done, under a canon passed last year, respecting vacant parishes. In attempting to form a plan to organize decayed parishes, an impediment presented itself from the provisions of the present vestry act. This has been done away, by a supplement passed last session of the Legislature, to that act: and now, as soon as time will allow, an exertion will be made to revive the decayed parishes, and to induce them to make provision for the support of ministers. And in cases where no adequate support can be made, or until ministers can be obtained, the assistance of the neighbouring clergy will be solicited.

That the divine Head of the Church may bless all our consultations and all our efforts to promote the interests of his kingdom, we fervently pray, through his adorable name and merits.

The committee on the treasurer's account, presented the following report, which was read and accepted:—

The committee appointed on the treasurer's accounts, beg leave to report, that the vouchers which accompany the same, show their correctness. The funds of the convention are, Episcopal fund, with interest to the 31st of May, 1824, $ 899 11. The account of the deputies' fund exhibits a balance due the treasurer, of $ 117 41; all which is submitted, with the following resolution, for the consideration of the convention:

Resolved, That the fund for the support of the Episcopate be vested in United States' stock, under the direction of the president and secretary of the convention; and that the dividends as they become due, be placed in the Savings bank, until they amount to a sum sufficient to purchase stock; and that a statement thereof be presented to the committee on accounts, at each session of the convention.

The Parochial reports* furnish the following aggregate:—Baptisms (adults 2, children 81, not specified 1173) 1256—Marriages 252—Funerals 602—Sunday scholars 451—Communicants 2830.

The following resolutions being moved and seconded, were unanimously adopted by the convention:—

This convention has observed with

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* Here, as in the case of Virginia, the whole business relating to the Parochial reports, was evidently transacted under the erroneous impression of their being made to the *convention.* They were referred to a committee. The committee sat in judgment upon them; and "abridged a few in those parts of them, which, in their estimation, did not serve to throw light on the state of the Church, as required by the 45th Canon of the General Convention;" and recommended "that they be inserted in the Journal," in the abridged form thus given to them. All this in a transaction which lies simply between each clergyman and the bishop.—Ed. Christian Journal.

regret, certain expressions in a late address on behalf of the Episcopal college in Connecticut, signed by the Right Rev. Bishop Brownell, which, although it is believed they were introduced into that address solely to express the Christian charity and good feeling which subsist with individuals professing the same religious creed, and without reference to their political import, may yet, *by those who have unfriendly feeling to our Church*, be made occasion of reproach; and this convention being fully persuaded, that in the doctrines or discipline peculiar to our Church, there cannot be found any principle to influence its members in their estimate or attachment to a foreign government or policy, in any of its departments:

Therefore, *resolved*, That in the opinion of this convention, the expressions contained in said address, so far as they are calculated to induce a belief, that the members of the Episcopal Church in the United States entertain political feelings peculiarly friendly to Great-Britain, are not justified by the character and opinions of the members of our Church.

Resolved, That whilst we look to the history of the English Church for some of the brightest ornaments of the purest faith and practice; and whilst we adore the dispensations of the Divine Being, who has strengthened the hands and the hearts of his people, by the exhibitions of such examples of piety and holiness, as are to be found in the annals of that Church; we at the same time feel the same degree of gratitude and thankfulness, for the illustrious instances of a holy devotion to the pure doctrines of the gospel, which in other countries, have been sealed by the fortunes and the blood of the faithful followers of our blessed Saviour: and we do solemnly protest against the opinion, (if such an opinion be any where entertained,) that our Church inculcates in doctrine or in discipline, the smallest influence upon our opinions of civil government, or of the connexion of civil and religious government.

Resolved, As the opinion of this convention, that nothing would be less likely to promote the real interests of this state, or in these United States, than a Church establishment, whereby an unnatural alliance with the civil authority would be effected.

The following gentlemen were appointed the standing committee:—The Rev. Henry L. Davis, D. D. the Rev. John V. Bartow, the Rev. John P. K. Henshaw, the Rev. William E. Wyatt, D. D. the Rev. Thomas Bayne, the Rev. George Weller, and the Rev. William Jackson.

There were reported as received from the different parishes,

For the Bishop's Fund	$ 370 00
For the Convention Fund	198 00

Jonas Clapman, esq. was re-elected treasurer of the convention for the ensuing year.

On motion, *resolved*, That the succeeding annual convention of the Church in this diocese be held in Baltimore.

On motion, *resolved*, That in all elections of committees by joint ballot, no member of said committee shall be elected, unless he shall receive a majority of the votes of all the attending members.

After uniting in singing a hymn, and in a concluding prayer, the convention adjourned sine die.

Cardinal Wolsey.

The following account of the extent and splendour of this haughty prelate's establishment, is given in a work, just published in London, entitled, "Wolsey, the Cardinal, and his Times; Courtly, Political, and Ecclesiastical. By George Howard, Esq."

"Elevated to power, both at home and abroad, and to wealth, both by fair means and foul, Wolsey began more pointedly to display his taste for magnificence, and to court popularity by hospitality in open house-keeping. For this purpose, three boards were daily spread in his hall, wherever he might be resident: at the head of the first, sate a priest in the office of steward; at the head of the second, a knight as treasurer; and, at the third, an esquire, who was always comptroller of the household. Besides these, there were other established officers; consisting of a confessor, a physician, two almoners, three marshals, three ushers, and several grooms. To supply these tables, the kitchen establishment was necessarily extensive; consisting of a master cook, whose daily dress was either velvet or satin, with a gold chain, to mark his superiority; two other cooks; and six assistants, or labourers, as they were called: in addition to whom, there were, in what was called the hall-kitchen, two clerks, holding the offices of comptroller, and surveyor over the dressers. In other departments were equally responsible persons; the hall-kitchen having two cooks, and labourers, and children, to the number of a dozen; the spicery superintended by a clerk; in the pastry, two yeomen and two paste layers; in the scullery, four scullions, besides one yeoman and two grooms; one yeoman and a groom in the larder; two yeomen and two grooms in the buttery; the same in the ewry; three yeomen and three pages in the cellar; and two yeomen in the chandlery.

"Here then is a list nearly equal to that of a modern court calendar; but we have still to add two yeomen in the wafery; a master of the wardrobe, with twenty assistants, or male chamber-maids, in the bed-room department; a yeoman and groom, thirteen pages, two yeomen purveyors, and a groom purveyor in the laundry; then in the bake-house, two yeomen and grooms; one yeoman and groom in the wood-yard, coals not being then in general use; one yeoman in the barn; and two yeomen and two grooms as porters at the gate. In his stables equal pomp was displayed; there being a master of the horse, (and a yeoman of his barge,) besides a clerk and a yeoman; a farrier; a yeoman of the stirrup; also a maltlour, whose office we do not very well understand, and sixteen grooms, every one of them keeping four geldings.

"The cardinal's chapel must have been on an establishment nearly equal to that of the sovereign; for at its head was a dean, always a divine of the first eminence, and selected for extensive learning; next to him a sub-dean; also a repeater of the choir, a reader of the gospels, a singing priest for the epistles, and a master of the children. These were for chapel service on common days; but on great fasts or festivals, there were other persons, on a constant retainer, who came to assist. In the vestry also were a yeoman and two grooms. Besides this pomp of ecclesiastical service, the chapel was furnished, and all the offices performed, with the utmost splendour of Roman Catholic decoration. The copes, and other vestments, of white satin, or scarlet, or crimson, with the most costly ornaments of jewels and precious stones.

"Such may be called the public establishment of Wolsey's household; but, splendid as it was, it was far exceeded by his personal domestic arrangements. In short, to sum up in a few words, there were actually upon his 'cheine roll,' 800 persons, independent of suiters, who were all entertained in the hall. 'All these were daily attending downelying and uprising. And at need hee had eight continuall boords for the chamberlaynes and gentlemen officers, having a mease of young lords, and another of gentlemen; besides this, there was never a gentleman or officer, or other worthy person, but hee kept some two, some three persons, to wait upon them; and all other, at the least, had one, which did amount to a great number of persons.' In fact, the number exceeded eight hundred of all ranks, including nine or ten peers, or sons of peers, fifteen knights, and forty esquires; but then it must be stated that these latter were not considered as domestic, but as friends, who resided in his family either for education and knowledge of the world, or for state purposes, merely adding to the show on days of ceremony."

St. Thomas's Church.

In our present volume, page 254, we noticed the laying of the corner stone of St. Thomas's church in this city. The following is a further notice of the same, with the addresses delivered on the occasion, extracted from an account of that ceremony, published by request of the wardens and vestry.

"At six o'clock on the evening of the day appointed, a procession was formed from the room occupied for divine service, in the following order:

The Sexton,
bearing a leaden box,* intended to be
deposited in the corner stone,
Builders,—The building committee,
Members of the congregation,
Wardens and vestries of other churches,
Wardens and vestry of St. Thomas'
church,
Students of the General Theo. Seminary,
Professors of the same,
Clergy,—Bishops,
Officiating Bishop, accompanied by
the Rector.

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* In this box were placed—"A *Bible*, in token that this Church is built on the *truth* revealed by God;—A *Prayer Book*, as a testimony that this Church is built on a pure *faith* and a spiritual *worship*;—Pastoral Letters of the House of Bishops, and Charges of the Bishop of this diocese, in acknowledgment of the apostolic *ministry* on which this Church is built;—Also a brief statement of the affairs of this Church, in humble gratitude to the Providence who hitherto hath helped us."

"On arriving at the ground, the procession opened, and the Bishops having passed through, took the seats prepared for them, on an elevated platform; the clergy and others occupying the space excavated for the foundation of the church, and a very respectable concourse of attentive spectators being ranged on the surrounding banks. The officiating Bishop then commenced the service with the following address.

Brethren,

We are assembled to lay the first stone of a building, intended, if God should prosper the undertaking, to be hereafter consecrated agreeably to the form provided by our church; and to be thus set apart exclusively to the duties of devotion, and to religious instruction and incitement. Although the church has not provided a ceremonial for the initiatory act to be performed on this occasion; yet we may humbly hope, that it will be acceptable to the great Being, who dwelleth not in temples made with hands, but has vouchsafed his blessing on undertakings of this description, by making them a mean of the advancement of the glory of his great name.

To him who addresses you, it is highly gratifying to anticipate the erection of another building, for the worship of Almighty God, agreeably to the institutions of our church: not, however, without its being a subject of regret, that he does not meet the right reverend brother, in whose province it would have fallen, had he been present, to preside on the occasion. But we look forward with hope in the good providence of God, for a return to the active duties of the diocese; and, in particular, to the consecrating of the building now to be begun.

It would be an error to suppose, that we annex the idea of sanctity to the materials of which houses for divine worship are composed. Further, we entertain no doubt, that prayer and praise sent up by devout hearts, from houses open to the ordinary business of the world, and not resorted to for the sustaining of error or from the love of change, are as acceptable to the Almighty Father, as when they ascend from the hallowed enclosure of a sanctuary. But we contemplate a property of human nature, creating an ideal association between place, and the purpose to which it is set apart: so that devout sensibilities are favoured by the presence of material objects, which have customarily surrounded us when assembled for the hearing of God's holy word, for the celebrating of his blessed sacraments, for the offering of the sacrifices of prayer and thanksgiving, and for the performance of all other sacred offices.

It is in accommodation to this law of association, that we set apart houses for religious exercises, and for what immediately relates to them. If any should imagine, that more than this is comprehended under the name of Consecration; they mistake the meaning of the word, as established by use,—the law of language:[*] and that nothing more is understood by the term in the appropriate service of the church, may be learned by a perusal of it. Hitherto, no part of it, so far as is here known, has been pronounced by any to be superstitious or unevangelical.

It may be hoped, from the respectable company assembled on the occasion, that all present feel an interest in the work to be begun; and accordingly, that it will be favoured by their aids; as well by their prayers, as by pecuniary contributions, in proportion to their several ability; and by their recommendations, within their several spheres of influence. It must be obvious to all, how great is the disproportion between the increased population of our country, and the increase of places of worship for their accommodation. If civil order and decency of behaviour were the only matters in question, they ought to be powerful excitements. But we may hope, that there will be a higher motive in the consideration, that the persons to be benefited are designed for a never-ending state of being; in which, their happiness or misery will be dependent on "the things done in the body."

That the intended building may contribute eminently to their temporal and their eternal interests, let us invoke the blessing of Almighty God, to that effect.

"Our Father who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

"Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen."

"Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen."

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[*] See the most approved dictionaries for the sense of the word, which they define, "a rule or ceremony dedicating to the service of God."

"O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen."

Great and glorious God; whom heaven and the heaven of heavens cannot contain, much less temples made with hands; we implore thy blessing on the work to be now begun, for the erecting of a house of worship, to be consecrated to the glory of thy great name. May the hands and the hearts of thy people be open, for the carrying of the design into effect. May all employed in the work, be under the protection of thy good Providence, and guarded against the casualties incident to their respective occupations. May pure and undefiled religion be professed, and its duties be practised, by all who shall minister, and by all who shall worship in this place. May it be instrumental to the conversion of sinners, to the edification of the godly, to the sustaining of the integrity of Christian doctrine, to the promoting of peace and good will among men, and to the extension of all the charities of social life.

To our prayers, we desire to join our praises and thanksgivings unto thee, for having called us to the knowledge of thy grace and faith in thy Son's redemption; and for the privilege which we possess of opportunities, for the offering to thee of a holy and reasonable worship; beseeching thee to give us grace, so to improve this great mercy, as that having served thee faithfully in the present life, we may at last be admitted to join in the strains sung day and night before thee, of "Blessing, and honour, and glory, and power, to him that sitteth upon the throne, and to the Lamb, for ever and ever." These things we ask, through the merits of the same, thy Son, Jesus Christ our Lord. Amen.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen."

"The officiating Bishop then descended from the platform, and proceeded to the corner stone,* accompanied by the other Bishops; and the box being placed in a cavity made to receive it, he pronounced the words—

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Striking the stone three times—

"In the name of the Father, and of the Son, and of the Holy Ghost."

"The same ceremony was likewise performed by the other Right Reverend Bishops.

"Having resumed their seats, the Rector of the church, standing in the place before occupied by the officiating Bishop, delivered the following address:

To celebrate with solemn rites and formal observances those actions from which important consequences are likely to ensue, is both natural and just. The active mind delights to trace out the connecting links which bind together cause and effect; to mark the dependence of consecutive events; and to see where this began, and how that terminated.

But while it is the boast of enlightened intellect thus to extend its associations, by going back to the past to behold things in their origin, and forward to the future to discern them in their results, it is the ennobling province of religion, to raise the mind to more elevated views, teaching it, in the present, the past, and the future, to behold the good hand of God directing and controlling all.

A steady habit of regarding the minute connexion and wonderful dependence of events, does not permit us to think of any thing as fortuitous, isolated, or unimportant; but presents every circumstance and every event as equally necessary in the view of an all-discerning Providence. Still it cannot but be acknowledged, that to us, who know only in part, there are occasions and circumstances which appear more prominent than others; and which, like rising grounds on a journey, present new points for observation, and offer opportunity for new survey.

The present is such an occasion in the history of our undertaking, and it invites us in the spirit of religious gratitude to raise our thanksgiving to him who hitherto hath helped us; and in the spirit of religious trust to commend to his continued protection the object in which we are engaged.

This we have now done; designating at the same time with impressive ceremonies, and surrounding with incidents for future recollection, the stage of our progress at which we have arrived.

Among those circumstances which will long and agreeably occupy our reflections in looking back to the event of this day, it will not be the least gratifying, that so many of our Fathers in the Gospel have, by their presence and assistance, given interest to the scene.

One indeed there is, who, though absent from our view, cannot on such an occasion be absent from our thoughts; but his heart will rejoice with us in this commencement of our labours, and his hands we hope will crown their termination. To him, as to us, it will be a subject of high gratulation, that we have been encouraged by such favourable auspices, and especially that we have been animated by the benediction of the venerable father of the Episcopate in this country—of him "whose praise is in all the churches," and to whom God has given so long, so useful, and so honourable a life.

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* *For the inscription on the stone, see page 254 of our present volume.—Ed. C. J.*

The part which now, in the absence of our own beloved bishop, he has consented to take in our concerns, will cause us to feel new obligations to offer our affectionate prayers for his happiness while he continues on earth; and when the sun of his declining day shall set in peace, to rise in glory; the mild lustre of his virtuous course, being associated with the cherished recollection of this evening scene, shall cause a fonder interest in his character to affect our hearts, and a deeper reverence for his memory to linger there.

But while in the present we are furnished with incidents on which we shall hereafter look back with grateful feeling, it is no improper season to quicken our zeal, by carrying forward our thoughts to the future.

On the corner-stone which has now been laid, there will soon arise a temple dedicated to the Lord. Within these walls shall the good news of salvation for a guilty world be proclaimed; pardon and peace be assured to the penitent; life and immortality offered to the obedient and the faithful. Here, duly as the sacred day returns, shall we "assemble and meet together, to render thanks to God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul." Long may he spare the members of this infant congregation, to enter into his gates with thanksgiving, and into his courts with praise. Long may they be spared, to serve and to glorify the God of their fathers, and to train up in his fear their households and their children; and worshipping the Lord in the beauty of holiness, in the temple which they shall have builded to his name, enjoy, in the communion of his presence, a rich reward for their liberality and their zeal.

But not to themselves shall the benefit of these labours be confined. When they have "gone the way of all the earth"—when "the places which now know them, shall know them no more"—other generations shall rise up, and, beholding this memorial of their pious care, shall "call them blessed." In other and far distant years, when we shall have gone back to earth, to ashes, and to dust—when all this living congregation shall form an assembly of the departed, a congregation of the *dead*—when other men shall occupy our habitations and walk our streets—then shall this house remain, a blessing to their times, and God shall still be worshipped here. Hither shall successive generations come, "to give thanks unto the Lord, to call upon his name, to make known his deeds among the people."

The thought that we are aiding to effect such extensive and lasting good, should give impulse to our efforts, and furnish a motive for steady perseverance. Let us often reflect, that, in erecting this building, we are engaged in a work, the benefits of which are to outlive ourselves—that, while the ordinary actions in which we employ our lives shall soon be forgotten—while the worldly occupations which to-day seem important, shall to-morrow appear to have been unworthy of our regard—while the anxious cares, or fruitless expectations, which every day fill our waking thoughts, and which furnish the materials for our nightly dreams, shall, like those dreams, soon pass away—this object of our exertions shall have a permanent and a beneficial duration—this fabric shall continue to be an ornament and a blessing, when its founders themselves shall be forgotten.

Who can tell what numbers there may be, who, here permitted to enjoy "the means of grace," shall have cause to triumph in "the hope of glory!"—Who can tell how many, numbered here with the saints on earth, shall be hereafter "numbered with the saints in glory everlasting!"—Who can tell how many yet unborn, may here be "born again, and made inheritors of the kingdom of heaven!" To their salvation our present efforts may be instrumental. Let us think of this as Christians; and we shall be encouraged to exert ourselves as men. It is indeed ennobling to reflect, that we are engaged in so good a work. It is doubly gratifying, that we are permitted to be the designers and the beginners of it: and we should consider it a high and honourable devotion of our time, of our talents, of our wealth, thus to consecrate them to the service of God, and to the spiritual and everlasting welfare of present and future generations.

But while we are thus engaged in building up "the ark of Christ's Church," there is a solemn thought suggested, which I dare not repress. Of the multitudes who must have assisted in preparing the material ark, how few were saved in it! Let us bethink ourselves; it is not enough to assist in rearing the altars, and in building up the temples of the living God: we must ourselves "be built up a spiritual house—an habitation of God through the Spirit:" we must ourselves be "the temples of the Holy Ghost," and Christ must "dwell in our hearts by faith." "Other foundation can no man lay, than that is laid; which is Jesus Christ." Let us be careful to lay upon this foundation of a Gospel faith, the only safe superstructure —a life according to the Gospel. And since "the fire shall try every man's work of what sort it is," let us be ever ready for the scrutiny; for we "know neither the day nor the hour" when we may be called to our account.

Into this temple which we are now building, some of us perhaps, and God only knows who or how many, may never live to enter. The graves are at our feet: —soon and suddenly we may be gathered there; and over those still abodes the voice of prayer and of praise, which consecrates this temple to the Lord, may pass unheeded by.

It is a consideration not to make us slacken in the work before us, but to make us active in "whatever our hand findeth to do;" and especially since that is the "one thing needful"—to be diligent in "working out our salvation," and in "making our calling and election sure;" that so, when "our earthly house of this tabernacle is dissolved, we may have a building of God, an house not made with hands, eternal in the heavens."

Whether, then, we have many or few days to live, let us be "always abounding in the work of the Lord." "While we have time, let us do good to all men, and especially to those who are of the household of faith."

Such is emphatically our object in this work in which we are now engaged: and if at all times "to do good, and to communicate," be that sacrifice with which "God is well pleased," in this most certainly we may be assured of his favour.

This is the work of the Lord, and to his Providence we may confidently look for protection, for guidance, for ability to go forward, for present blessing and for future reward. Having such a trust in God, let us never give way to despondency or fear. In every difficulty, let our reliance upon HIM be perfect and implicit; and in the whole progress of this undertaking, in whatever capacity we are engaged, whether as having the direction of the work, or as contributing the means, or executing the plan—whatever we do, let us do it "heartily, as to the Lord;" let us strive to secure his favour, as doing it in his name, and for his sake, and with a view to promote his cause in the world.

And having assisted to build up a temple to his glory here on earth, may we, through his mercy, be received into that heavenly city, whose gates are of pearl, and whose streets are of gold; where the nations of them that are saved shall walk in his light; but where we shall see no temple therein; "for the Lord God Almighty and the Lamb are the temple thereof."

"Which he grant us all, who died for us all, Jesus Christ our Lord!"

"The address being concluded, the officiating Bishop dismissed the people, pronouncing the blessing."

Death, in London, of the King and Queen of the Sandwich Islands.

MOST of our readers must have been acquainted, through other sources, with the visit to London of the king and queen of the Sandwich Islands, and of their sudden death there. The following account of this event, copied from the Missionary Register for July, will be read with no inconsiderable interest:—

"We stated, in a former number, the arrival in London of the king and queen of the Sandwich Islands; and have now the melancholy task of recording their death. Change of diet, and some want of caution in the use of food to which they had not been accustomed, appear to have but ill prepared them to encounter the measles, with which disorder they were seized soon after their arrival. Pulmonary affections followed, and both were soon carried off. The queen died on the 8th of July, and the king on the 14th. The first medical aid was afforded them.

"The physicians who attended the queen, (Sir H. Halford, Dr. Holland, and Dr. Ley,) issued the following statement relative to her decease:—

"'*Thursday Evening, July 8, 1824.*

"'The queen of the Sandwich Islands departed this life about half-past six this evening, without much apparent suffering, and in possession of her senses to the last moment.

"'The king, in the midst of his deep sorrow, manifests a firmness of mind which has penetrated every body about him with a feeling of respect. Though very anxious to express his grief in the manner of his country, and to show the marks of deference which are usually paid to the dead there, he submits, with good sense and patience, to every suggestion which our habits dictate.

"'We have every reason to believe that his majesty's anxiety and depression have aggravated all the symptoms of his disease, which, but for this cause, might ere now have terminated prosperously; but we hope in a day or two that he will be better.'

"These hopes proved fallacious. The death of the queen appears to have greatly aggravated his disease. Sir Henry Halford having been obliged to leave London, Sir Matthew Tierney was called in on the 13th, but in vain, as the king died the next morning. Sir Matthew, with Dr. Holland and Dr. Ley, issued the following notice:—

" '*Wednesday, July* 14, 1824.

" 'The king of the Sandwich Islands departed this life at four o'clock this morning. The alarming symptoms of his disorder rapidly increased within the last few days; and he at length sunk under it, without much apparent suffering.'

" The king having determined that the remains of the queen should be conveyed to her native country, the body was embalmed; and, after lying in state, surrounded with the insignia of dignity customary at the Sandwich Islands, was deposited, early on Monday morning, in the vault of St. Martin's church, to await the time of embarkation. The remains of the king lay in state in the same manner as those of the queen: the display of war-cloaks and head-dresses of various-coloured feathers, had a singular but imposing effect: the body was afterwards deposited by the side of that of the queen. Government have given orders, that every respect shall be paid to the remains in their conveyance to Owhyhee: the Blonde frigate, Captain Lord Byron, is ordered to receive them, together with the officers and suite of the late king and queen, and convey them to that island.

" On the death of the queen, the king sent off despatches by two vessels from Falmouth, which were trading direct to the Sandwich Islands, with intelligence of the melancholy event; and on his own death, his secretary addressed the following letter to the prime minister, Krimakoo:— " '*London, July* 15, 1824.

" 'Dear Friend,

" 'It is very sorrowful news for you; but, being the will of Heaven, we must submit. I mentioned in my letter, dated July 9th, the death of our good queen. The king, having lost his consort, was much agitated by the fatal shock; and, unable to support the weight which his manly bosom experienced, he died, my dear friend, and left us to lament the virtues which we so often admired in him. You well know my feelings; and the reason that I have to deplore the loss of such true friendship. All that the physicians could do, all that we could say by way of consolation, availed nothing: he told me more than once, that all the support which the English nation could give him was in vain. The fatal bargain, my dear friend, was made; and he sunk to rise no more. Their bodies will be removed to the Sandwich Islands, to give you and the whole of our nation satisfaction that every thing was done, by the English government and private gentlemen, to promote our comfort, and assist our unfortunate monarch. Even the king of England sent his own physician, and the noble duke of York his surgeon; and every thing that England produced was at our command. You will much regret, with myself, that circumstances prevented his having an interview with the king of England, who kindly expressed his hope (through his physicians) that our king would console himself, and not sink under his affliction; and that his most gracious majesty would give our king an interview as soon as his health was restored. I hope you are well; and that we shall be able to continue to labour for your welfare, is the wish of,

" 'Yours truly, John B. Rives.'

" The king and queen, with their suite, took up their residence, on their arrival, at a hotel in the Adelphi. The Hon. Mr. Byng was directed by government to show them every respectful attention. Many persons of distinction had been introduced to them; and arrangements were making for a visit to his majesty at Carlton palace, when the illness which has thus proved fatal intervened. They had an interview with the emperor of the Brazils, at Rio Janeiro, on their way to this country.

" Thus have these two royal personages fallen in the flower of their age; the king having reached twenty-eight years, and the queen being in her twenty-second."

" The late king and queen had manifested such favourable dispositions with respect to Christianity, as to render the officers and directors of the society in this country which is connected with the mission to their dominions, naturally anxious to cherish these dispositions; and they sought to do this with better hopes, as letters reached them by the ship which brought the king and queen, stating that one object of their visit was to see the society which had sent Mr. Ellis to the islands. On their arrival, therefore, application was made to know when a deputation could see them; but it was considered right, by those who directed the etiquette of their proceedings, that they should appear at court before any deputation should wait upon them. In the mean while they were taken ill, and could not be seen by the secretary, though he repeatedly called. This is the more to be regretted, as they had expressed, especially the queen, an earnest wish to see some of these friends."

[The following Canon, passed at the last meeting of the Convention of the Protestant Episcopal Church in the Diocese of Virginia, was omitted for want of room in the Abstract of the Journal of that Convention published in our number for November.]

CANON VII. *Offences for which a Clergyman may be brought to trial.*

WHEREAS it is essential to the purity and prosperity of all religious communities, that the temper and deportment of their ministers be preserved holy and

unblameable; it is hereby declared to be the duty of the bishop, and of the standing committee, to take cognizance of any offence against decorum and religion, of which a priest or deacon shall be charged, upon credible testimony.—Disorderly, scandalous and immoral conduct—neglect of duty—disregard of the constitution or canons of the church—disseminating, or countenancing of opinions which are contrary to her doctrines—gaming, or any other vicious or unseemly diversions—are offences for which (as well as for a violation of the 26th canon of the General Convention) a minister may be brought to trial; and the mode of proceeding shall be as follows:—

Whenever the bishop shall have reason to suspect a clergyman of any of the above mentioned errors in life or doctrine, he shall inform the standing committee of the same; or whenever any member of the standing committee shall have reason for such suspicion, he shall give due notice of it to the rest; whereupon the committee shall proceed to inquire into the circumstances of the case, and if they shall think that there is a sufficient cause for a trial, they shall communicate the same to the bishop, stating specifically the charges made. Whereupon, by order of the bishop, a council of presbyters, consisting of not less than three, shall be convened, who, under the direction of the bishop, shall proceed in due time to try the party accused. A copy of the accusation or accusations, and notice of the time and place of trial, shall be communicated to the accused party, by the bishop of the diocese, at least one month previous to the time of trial. And furthermore, it shall be the duty of the standing committee at such trial, to lay before the bishop and his presbyters such evidence as they may be able to obtain, relative to the case under investigation. Witnesses may be called and examined, and depositions taken, after reasonable notice given of the time and place of taking the same; and all evidence received on such trial, shall be given upon oath or affirmation, before a justice of the peace. The party accused may call on any person to assist him in his defence, and have the benefit of witnesses and depositions, as above prescribed, on his giving to the standing committee reasonable notice of the time and place of taking such depositions. If two thirds of the council of presbyters shall consider the charges as substantiated, they shall report to the bishop the facts of the case, and what sentence in their judgment ought to be pronounced; whereupon the bishop shall proceed to acquit, or else reprove, suspend, or degrade him, as in his judgment the case may demand.

Furthermore it is provided, that if there be no bishop, the standing committee shall take the place of the bishop, ordering all the circumstances of trial, and pronouncing such sentence as the case may demand; only, that their exercise of discipline shall not proceed farther than the act of suspension.

For the Christian Journal.

Report of the Faculty of the General Theological Seminary, to the Trustees of the same.

New-York, July 26th, 1824.

In presenting the present annual report to the trustees of the General Theological Seminary, the *faculty* have but little to communicate. The additions which have been made to the number of the students, and the changes which have taken place, are its most important particulars.

At the beginning of the first session, the following members were added to the seminary.

George A. Shelton, A. B. Yale College, of Connecticut; John A. Stone, A. B. Union College, of New-York; Alexander H. Crosby, A. B. do. do.; Edmund D. Griffin, A. B. Columbia College, do.; Smyth Pyne, A. B. do. do.; William L. Keese, A. B. do. do.; John A. Hicks, A. B. do. do.; Orson V. Howell, A. B. Union College, New-York; Edward Davis, A. B. do. do.; Albert Hoyt, of New York; Abdiel Phœbus, do.; Marsden Pintard, of New-Jersey.

All these belonged to the third class, except Mr. Howell, who, upon examination, was found qualified to enter the second.

On the first day of December, David C. Page, of Pennsylvania, was admitted into the third class; and on the 24th of April, 1824, Benjamin Hutchins, of Pennsylvania, entered the same class, after sustaining the required examination. Mr. Pintard, originally a member of this class, has left the seminary, and Mr. Hoyt is absent on account of sickness.

It is with great regret that the faculty are obliged to mention the death of one of their most estimable students, Mr. Danforth Billings. He was a member of the second class, much valued by his teachers and fellow-students, for amiableness of character, sincere piety, and very respectable talents and acquirements. He died on the 29th of January.

Messrs. Keith and Gadsden, who were members of the same class, have left the seminary. Messrs. Hotchkiss, Neufville, and Elliott, of the same class, at the end of the last session, did not return to the seminary. The first named received orders during the last vacation. Mr. Low, of the first class, is now in Europe, where he has gone for the restoration of his health. Messrs. Smith and Thomas, who were members of that class at the close of the last session, then left the seminary.

The present students are the following:—

First Class. Messrs. Low, Whitehouse, and Yvonnet.

Second Class. Messrs. Holmes, Howell, and Wittingham.

Third Class. Messrs. Crosby, Davis, Griffin, Hicks, Hoyt, Hutchins, Keese, Page, Phœbus, Pyne, Shelton, and Stone.

For an account of the course of study pursued, the faculty beg leave to refer the trustees to the report of last year, since which no very material alterations have been made. The professor of Oriental and Greek literature, has varied the portions of Hebrew, which his classes have studied; and the professor of Biblical Learning and Interpretation of Scripture, wishes to repeat the observation made in the report of May 14th, 1823, that the extent and variety of subjects connected with his own professorship, make it impracticable for him to devote that attention to Ecclesiastical History, which its importance and utility demand.

In the absence of Bishop Hobart, the professors have attended, in rotation, the exercises of the students, in reading the service, and in the delivery of their sermons, at St. John's chapel.

It is proper to mention, that the students have established a society of inquiry respecting the advancement of Christianity. The book which contains its constitution, will be laid before the trustees for their inspection. The faculty cannot but consider this institution as adapted to produce an effect of the most salutary kind, in increasing the knowledge of the students respecting the history and situation of our Church in various sections of our own country and elsewhere, and in exciting a missionary spirit and character, which may tend as well to the advancement of their own personal piety, as to that of the interests and respectability of the Protestant Episcopal Church.

As the inconveniences which are felt from the want of suitable accommodations, have lately been submitted to the consideration of the trustees, the faculty think it sufficient to refer to their communication on this subject.

The professors are aware, that the number of pupils belonging to the seminary is small compared with the whole number of candidates for holy orders. They regret that the want of pecuniary aid obliges so many students of theology to content themselves with private education, or to resort to other seminaries better endowed than their own. They hope that it will not be considered as indecorous, if they suggest the great benefit which would accrue to the cause of religion and of our Church, if the larger and more wealthy of our congregations were to support one student annually at the seminary. They hope too, that experience will justify them in expressing the opinion, that to extend the term of candidateship from one year, as now required by the canons, to three, would promote, in a very high degree, the interests of the seminary. For it is a fact, that but few young men can be induced to spend three years in the seminary, if there is a probability of their receiving orders after a shorter term of probation; and hence it is, that our first classes, and our second, at the close of the second session, are so small.

With the best wishes for the welfare of the institution with which they are connected, and of that Church to support and extend which it was founded, the above is respectfully submitted.

By order of the faculty,
SAMUEL H. TURNER,
Chairman.

Annual Report of the Professors in the Branch Theolog. School at Geneva.

To the trustees of the Theological School of the Protestant Episcopal Church, in New-York, the professors in the Branch School beg leave to report—That the following students are at present members of the school, viz. William W Bostwick, John A. Clark, William W. Weber, M. D. reading theology;—Henry Gregory, Isaac Pardee, John Gavett, Seth Davis, Henry S. Atwater, are in the preparatory school. Abraham Le Fort, a young Indian of the Onondaga nation, is also in the school, by the direction of the Right Rev. Bishop Hobart, preparing himself for teaching his own nation. The progress made by this interesting stranger, in English grammar, composition, arithmetic, geography, and penmanship, is quite gratifying to all acquainted with the facts.

Ira White, owing to ill health and the discouragements arising from age and the want of sufficient funds, has left the school. Isaac Elwood and Thaddeus Garlick, for the latter cause have also left the school. Mr. Alva Bennett entered the school last August, and read theology until last month, when having an advantagoous offer of a select school in Mecklenburgh county, Virginia, he left the school for at least one year.

W. W. Weber, M. D having revised his classical studies, and taken his degree at the college of Physicians and Surgeons at Fairfield, Herkimer county, since our last report, entered upon the study of theology in the Branch School in March last. Eugenor Cushman, of Binghamton, entered the preparatory school last January, but owing to slender resources he was obliged to remit the further prosecution of his studies for the present. John W. Woodward entered the present week in the preparatory school.

Since the date of our last report, Mr. Richard Salmon, and Mr. Orsimus H. Smith, have taken deacons' orders, and left the school. Mr. Marvin H. Cady, classmate with these gentlemen, was removed by the hand of Providence from this world on the 15th of September last. Labouring under a natural infirmity by the deficiency of his left hand, and possessing only very slender means by which to support himself in the prosecution of his studies, he struggled on for years in an undertaking in which his heart was deeply interested, and had the pleasing prospect of receiving orders before his diocesan would embark for Europe. But in vain! He sunk a victim to a violent billious fever, on the very morning appointed for his departure to New-York, and left his classmate, Mr. Salmon, to pursue his journey alone. "One shall be taken and the other left." In the loss of this truly amiable young man, the Sunday school cause has lost an active, a zealous, and industrious supporter. Under his guidance the Sunday school of Trinity church, in Geneva, during the year previous to his death, flourished and increased to the entire satisfaction of its patrons.

D. M'DONALD, Professor of
Ecclesiastical History, &c.
ORIN CLARK, Professor of
Systematic Theology.
Geneva, 14th July, 1824.

For the Christian Journal.

No. IV.

Review *of the proposed Additions to the* Hymns.

Our undertaking is truly laborious. Were we unfavourable to the introduction of more hymns, we should only have to point out the defects of any one proposed, and condemn it. But, if higher considerations forbid not, we hope to see our collection reasonably enlarged; and there can no where perhaps be found more than a few pieces of sufficient merit for adoption. The only alternative therefore is to *amend* those that are susceptible of improvement. And this is a truly laborious work.—But "*pro ecclesia*" is our motive. If the church be in any degree served, our labour is not in vain.

Five hymns are classed under the head of ORDINANCES.

Hymn XXVIII.—*Doddridge.*

Baptism of Infants.

1 See Israel's gentle Shepherd stands,
With all engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms.

2 "Permit them to approach," he cries,
"Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

3 We bring them, Lord, with thankful hearts,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine may our offspring be.

A baptismal hymn is not usually required; yet there may be occasions when it may be eligible to have one. In the one before us, the expressions in the first verse, "all engaging charms," and "hark, how he calls," are inelegant. We submit a substitute for the verse.

The Saviour, meek and gentle, calls
Our children to his breast;
He folds them in his gracious arms,
Himself declares them blest.

In the 2d verse, 2d line, for "name" we would prefer "claim." The 3d line of that verse reads harshly; and its 4th line, mentioning "the Lord of angels," presents an idea unrelated, or very distantly related to, infant baptism: we offer the following in their place.

The heirs of heav'n are such as these,
For such as these I came.

In the 3d verse, the expression "we *yield* them *up*" is, we think, objectionable; it intimates that the right of Christian parents in their children ceases at the font. But surely there is no other "yielding up" there effected, than that of the dominion of evil. No ties of nature are renounced; but only the world, the flesh, and the devil; and are parents, god-parents, the representatives of these? If there is any meaning in the above expression, it must be calvinistic—we yield up our infants to thy decree, whether of election or non-*election.* Rather than utter an idea having the least affinity with this, let the line be so amended as to express the mere dedication of them to God—

Devoting them to thee.

We proceed to the next.

Hymn XXIX.—*Doddridge.*—Confirmation.

1 O happy day, that stays my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell thy goodness all abroad.

2 O happy bond! that seals my vows
To him who merits all my love;
Let cheerful anthems fill his house,
While to his sacred throne I move.

3 'Tis done—the great transaction's done;
Deign, gracious Lord, to make me thine;
Help me, through grace, to follow on,
Glad to confess thy voice divine.

4 Here rest, my oft divided heart,
Fix'd on thy God, thy Saviour, rest;
Who with the world would grieve to part,
When call'd on angels' food to feast?

5 High Heaven that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

By what mistake has this hymn got the title "Confirmation"? On reaching it, we thought it singular that a dissenting author should have written a hymn for an ordinance which his denomination rejects. On proceeding to the words, "great transaction," we supposed the hymn was intended to celebrate the *written covenant* which Doddridge and others recommend before communing; and which they make so *very* great a transaction as to leave baptism but an inferior one. But on perusing farther, the phrase "angels' food" explained the whole: it is a hymn on the approach of new communicants. It cannot, in its present state, be properly used for confirmation: many who are prepared for that ordinance and receive it, must attain a riper age and a higher preparation before coming to the feast on "angels' food."—Do we require any better piece for this ordinance than Psalm xxv. at verse 7? But should a hymn be thought more eligible, the following, in which we have endeavoured to make the most of this one from Doddridge, may answer. These farther objections however, to the piece as it stands, should be first noted; through the two first verses, it regards confirmation as approaching, and in the other verses, as performed; and there is an appearance of ostentation in the 3d and

4th lines of the 2d verse. We now add our substitute.

1 O happy day, in which I bow
Before my ever-gracious Lord!
O happy bond, that seals my vow
For ever to obey his word!

2 Here rest, my oft divided heart,
Live henceforth for thy God alone:
Nor sorrow from the world to part,
When God accepts thee as his own.

3 The God who hears this solemn vow,
That vow renew'd shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear.

The next hymn is on the same subject.

Hymn XXX.—*Watts.*

1 Youth, when devoted to the Lord,
Is pleasing in his eyes;
A flower, though offer'd in the bud,
Is no vain sacrifice.

2 'Tis easier work, if we begin
To fear the Lord betimes;
While sinners who grow old in sin,
Are harden'd by their crimes.

3 It saves us from a thousand snares,
To mind religion young;
Grace will preserve our foll'wing years,
And make our virtues strong.

4 To thee, Almighty God! to thee,
Our hearts we now resign;
'Twill please us to look back, and see
That our whole lives were thine.

In line 1st, verse 1st, the rhyme would be made better by reading "its God" in place of "the Lord." The 1st line of verse 2d we would read, "'Tis easier, happier, to begin": and in line 3d we would substitute "For" instead of "While." This hymn, though rather too simple for admission into the Prayer Book, may, on the whole, be useful to the younger class of those who are confirmed.

We have next another piece on a kindred subject.

Hymn XXXI.—*Wesley.*

Intercession for young Christians.

1 Author of faith! we seek thy face
For all who feel thy work begun;
Confirm and strengthen them in grace,
And lead thy feeblest children on.

2 Their wants thou knowest and their names;
Be mindful of thy youngest care;
Be tender of thy new-born lambs,
And gently in thy bosom bear.

3 In safety lead thy little flock
From hell, the world, and sin, secure;
And set their feet upon the Rock,
And make in thee their goings sure.

We would expunge this hymn; it is far inferior to the previous one. If however it must be retained, we would at least expunge the 2d verse, for reasons theological and reasons grammatical: that God "knows the names" of his flock, is too simple a thought if taken literally, and if taken figuratively, it means nothing less than personal election, in either the calvinistic or arminian sense; the one doctrine not believed by many episcopalians; and the other, if believed, not made prominent in their creed:—the phrase "new born" will raise more controversial than devotional thoughts: and the last line of the verse (2d) is not grammar.

The subject of the next hymn is the

Consecration of a Church.

Hymn XXXII.

1 And wilt thou, O Eternal God,
On earth establish thine abode?
Then look propitious from thy throne,
And take this temple for thine own.

2 These walls we to thine honour raise;
Long may they echo in thy praise;
And thou, descending, fill the place
With the rich tokens of thy grace.

3 Here may the great Redeemer reign,
With all the graces of his train;
While power divine his word attends,
To conquer foes, and cheer his friends.

4 And in the last decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born for glory here.

In the 2d verse, 2d line, for "in" we would read "with" or "to"; as it now stands, the "echo" of the "walls" is made a part of the "praise" offered to God. We note also that in the 2d and 3d lines of that verse (2d) there is a transition from the third person imperative to the second person; this is faulty: and in the 4th line, "rich tokens" is either a vague or a fanatical expression: we offer as substitutes for the 3d and 4th lines,

Long may thy presence and thy grace,
Descending, fill this hallow'd place.

In the 3d verse, 2d line, the words "graces of his train" come very near to such a personification of graces as might suggest the heathenish idea of the Graces; we would change the line to

His heav'nly kingdom here maintain.

We next copy two hymns for Sunday and Charity Schools,—on which we shall make no particular criticism. We only remark that they are too simple to be allowed a place in the Prayer Book.

The first of the two seems intended for mere *effect*. But if effect be required on these occasions, we would prefer allowing a discretion to the minister to introduce such hymns as he may deem proper;—then, when the desired effect is over, the discredit of the means will no longer adhere to the church.

Public Charities.

Hymn XXXIII.*—Sunday School.

Children and Congregation.

Children.
1 Come let our voices join
In one glad song of praise;
To God, the God of love,
Our grateful hearts we raise:
Congregation.
To God alone your praise belongs;
His love demands your earliest songs.

2 *Child.* Now we are taught to read
The book of life divine,
Where our Redeemer's love
And brightest glories shine:
Cong. To God alone the praise is due,
Who sends his word to us and you.

3 *Child.* Within these hallowed walls
Our wand'ring feet are brought;
Where pray'r and praise ascend,
And heav'nly truths are taught:
Cong. To God alone your off'rings bring;
Here in his church his praises sing.

4 *Child.* For blessings such as these,
Our gratitude receive;
Lord, here accept our hearts,
'Tis all that we can give:
Cong. Great God! accept their infant songs,
To thee alone their praise belongs.

5 *Both.* Lord! bid this work of love
Be crown'd with meet success;
May thousands yet unborn
This institution bless:
Thus shall the praise resound to thee,
Now, and through all eternity.

Hymn XXXIV.

Sunday or Charity School.

1 Mercy, descending from above,
In softest accents pleads;
O may each tender bosom move,
When mercy intercedes!

2 Children our kind protection claim;
And God will well approve,
When infants learn to lisp his name,
And their Creator love.

3 Delightful work—young souls to win,
And turn the rising race
From the deceitful paths of sin,
To seek their Saviour's face.

4 Almighty God! thy influence shed
To aid this blest design:
The honour of thy name be spread,
And all the glory thine.

We next come to four hymns on the subject of *missions;* one of them is general; two, on the case of the Heathen; one, on that of the Jews. Why is there none adapted to the case of our new countries? are none such to be found? —the wants of our own brethren in our many infant settlements have certainly a paramount claim on the American friends to the missionary cause.

Missions.

Hymn XXXV.—*Watts.*—Psalm 117.

1 From all that dwell below the skies
Let the Creator's praise arise;
Jehovah's glorious name be sung
Through ev'ry land, by ev'ry tongue.

2 Eternal are thy mercies, Lord,
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

We object not to the adoption of this piece, as it is set to particular music. But we do not account it equal to our own version of the 117th Psalm; it is neither so elegant, nor so true to the prose translation. What is meant, in verse 2d, line 2d, by "truth *attending* God's word"? his word is truth itself: we would read the line

And truth eternal is thy word.

The next piece—

Hymn XXXVI.

Christ the light of the Gentiles.

1 O'er the realms of pagan darkness,
Let the eye of pity gaze;
See the kindreds of the people,
Lost in sin's bewild'ring maze:
Darkness brooding
On the face of all the earth. ["all"—?]

2 Light of them that sit in darkness,
Rise, and all thy blessings bring!
Light to lighten all the Gentiles,
Rise with healing in thy wing!
To thy brightness
Let all kings and nations come.

3 May the heathen, now adoring
Idol gods of wood and stone,
Come, and worshipping before him,
Serve the living God alone!
Let thy glory
Fill the earth, as floods the sea.

4 Thou, to whom all power is giv'n,
Zion's Ruler, give command;
Let the company of preachers
Spread thy name from land to land:
Lord be with them
Alway to the end of time.

"Ye nymphs of Solyma," whence came this effusion! The work of the sanctuary should be choice, even to its embroidery. The hymns of the sanctuary should be choice in poetry as well as in matter. Stanzas of six lines, with only one rhyme in each!

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* The metre is the same as that of Psalm 148.

The next hymn is an address to the Jews, and is a very good composition; but why should it be sung in places of worship where no unconverted Jews are present to hear it? its proper place is in a religious magazine.

Hymn XXXVII.—*Christian Observer.*

For [To] the Jews.

1 High on the bending willows hung,
Israel, still sleeps the tuneful string?
Still mute remains the sullen tongue,
And Zion's song denies to sing?

2 Awake! thy loudest raptures raise;
Let harp and voice unite their strains;
Thy promised king his sceptre sways,
Behold, thy own Messiah reigns.

3 By foreign streams no longer roam,
And weeping think on Jordan's flood;
In every clime behold a home,
In every temple see thy God.

4 No taunting foes the song require,
No strangers mock thy captive chain;
Thy friends provoke the silent lyre,
And brethren ask the holy strain.

5 Then why on bending willows hung,
Israel, still sleeps the tuneful string?
Why mute remains the sullen tongue,
And Zion's song delays to sing?

Very beautiful, unquestionably; but not, we repeat, appropriate to Christian worship,—no Jews being present to hear it,—and the hymn containing no argument for Christians to seek their conversion. We add, that "*sullen* tongue" is not very winning language; —and that verse 3d, line 3d, is not quite correct, if we expect the future restoration of the Jews to their own land.

We proceed to the other hymn for missions to the heathen.

Hymn XXXVIII.—*Bishop Heber.*

1 From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's Isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness
Bows down to wood and stone.

3 Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! oh, salvation,
The joyful sound, proclaim,
Till each remotest nation
Has learnt Messiah's name!

4 Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

A most elegant hymn. But is it probable that Bishop Heber composed it to be used in worship? Yet it may be thus used,—in Britain particularly, as that empire has colonies or possessions in every country specified in the hymn: there is a very particular "call" on *Britons* "to deliver these lands from error." For *our* use we need adopt only the two latter stanzas.

We cannot dismiss these four hymns without again remarking that the most urgent "call" on *us*, in regard to missions, is from brethren in our new lands, and from the heathen tribes in our own territory.

Next in order are six hymns classed under the general title of *Seasons;* four of them are very excellent. With this class we conclude our present number.

SEASONS.

Hymn XXXIX.—Harvest.

1 Fountain of mercy, God of love,
How rich thy bounties are!
The rolling seasons, as they move,
Proclaim thy constant care.

2 When in the bosom of the earth
The sower hid the grain,
Thy goodness mark'd its secret birth,
And sent the early rain.

3 The spring's sweet influence, Lord, was thine,
The plants in beauty grew;
Thou gav'st refulgent suns to shine,
And mild refreshing dew.

4 These various mercies from above
Matur'd the swelling grain;
A kindly harvest crowns thy love,
And plenty fills the plain.

5 We own and bless thy gracious sway;
Thy hand all nature hails;
Seed-time nor harvest, night nor day,
Summer nor winter fails.

Excellent and elegant. Such a hymn will do credit to our collection.

Hymn XL.—Harvest.

1 Once more, our condescending God
Has sent an harvest rich and good;
No cank'ring worm, nor hostile band,
Has spoil'd the product of the land.

2 We bless thy name for sun and show'rs,
And all the good that nature pours:
But thy enriching stores of grace
Transcend our highest notes of praise.

3 Pour out thy gracious Spirit, Lord,
And spread the influence of thy word,
Till saints a richer harvest rise,
To fill the garner of the skies.

Inferior to the former hymn, yet still good. In the 2d verse, 1st line, for "thy name," we propose "thee, Lord," as the address to the Deity begins there.

Hymn XLI.—*Mrs. Barbauld.*

Thanksgiving Day.

1 Praise to God, immortal praise
For the love that crowns our days;
Bounteous Source of every joy,
Let thy praise our tongues employ.

2 All the blessings of the fields,
All the stores the garden yields,
Flocks that whiten all the plain,
Yellow sheaves of ripen'd grain,

3 Clouds that drop their fatt'ning dews,
Suns that genial warmth diffuse,
All the plenty summer pours,
Autumn's rich o'erflowing stores—

4 These to thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.

5 Yet should rising whirlwinds tear
From its stem the rip'ning ear;
Though the sick'ning flock should fall,
And the herd desert the stall;

6 Should thy alter'd hand restrain
Th' early and the latter rain,
Blast each op'ning bud of joy,
And the rising year destroy—

7 Still to thee our souls shall raise
Grateful vows and solemn praise;
And when every blessing's flown,
Love thee for thyself alone.

An elegant and devout effusion. The only objections that can be made are, —that it is not comprehensive enough for our Thanksgiving, which is not only for "the fruits of the earth," but for "all the other blessings of God's merciful providence,"—and, that the sense is more suspended between the verses than is expedient in singing. We do not however deem these imperfections a sufficient ground for rejecting so admirable a hymn.

The next piece is from scripture.

Hymn XLII.—*Scotch Paraphrase.*

Youth. Eccles. xii. 1.

1 In life's gay morn, when sprightly youth
With vital ardour glows,
And shines in all the fairest charms
Which beauty can disclose:

2 Deep in thy soul, before its pow'rs
Are yet by vice enslav'd,
*Be thy Creator's glorious name
And character engrav'd:*

3 Ere yet the shades of grief do cloud
The sunshine of thy days,
And cares and toils, in endless round,
Encompass all thy ways:

4 Ere yet thy heart the woes of age
In mournful groans deplore,
And sadly muse on former joys
That now return no more.

Not a very close paraphrase, yet well executed and of genuine worth. For the first line of verse 1st we would substitute the following:

O, in the morn of life, when youth, &c.

In verse 3d, line 1st, for "grief do," we propose "sorrow." We would add likewise the following verse:

5 True wisdom, early sought and gain'd,
In age will give thee rest;
O then improve the morn of life,
To make its evening blest.

We proceed to another piece, inferior to several of the last.

Hymn XLIII.—*Watts.*

Morning and Evening.

1 My God! how endless is thy love!
Thy gifts are every evening new;
And morning mercies from above
Gently distil like early dew.

2 Thou spread'st the curtain of the night,
Great Guardian of my sleeping hours!
Thy sov'reign word restores the light,
And quickens all my drooping pow'rs.

3 I yield my pow'rs to thy command;
To thee I consecrate my days:
Perpetual blessings from thy hand
Demand perpetual songs of praise.

In verse 1st, line 1st, the idea intended by the word "endless," would be more accurately expressed by substituting "constant." In the next line the reader who is familiar with scripture perceives at once a discrepancy between the hymn and the prophet; the hymn says that God's kindnesses are "new every *evening*;" the prophet, (Lam. iii. 23,) "they are new every *morning*;" and the latter is the more elegant thought, particularly in connexion with the word "*gifts.*" We leave to the decision of others whether for this objection the hymn should be expunged. We see no way of amending it without cancelling the most striking, and indeed the only striking passage. There must, we apprehend, be an intrinsic difficulty in combining well the topics of a morning and an evening hymn.

With one more piece we conclude.

our present number: it is the last under the head of *Seasons.*

Hymn XLIV.—Luke xiii. [6—9.]

The barren fig-tree: for the end of the year.

1 See, in the vineyard of the Lord,
A barren fig-tree stand;
It yields no fruit, no blossom bears,
Though planted by his hand.

2 From year to year he seeks for fruit,
And still no fruit is found;
It stands among the living trees,
Encumbering the ground.

3 But lo! the gracious Saviour pleads—
"The barren fig-tree spare;
In mercy stay the threat'ning hand,
And grant another year.

4 But if all means should prove in vain,
And still no fruit appear;
Then mercy may no longer plead,
Nor ask another year."

A good attempt, indifferently executed. In verse 2d, line 1st, for "he seeks for fruit," we propose "he views the tree"; this will prevent the so frequent repetition of the word "fruit:" and in place of the two last lines of that verse, we would read,

Then "cut it down," the Lord commands,
"Why cumbers it the ground?"

In place of the two last lines of verse 3d we suggest,

Another year in mercy wait,
It yet may bloom and bear.

And for the entire 4th verse we offer the following substitute: similar rhymes and mechanism in two consecutive verses are usually inelegant; in alternate verses they are allowable, and often ornamental—

But if my culture prove in vain,
And still no fruit be found,
I plead no more; destroy the tree,
And root it from thy ground.

We here suspend again our labours. It may possibly appear to the readers of this Journal, that we are drawing too largely on their attention and patience, and criticising too minutely pieces that were never designed for such fastidious dissection. But let it be recollected, that these hymns, if adopted, will come under the criticism of some hundreds of congregations,—perhaps as often as every week; and that then the discovery of their faults will be in vain. These hymns, if adopted, must be taken "for better, for worse;"—and our remarks are but in conformity with the warning, "if any man know any just cause or impediment—let him now speak," for "hereafter" he must "hold his peace."

STERNHOLD.

Erratum.—In the criticism on Hymn xxxii. verse 2d, lines 2d and 3d, a partial mistake was discovered, after the form was printed off. The substitutes, however, for the 3d and 4th lines, are still deemed preferable.

For the Christian Journal.

Abstract of the Proceedings of the forty-first Annual Convention of the Diocese of New-Jersey, held in St. Michael's Church, Trenton, on the 18th and 19th of August, 1824.

THE convention was composed of the Right Rev. Bishop Croes, eleven presbyters, one deacon, and twenty-three lay-delegates, representing fourteen parishes; and was opened with morning prayer, read by the Rev. Henry P. Powers, rector of Trinity church, Newark; and a sermon by the Rev. Clarkson Dunn, rector of Christ church, Newton, and minister of St. James's church, Knowlton.

The Rev. John Croes, jun. was elected secretary.

The Right Rev. Bishop Croes delivered the following address, provided for in the canons of the Church.

My brethren of the clergy,
and of the laity:—

In addressing you, in conformity to the provisions of the forty-fifth canon of our Church, I begin with stating,

That shortly after our last convention, I appointed Sunday the 7th of September, 1823, to visit the members of our Church, who reside in Morris-Town and its vicinity; and had proceeded some distance in my journey, but was unhappily obliged to return without effecting my object, in consequence of indisposition.

On Sunday the 14th of the same month, I visited St. Thomas's Church, Alexandria, (vacant) preached, and administered the communion; and on the next day, I visited in the congregation of St. Andrew's, Amwell.

On Sunday the 21st of September, I visited Trinity church, Woodbridge, (vacant) accompanied by the Rev. Mr. Carter, of the diocese of Georgia; on which occasion, divine service was performed, and a sermon preached.

On Sunday the 5th of October, I visited St. James's church, Piscataway, (vacant,) and officiated.

On Sunday the 12th, I visited Trinity church, Newark, and officiated both forenoon and afternoon.

On Tuesday the 24th, I held an ordination in Christ church, New-Brunswick; on which occasion, in virtue of letters dimissory from the Right Rev. J. H. Hobart, bishop of the diocese of New-York, absent in Europe, I admitted the Rev. Moses Burt, the Rev. Algernon S. Hollister, the Rev. Thomas K. Peck, the Rev. Richard Bury, and the Rev. Seth W. Beardsley, deacons, of that diocese, to the holy order of priests; the Rev. Henry U. Onderdonk, M. D. and the Rev. Thomas Breintnall, presbyters of the same diocese, being present and assisting.

On Wednesday the 19th of November, I visited Christ church, Newton, and consecrated to the service of Almighty God, a neat, substantial, and considerably spacious stone edifice, which, by the very great exertions of the rector and congregation of that church, had been erected within the year.

On the succeeding day, November 20th, I admitted the Rev. Clarkson Dunn, rector elect of that church, to the holy order of priests: the Rev. Henry P. Powers, of Newark; the Rev. Reuben Hubbard, of Goshen, in the diocese of New-York; and the Rev. Richard F. Cadle, of the same diocese, being present and assisting. The Rev. J. M. Ward, a deacon of this diocese, also attended.

The same day I instituted Mr. Dunn into the rectorship of that church.

On Tuesday, January 6th, 1824, (the festival of the Epiphany,) I held an ordination in Christ church, New-Brunswick, when, in virtue of letters dimissory from the Right Rev. the Bishop of the diocese of New-York, still absent in Europe, I admitted to the holy order of deacons, Samuel R. Johnson, and William C. Mead, candidates for orders in that diocese.

On Thursday, April 1st, 1824, I held an ordination in St. Peter's church, Spotswood, when I admitted to the holy order of priests, the Rev. John Mortimer Ward, minister of that church, and of St. Peter's church, Freehold: the Rev. John C. Rudd, D. D. the Rev. John Croes, jun. and the Rev. Richard F. Cadle, being present and assisting.

On the fifth Sunday after Easter, (May 23d,) I visited St. George's church, Pennsneck, and officiated; and in the afternoon of the same day, I also visited St. John's church, Salem, and preached.

On the next day, accompanied by the Rev. Charles Smith, minister of those churches, I repaired to Swedesborough, and on Tuesday the 25th, I preached in Trinity church, in that village, then vacant.

On Wednesday the 26th, accompanied as before, I visited St. Thomas's church, Glassborough, (vacant,) where I was met by the Rev. Richard D. Hall, lately elected rector of St. Peter's church, Berkeley: but in consequence of a temporary indisposition, I was unable to officiate as I intended; Mr. Hall, therefore, preached in my place. In the afternoon, however, accompanied by the above reverend gentleman, I visited St. Stephen's church, Mullica-Hill, and was enabled to preach.

On Thursday the 27th, (the festival of the Ascension,) I visited St. Peter's church, Berkeley, and instituted the Rev. Mr. Hall into the rectorship of that church; the Rev. Messrs. Morehouse and Smith being present.

On the Sunday after Ascension, (May 30th,) I visited St. Mary's church, Colestown, and officiated; and on the afternoon of the same day, I also visited St. Andrew's church, Mount-Holly, and preached.

On Tuesday the 1st June, I visited St. Mary's church, Burlington, preached, and administered confirmation to eleven persons.

On Friday the 4th of June, I admitted, in Trinity church, New-York, in the absence of the Right Rev. the Bishop of that diocese, and in virtue of a letter dimissory from him, the Rev. Burton H. Hickox, a deacon of the diocese, to the holy order of priests: the Rev. Benjamin T. Onderdonk, the Rev. Wm. A. Clark, the Rev. H. U. Onderdonk, M. D. and the Rev. George Upfold, M. D. being present and assisting.

On the first Sunday after Trinity, (June 20,) I visited St. John's church, Elizabeth-Town, and officiated both morning and afternoon.

On Tuesday the 29th of June, (the festival of St. Peter,) I again visited St. Peter's church, Spotswood, preached, and administered confirmation to twenty-eight persons. The clergy present on the occasion, beside Mr. Ward, the minister of the church, were the Rev. Dr. Rudd, and the Rev. Mr. Dunn.

On Thursday the 1st July, accompanied by the Rev. Dr. Rudd, the Rev. John Croes, jun. and the Rev. Clarkson Dunn, I visited St. Peter's church, Freehold, and administered confirmation to fifteen persons. Dr. Rudd preached on the occasion; the Rev. Mr. Ward, the minister, being necessarily absent.

On the third Sunday after Trinity, I visited Christ church, Shrewsbury, and preached in the morning. In the afternoon, I also visited Christ church, Middletown, and officiated.

On the fifth Sunday after Trinity, I visited the Episcopalians residing at Morris-Town and its vicinity, and performed divine service and preached both morning and afternoon.

On Tuesday the 27th July, and the three following days, I attended the annual meeting of the trustees of the General Theological Seminary of our Church, in New-York, and the examination of the students of that institution.

I state it with confidence, when I say, that no unprejudiced person, in any tolerable degree qualified to judge, attended the examinatton of the students of that institution, without being powerfully impressed with the truth, that the seminary is one of high desert, that its professors are gentlemen well qualified for their stations, both as it respects their learning, aptness to teach, suavity of manners, and devotion to the work and to the interests of the seminary: and that the students exhibited undeniable evidence, not only of the care, the skill, and the accuracy, with which they had been taught; but also of the industry they had exercised, and the high attainments they had made in every branch of theological knowledge.

Can such an institution be neglected by any member, or portion of members of our Church? Can it be suffered to want sufficient funds for its support; and therefore be checked in its progress, or permitted to decline? It must not be: Churchmen cannot be so indifferent to the well-being and progress of their religion: they cannot subject themselves to such severe reproach.

During the sittings of the board of trustees, a very important measure became the subject of their deliberation, viz. the erection of suitable buildings for the accommodation of the professors and students of the seminary: and I have the pleasure to state to you, that it was finally determined by a unanimous vote, that means should be put in progress to procure funds, and that such buildings be erected.

On the seventh Sunday after Trinity, (August 1st,) I admitted, in St. Paul's chapel, city of New-York—in the absence of the Right Rev. J. H. Hobart, bishop of that diocese, and in virtue of a letter dimissory from him—James Lawrence Yvonnet, a candidate of that diocese, to the holy order of deacons.

On the eighth Sunday after Trinity, (August the 8th,) I visited the congregation of Episcopalians at Paterson, (vacant,) and officiated both morning and afternoon. I also baptized two children there.

On Tuesday the 10th, I intended, and had made preparations, again to visit Trinity church, Swedesborough, and St. John's church, Salem, for the purposes of instituting to the rectorship of the former, the Rev. Simon Wilmer, and to that of the latter, the Rev. Charles Smith, ministers of those churches. But, on the very eve of my departure, I was prevented from proceeding by sickness.

I visited, however, on the ninth Sunday after Trinity, St. Michael's church, Trenton, and preached both morning and afternoon.

The number of persons confirmed in the three congregations in which that holy rite has been administered, during the year, is fifty-four.

The ordinations have been eleven;

eight to the order of priests, and three to that of deacons: two of which only for this diocese, the residue for the diocese of New-York.

The institutions have been two.

One person has been admitted a candidate for orders, and another is preparing for admission.

One new church has been consecrated, viz. Christ church, Newton.

The Rev. John Grigg, lately a presbyter of the diocese of New-York, removed into this diocese last autumn, and in October last, took charge of Christ chapel, Belleville, and the congregation at Paterson: the latter of which, by information lately received from him, he has since relinquished.

The Rev. Jacob M. Douglass has relinquished his charge as rector of Trinity church, Swedesborough, and removed into the diocese of Pennsylvania.

The Rev. Charles Smith, lately a presbyter in the diocese of Connecticut, has removed into this diocese, and taken charge of St. John's church, Salem, and St. George's, Pennsneck.

The Rev. Richard D. Hall, formerly a presbyter of the diocese of Delaware, has also removed into this diocese, and has taken charge of St. Peter's church, Berkeley, St. Mary's, Colestown, and St. Stephen's, Mullica-Hill.

The Rev. Simon Wilmer, formerly rector of Trinity church, Swedesborough, but for some years a presbyter of the diocese of Virginia, has lately returned to this diocese, and taken charge of his former congregation.

The Rev. Alfred A. Muller, rector of St. James's church, Bristol, Pennsylvania, has, on application of a number of gentlemen residing at Bordentown, in this diocese—who have associated for celebrating the worship of God according to the liturgy of our Church—received permission to officiate for them, at such times as may be mutually convenient.

The Rev. Edmund D. Barry, D. D. of New-York, will shortly, at my request, afford some stated services to the congregation of St. Matthew's church, city of Jersey.

From this statement, it will be perceived, that the Church in this diocese, by the blessing of its divine Head, is gradually improving. More clergymen belong to it, and officiate in it, than at any former period; consequently many churches heretofore vacant, have stated divine service, and the ministration of the word and ordinances. If we compare the state of the Church in this diocese, as it was reported in the year 1814—and in no previous period since the revolution, had it been materially better—with its state at this time, we shall see a manifest progress in all its concerns; a progress greater than we could reasonably have expected, considering the difficulties with which it has had to struggle. At that time, its number of clergymen was eight, now it is sixteen; and in the course of a few days will be seventeen, besides the partial services it will receive from two clergymen of the neighbouring dioceses. Then, the number of churches which enjoyed the stated services of the sanctuary was ten, now twenty or twenty-one congregations are blessed with that great privilege. Of twenty-six churches —one of which has been erected within the last year—several have either been rebuilt, improved, or new modelled, since that time; so that, with the exception of one, they are all in excellent repair. To supply the still vacant churches, a missionary is appointed, who will be able to afford them frequent services.

The funds which have been successively instituted for the advancement of the Church in this diocese—as, the fund for the relief of the widows and children of deceased clergymen, the missionary fund, the episcopal fund, and the fund of the society for promoting Christian knowledge, &c.—are in a state of gradual increase, and have already contributed, under the blessing of God, to the prosperity of our Church, and consequently been the instruments of much good.

With this increase of the means for the visible prosperity of the Church, we may reasonably indulge the hope, that, through the influence of divine grace, her spiritual interests are also advancing; that true and undefiled religion is making progress in the hearts of her members; the only certain evidence of which is a good life and conversation.

For all these blessings, it becomes us, my brethren, to raise our hearts in grateful acknowledgments to Almighty God; and they should, at the same time, inspire us with new zeal and exertions, in the promotion of his glory.

I now offer the parochial reports, which have been presented to me by the proper officers of the several congregations in the diocese, that they may be read for the information of the convention, and inserted in the Journal.

JOHN CROES.

Trenton, August 18*th*, 1824.

The parochial reports contain the following aggregate:—Baptisms (adults 22, children 58, not specified 72) 152—Marriages 38—Funerals 109—Communicants 704.

The following collections were reported:—

For the Missionary Fund	$ 303 40
For the Episcopal Fund	99 78

The first article of the constitution of the Church in this diocese, was so altered as to read thus:—

"There shall be a convention of the Protestant Episcopal Church in this state or diocese, on the last Wednesday in May annually, to be held in rotation at the following places, viz. Newark, Mount-Holly, Shrewsbury, Elizabeth-Town, Trenton, Perth-Amboy, Burlington, New-Brunswick, and Swedesborough."

The following appointments were made:—

Standing Committee.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, D. D. the Rev. James Chapman, the Rev. John Croes, jun. Robert Boggs, William P. Deare, Peter Kean, and Jacob Van Wickle, esqrs.

Delegates to the General Convention.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, D. D. the Rev. James Chapman, the Rev. John Croes, jun. Peter Kean, esq. James Parker, esq. Dr. Plunket F. Glentworth, and Joseph V. Clark, esq.

From the account of the treasurer of the convention, it appears that the receipts during the past year, added to a balance in the treasury, were $ 999 16; and the expenses $ 702 50; leaving a balance of $ 296 66; and that the present amount of funds is $ 3640 86.

From the account of the treasurer of the Episcopal fund, it appears that the receipts for the past year were $ 239 29½; that $ 150 had been paid to the bishop; and that the present amount of the fund is $ 1579 67.

From the treasurer's account, it appears, farther, that the present amount of the fund designed for the Bishop Croes scholarship in the General Theological Seminary, is $ 798.

The following is an appendix to the journal of the above convention:—

"The board of directors, to whom is confided the appropriation of the Missionary Fund, beg leave to make the following report to the convention:

"That the Rev. Robert B. Croes had been appointed a missionary to the vacant churches in this diocese, and, after serving a few weeks, had, at the earnest and repeated solicitation of the standing committee of the board of trustees of the General Theological Seminary of our Church, been induced—with the permission of the president of the board of directors—to relinquish it for a time, and accept the agency of soliciting and collecting funds for the Seminary. After a vacancy of several weeks, the Rev. Richard F. Cadle consented to take his place, and served from January, 1824, till June. Since then the office has been unsupplied. But we have the satisfaction to inform the convention, that a clergyman is engaged to commence the performance of the duties of a missionary, early in the next month. The salary allowed the missionaries, during the year past, was at the rate of $ 400 per annum. The whole sum expended for missionary services during the same time, was $ 185, of which the missionaries collected from the vacant churches about $ 78."

The Reports of the Missionaries are as follows.

Robert B. Croes, appointed missionary to the vacant churches in the diocese of New-Jersey, reports,

"That immediately after his ordination in August last, he commenced his labours as missionary, and continued for about five weeks, when, by the permission of his diocesan, he accepted the agency offered by the trustees of the General Theological Seminary. Since the first of October, therefore, he has, with little interruption, been employed on the business of the seminary, and consequently can give no information of importance on the state of the vacant parishes in New-Jersey.—The Rev. Mr. Cadle has since supplied his place in part, and will give to the Missionary Society, an account of his labours from the middle of January to the first of June of the present year.

The following is a statement of the churches visited, and the collections made during the short time in which the missionary was engaged.

Sunday, August 24, he preached at Knowlton and Hope, in exchange with the Rev. Mr. Dunn, who officiated in Woodbridge and Piscataway. Thursday, August 28, at Piscataway in the afternoon. Sunday, August 31, at Colestown in the morning, and Berkeley in the afternoon. Thursday, September 4, Piscataway in the afternoon, and Woodbridge in the evening. Sunday, September 7, at Alexandria in the morning, and Amwell in the afternoon. Wednesday, September 10, at Piscataway in the afternoon, and Woodbridge in the evening. Sunday, September 14, at Morris-Town in the afternoon and evening. Sunday, September 21, at Piscataway in the morning, and at Brunswick in the afternoon, in exchange with the bishop, who preached at Woodbridge. Sunday, September 28, at Piscataway in the morning, and Woodbridge in the afternoon. Sunday, October 19, at Spotswood, in exchange with the Rev. Mr. Ward, who officiated at Colestown. Sunday, December 28, at Woodbridge twice.

There have been four collections at Piscataway, amounting to $ 1 13, and one at Woodbridge, amounting to $ 1 66.

—

Right Rev. and dear sir,

I now offer to you, as president of *the board of directors* of the Missionary Fund, the report of my services while acting as missionary. About the middle of January last, I entered upon the discharge of my duties, and continued to officiate till the first of June. I have preached in St. John's church, Salem, three times on a week day, and as often on a Sunday: in St. George's, Pennsneck, once on a week day, and twice on a Sunday; two other appointments for this church were fulfilled for me by the Rev. Charles Smith: in St. Stephen's, Mullica-Hill, six times on a week day: in St. Thomas's, Glassborough, five times on a week day: in St. Peter's, Berkeley, twice on a week day: in St. Mary's, Colestown, four times on a Sunday: in St. John's, Chew's-Landing, five times on a Sunday, and once on a week day. These churches I did not visit after Easter, about which time, several of them became supplied.

I have also preached in St. Thomas's church, Alexandria, four times on a Sunday: to the congregation of St. Andrew's, Amwell, assembled in the house of Mr. Robert Sharp, four times on a Sunday: in Morris-Town, seven times on a Sunday, and once on a week day: in Trinity church, Woodbridge, four times on a Sunday: to the congregation of St. Matthew's, city of Jersey, twice on a Sunday: in St. James's, Piscataway, twice on a Sunday, and twice on a week day; two other appointments were made, but, on one occasion, the congregation were prevented from assembling by a storm, and on the other, my absence was caused by a circumstance beyond my control.

In addition, I have preached once on a Sunday, in Christ church, New-Brunswick, at the direction of the Bishop: once in a private house at Schulltown: once in the Alms-House of Gloucester county: and nine times in other places.

In Pennsneck, I married two couple. I have administered the holy communion in St. Thomas's church, Alexandria, where there are five communicants: in Morris-Town, where there are seven: and in St. James's church, Piscataway, where there are five or six.

The following are the collections for the Missionary Fund.

St. John's church, Salem,	3 col.	$ 13 14
St. George's, Pennsneck,	3 do.	5 77
St. Stephen's, Mullica-Hill,	2 do.	2 26
St. Thomas's, Glassborough,	3 do.	1 45
St. Peter's, Berkeley,	1 do.	2 60
St. Mary's, Colestown,	3 do.	12 84
St. John's, Chew's-Landing,	3 do.	6 49
St. Thomas's, Alexandria,	4 do.	7 87
Morris-Town,	4 do.	14 35
Trinity church, Woodbridge,	4 do.	6 18
St. James's, Piscataway,	3 do.	2 14
		$ 75 09

Respectfully submitted,
RICHARD F. CADLE.

Right Rev. John Croes, D. D. Bishop of New-Jersey, and President of the Board of Directors of the Missionary Fund.

Signed by order of the Board,
JOHN CROES.

Trenton, August 18, 1824.

The clergy of the diocese are, the bishop, thirteen presbyters, and two deacons.

For the Christian Journal.

Convention of the Eastern Diocese.

THE Gospel Advocate for November, which has just reached us, contains the Journal of the proceedings of the Convention of the Protestant Episcopal Church of the Eastern Diocese, held at Portland, Maine, on Wednesday the 29th of September, 1824; from which we make the following abstract.

The convention was composed of the Right Rev. Bishop Griswold, and nine clerical and four lay delegates. Morning prayer was conducted by the Rev. J. Morss, rector of St. Paul's church, Newburyport; and a sermon was delivered by the bishop, who also administered the holy communion, assisted by the Rev. Mr. Morss.

Resolved, that the clergy and laity of the Protestant Episcopal Church at present in town, who are not members of this convention, be admitted to its sittings.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. Petrus S. Ten Broeck, the Rev. Chas. Burroughs, the Rev. Carlton Chase, the Rev Samuel F. Jarvis, D.D. the Rev. Asa Eaton, the Rev. James Morss, the Rev. Nathan B. Crocker, Hon. D. A. Tyng, and George Brinley, esq.: the Rev. Asa Eaton to be the chairman.

Resolved, that the committee appointed by a former convention to devise means for the more effectual support of the episcopate, be, and they are hereby discharged; and that it be recommended to the conventions of the several states composing the diocese, to appoint committees for that purpose.

The committee appointed by a former convention to report a uniform system of catechetical instruction, reported in part, that they have agreed upon the following system, and recommend its adoption, viz —That the 'Church Catechism broke into short questions,' the 'Method of Daily Prayer,' and Watts's 'Divine Songs for children,' be used as the preparatory, or *first* course of catechetical instruction.—That 'A familiar and easy Guide to the Understanding of the Church Catechism,'* &c. set forth by them, and Gastrell's 'Christian Institutes abridged,'* compose the *second* course; and that the 'Method of Daily Prayer' be continued. They state that they have not yet devised a satisfactory system of instruction for the *third* course; and therefore only report progress, and beg leave to sit again.

The report was adopted, and the committee had leave to sit again.

The committee appointed at the last convention to inquire into, and report the character and situation of such clergymen of the diocese as may be habitually neglecting the duties of the ministerial office, reported the cases of two persons; one resident in Massachusetts, and the other in Maine. In relation to the gentleman resident in Massachusetts, they recommend that no measures be instituted by the convention; and with respect to the case of the clergyman resident in Maine, they advise that the convention of this state be requested to instruct their standing committee to confer with the gentleman reported, under the direction of the bishop.

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* Both these works are printed and sold at the office of the Christian Journal.

The report was accepted, its recommendations adopted, and the committee discharged.

The bishop having delivered his address, it was

Resolved, that the thanks of this convention be presented to the bishop for the sermon delivered before the convention this day, and also for his excellent address; and that copies of both be respectfully requested for publication.

Resolved, that should the bishop comply with the request of the convention, the sermon and address be published in the Gospel Advocate.

Resolved, that the clergy be requested to read the address to their respective congregations.

Messrs. Burroughs, Jarvis, Crocker, Eaton, and Boyle, were appointed a committee to make out an accurate account of the state of the diocese, to be presented to the next general convention, in 1826; and also to devise measures for the more effectual promotion of religion in the diocese: to report at the next convention of the same.

Resolved, that the next convention be held in St. Paul's church, in the city of Boston.

Resolved, that the present secretary, the Rev. Titus Strong, be continued as the secretary for the ensuing year.

After prayer, and the bishop's benediction, the convention adjourned.

The following article was prepared and put in type for our last number, but was omitted for want of room. It is now inserted for the purpose of recording a fact connected with the most important period of the history of our country.

General La Fayette.

It is not perhaps the province of this Journal to notice events such as these connected with the arrival in this country of the Marquis de La Fayette, emphatically styled the NATION'S GUEST; and yet so extraordinary has been the excitement on this occasion, and so general and animated the expression of congratulation and welcome to this distinguished man, that we deem a passing notice proper. At the distance of nearly half a century from his first landing on our shores in the character of a volunteer in the cause in which our country was then engaged, he arrived, on the 15th of August last, at the quarantine ground, where a deputation waited on him, and, on the 16th, conducted him in the steam-boat Chancellor Livingston to the battery, where he was received by the corporation and military of the city. The crowds that assembled at the battery to witness his landing, and that lined Broadway and thronged the houses all the way to the city-hall, to view him as he passed to that building, which was also filled with spectators, and where the corporation received him in form, exceeded any thing that had before been witnessed. Every day during his stay here appeared a gala day; and on his departure for the eastward, he was conducted to the confines of Connecticut by a detachment of horse, and a committee of the common council proceeded with him as far as Boston. At every town and village he was met by the constituted authorities and the populace; and as he passed from place to place, the highest marks of respect and attention were paid him by both the civil and military functionaries of our country. On his return from the eastward he received as before all respectful attention. Again every day produced some new mark of regard; until, on the evening of Tuesday the 14th of September, the marquis, accompanied by members of the Cincinnati and a deputation from the city, proceeded up the North river in the steam-boat James Kent, which was very generously appropriated for this purpose by the proprietors. His visits to the different places on the river, as far as Albany and Troy, were hailed with the same enthusiastic expressions of "welcome," as had been exhibited in his visits here and to the eastward. He returned to this city in the James Kent early on the morning of Monday the 20th of September. On Thursday the 23d he departed for the south. His reception in New-Jersey, at Philadelphia, Baltimore, Washington, Yorktown, &c. &c. was attended with similar circumstances, each place vieing with the other in expressions of "welcome" and regard, and in displays of splendour and effect. At the last mentioned place he arrived on the 18th of October, and on the next day, the anniversary of the surrender of Lord Cornwallis, a numerous assemblage commemorated in high style an event in which the marquis had been a conspicuous actor, and which may be said to have terminated the war of the revolution. His visits farther south will no doubt be in accordance with what has already passed.

At almost every stage of his visits, from his arrival in this city to the present time, the marquis has been addressed by the governor, mayor, or some other distinguished personage of the community. These addresses were generally very appropriate, and many of them merit preservation from oblivion. We have room however but for the following, which we copy from the New-York American of September 8th.

"Yesterday, at 11 o'clock, General La Fayette, accompanied by the mayor, the committee, and several other members of the corporation, visited Columbia college. He was introduced into the college by General Fish, chairman of the board of trustees, and received in the library by the president and faculty. President Harris then addressed him as follows:

"'*General La Fayette,*—We greet you with a most cordial welcome to Columbia college. During the revolutionary war, this literary institution, the oldest in the state, partook of the common calamity. The noise of war, and garments rolled in blood, compelled us to flee to other and more favoured places for instruction. But now, how grateful the change! Ye behold us, sir, under our peaceful academic shade, enjoying the blessings of freedom and security, without an enemy to molest or make afraid.

We would not forget our obligations to our heavenly Benefactor, for the precious rights and privileges we are permitted to enjoy; neither would we forget our obligations to those great and good men whom it has pleased him to distinguish as the instruments of conveying his benefits to us. In you, sir, we recognize a favoured instrument in his hand. United with our beloved Washington, you fought and bled in our defence. You assisted in planting the tree of liberty, then indeed weak and feeble, but now, through the smiles of heaven, deeply is it rooted in our land, and has become a lofty tree, under whose wide-spreading branches millions of enlightened freemen are enjoying a peaceful and grateful shade.

"'We trust, sir, you will do us the justice to believe, that, as long as we have understandings to appreciate the invaluable blessings we possess, so long shall our hearts overflow in gratitude to the early, the generous, the constant, the disinterested friend of our beloved country. Long, sir, may God preserve your life, to rejoice in the work of your hands—to behold our prosperity—and to partake of our happiness! and wherever your lot shall be cast, may a kind protecting Providence always overshadow you! May goodness and mercy follow you all the days of your life, and everlasting happiness await you in the life to come!'

"To which General La Fayette replied in substance, that he sympathized sincerely in the distresses and losses to which the college had been exposed during the revolutionary war; that he rejoiced in the happy change that had taken place, and in the present visible prosperity of the institution; that he felt grateful for, and personally reciprocated the kind wishes expressed to him by President Harris, and should always be happy to hear of the increasing usefulness and reputation of Columbia college."

General Theological Seminary.

On the evening of the festival of All Saints, Monday, November 1st, the annual address, on occasion of the opening, after vacation, of the General Theological Seminary of the Protestant Episcopal Church in the United States, was delivered in Trinity church in this city, by the Rev. Benjamin T. Onderdonk, professor of the nature, ministry, and polity of the church, and an assistant minister of Trinity church, New-York. The evening prayer was read by the Rev. Robert B. Croes, deacon, of New-Jersey, an alumnus of the seminary.

Ordination.

On Wednesday the 10th of November, in St. Peter's church, Amboy, Mr. Joseph Peirson, of the diocese of New-York, was admitted to the holy order of deacons, by the Right Rev. Bishop Croes, of New-Jersey, acting for the absent bishop of New-York. Divine service was performed by the Rev. William A. Clark, rector of All Saints church, and the discourse delivered by the Rev. George Upfold, M. D. rector of St. Luke's church, New-York. The candidate was presented by the Rev. Mr. Clark.

Obituary Notices.

Died at Utica, New-York, on Tuesday, November the 16th, in the 45th year of his age, MORRIS S. MILLER, esq. first judge of Oneida county.—We have received an interesting notice of this excellent man in extracts from a sermon delivered after his interment, which will appear in our next number, it having reached us too late for the present.

As this number was going to press, we received the melancholy intelligence of the death of the Rev. JOSEPH MORGAN GILBERT, rector of St. Andrew's parish, and of Grace church, Sullivan's Island, and professor of mathematics in Charleston college. Some further notice will be taken in our next, of the loss sustained by the public in the death of this amiable and respectable clergyman.—*Gospel Messenger for November.*

For the Christian Journal.

Lines presented with a Copy of the Book of Common Prayer.

Though many books are costlier found,
In gilding, calf, and vellum bound,
Yet few are worthy to compare
With this, the Book of Common Prayer.

When storms of grief and sorrow fall,
When death or sickness seize you all,
For solid comfort then repair
To this, your Book of Common Prayer.

If joy and pleasure light your way,
Chasing the shades of grief away,
O then neglect not still to spare
Some time for this, your Common Prayer.

So after death, above the skies
When you receive the glorious prize,
Joyful shall you remember there
Your little Book of Common Prayer.

Y. N. M.

Calendar Notices for January, 1825.

1. The Circumcision of our Lord Jesus Christ.
2. 2d Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. 1st Sunday after the Epiphany.
16. 2d Sunday after the Epiphany.
23. 3d Sunday after the Epiphany.
25. The Conversion of St. Paul.
30. Septuagesima Sunday.

Mr. Butler's Sermon at the Funeral of the Rev. James L. Yvonnet will appear in our number for January.

END OF THE EIGHTH VOLUME.